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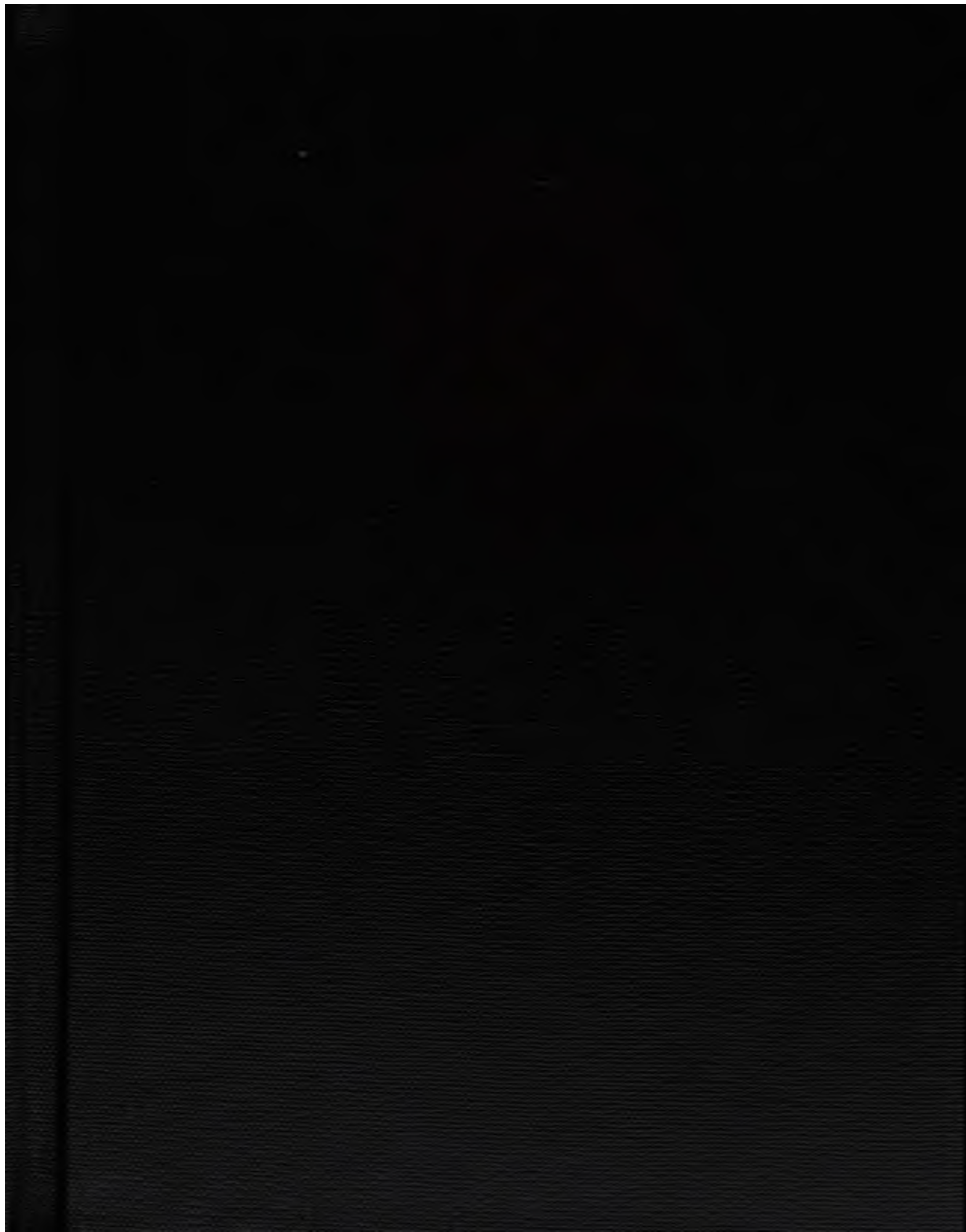
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ΑΙΣΧΥΛΟΥ ΙΚΕΤΙΔΕΣ

THE 'SUPPLICES'

OF

AESCHYLUS



ΑΙΣΧΥΛΟΥ ΙΚΕΤΙΔΕΣ

THE 'SUPPLICES'

OF

AESCHYLUS

//

A REVISED TEXT

WITH INTRODUCTION, CRITICAL NOTES, COMMENTARY
AND TRANSLATION

BY

T. G. TUCKER, M.A.,

PROFESSOR OF CLASSICAL PHILOLOGY IN THE UNIVERSITY OF MELBOURNE,
LATE FELLOW OF ST JOHN'S COLLEGE, CAMBRIDGE

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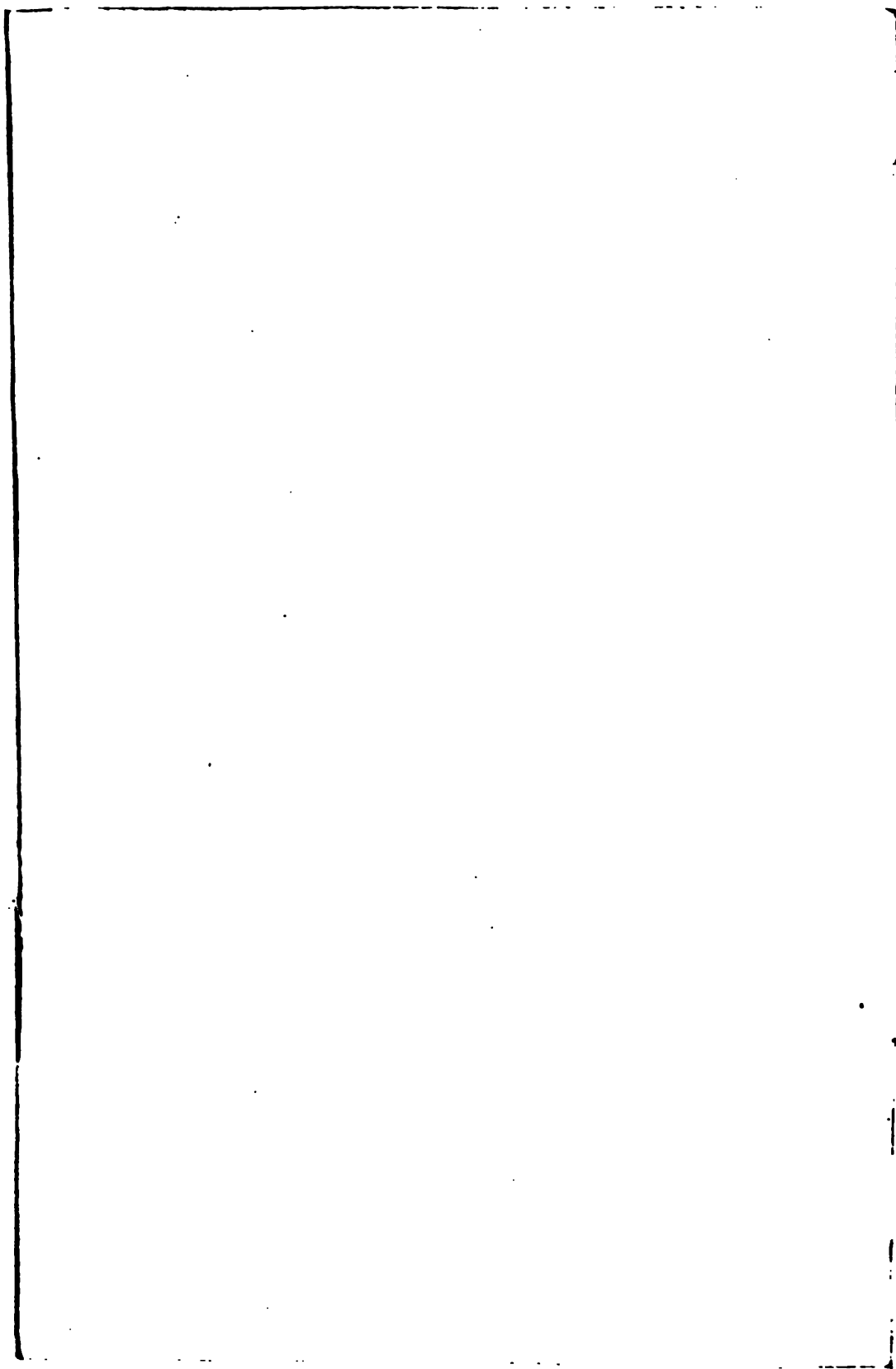
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THIS BOOK
IS AFFECTIONATELY DEDICATED
TO
WILLIAM EMERTON HEITLAND, M.A.
TUTOR AND FORMERLY CLASSICAL LECTURER
OF ST JOHN'S COLLEGE
IN TOKEN OF A GRATEFUL AND ADMIRING RECOLLECTION
OF HIS
SINGULAR POWER, THOROUGHNESS AND UNSELFISHNESS
AS A TEACHER.



ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

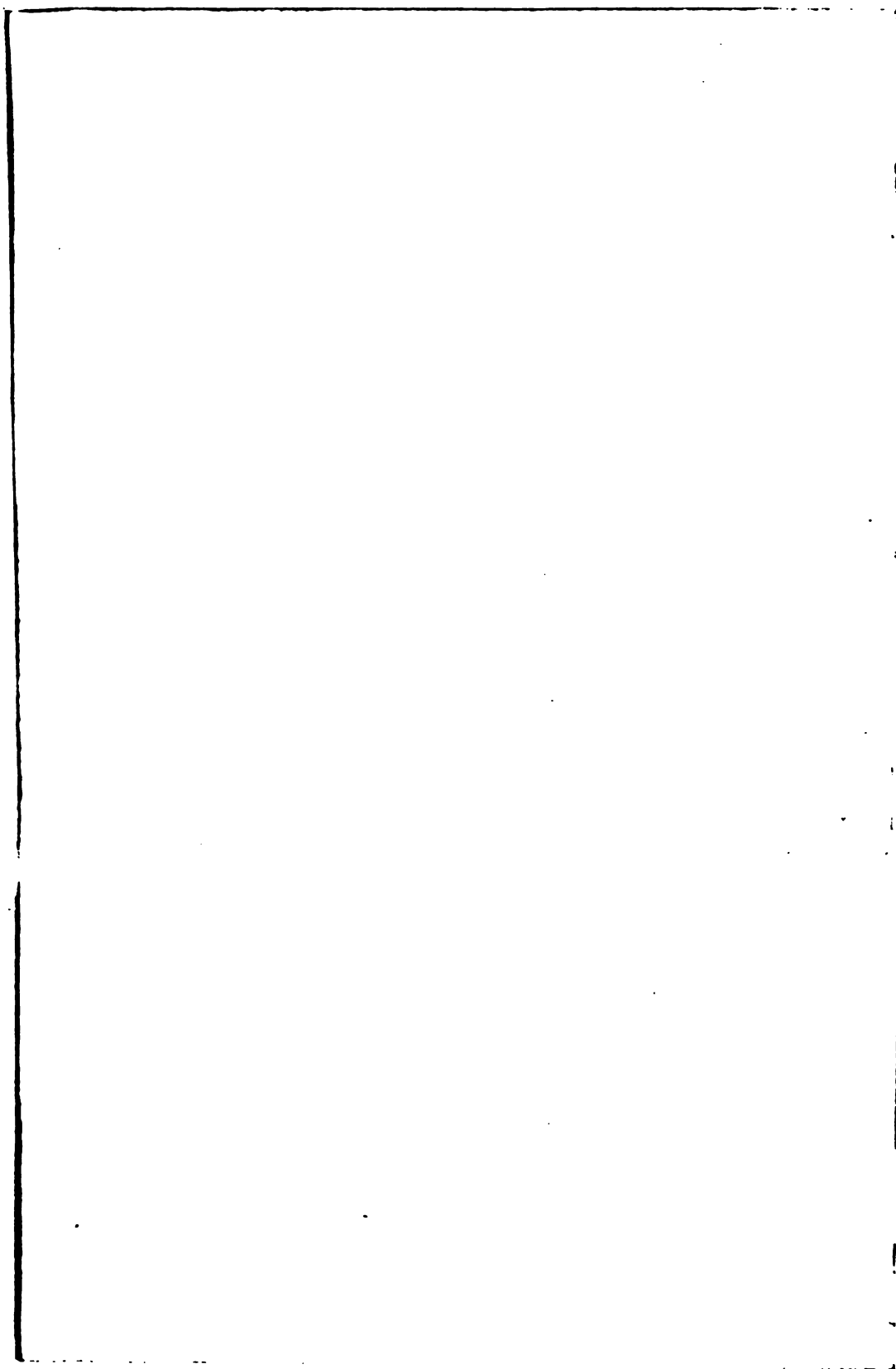
ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ.

ΔΑΝΑΟΣ¹.

ΠΕΛΑΣΓΟΣ (ΒΑΣΙΛΕΥΣ ΑΡΓΕΙΩΝ).

ΚΗΡΥΞ¹.

¹ The parts of Danaus and the herald were probably taken by the same person.



PREFACE.

A NEW edition of the *Supplices* of Aeschylus has long been required. I could wish that some more experienced hand had produced it. Though full of beauties of thought and expression, the play has the reputation of being unusually corrupt, and is therefore comparatively little read. But it is cause for some wonder, that so few scholars of eminence seem to have thought it a duty to emend and explain a work which is so important for a proper comprehension of Aeschylus.

It is a fact not seldom commented upon, that critical study, especially with English scholars, is apt to confine itself to certain narrow fields, which it ploughs over and over again, while it leaves *senta situ* domains of literature which might be reclaimed to great advantage. If this concentration were the consequence of a paucity of labourers, or if such ἀναπόλησις produced more profit than progressive reclamation can do, there could be no objection to the practice. The former excuse no one will urge. Nor can it be maintained that the literary value of the *Supplices* is small. Conington, led by his poetic instinct, was much attracted to a special study of the play; and Mr Morshead, in his scholarly translation, quotes in its praise critics 'as competent and as diverse' as Keble, Browning and Swinburne. The first-named calls it truly 'dulcissimae illae 'Ικετίδες,' and the last asserts that it is neglected 'for no fault but its misfortune.' An editor of the *Supplices* is not engaged in an attempt to galvanise a dead thing into life. When the play receives its due share of attention it can trust to its own lively virtues, to the unequalled beauty and sweetness of its choral odes, the simplicity and grace

T. S.

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of its language, the clearness and healthiness of its moral bearing. It is moreover, as I believe, impossible to fully know the development of the 'mind and art' of Aeschylus without this, his earliest extant production. (See Introd. 'Date of the Play.')

No separate study of the play has, so far as I know, appeared in England during the last half-century, and, except for the wild work of Burges, I have seen the commentary of no English editor whatever but Paley. Even in Germany separate editions have been rare. In the matter of exegesis my obligations are principally to Paley, Weil and Oberdick. I hope, however, to have contributed much. Where I have totally differed from other editors I have not felt it becoming to indulge in expletives, remembering that my own first impressions have afterwards appeared to me equally deserving of an *inepte* or a *perperam*.

Of Hermann's work I cannot bring myself to entertain such a high opinion as his reputation would seem to warrant. To avoid a charge of presumption I will quote Madvig (Adv. Crit. cap. II. *ad fin.*) for an estimate of Hermann, to which I have of my own judgment come, but which perhaps only a Madvig may confidently enunciate, 'non maximum numerum bonarum emendationum obruit innumerabili inanum et levium opinionum festinanter iactarum multitudine, rursus non raro, ubi libido aut obtrectatio abripuerat, strenuus pravorum defensor.'

For the text of the Medicean I have followed Vitelli's recension (1885). Merkel's has also been in my hands. These, together with the *apparatus criticus* supplied by Wecklein's indispensable collection, practically place the antipodean student on an equality of equipment with the European. I feel strongly how grateful one should be for so helpful a compilation. Before obtaining Wecklein I had in a laborious and unsatisfactory manner collected an *apparatus criticus* from any available sources, but his work has enabled me in many cases to correct the attribution of conjectures, as well as to add many valuable modern suggestions to my lists.

In selecting previous conjectures for mention I have been guided generally by the measure of their apparent plausibility, but sometimes by a wish to shew the necessity of some point of the commentary or translation.

The translation is intended to be readable in itself, but chiefly to bind together the observations of the commentary, so that the wood may be seen as well as the trees.

The notes may be thought full, but not, I hope, verbose. Exegesis of Aeschylus, even in his best edited plays and in his soundest parts, is far from complete. We have not upon Aeschylus any of that thorough work in this kind which Professor Jebb is supplying so luminously upon Sophocles. Than the poetry of Aeschylus there is no more concise or sinewy diction to be found in antiquity. If, for instance, strength and absolute justice of epithets are any criterion of vigorous style, it should be seen that in Aeschylus there is no such thing as an otiose epithet or part of an epithet. When editors explain οἰόφρων πέτρα as an instance of a compound in which the latter element adds nothing, they wrong the poet and their own judgment. There is here, as a matter of fact, a strikingly condensed metaphor. The peak is 'haughty' 'reserved,' minded to stand aloof from inferior heights, like a haughty man apart from and above the mob. The πέτρα is endowed with φρόνημα 'pride.' So when an army ὀξυπρόροισι βρέμει ἐν αἰχμαῖς (P. V. 423), the advanced line of spears is compared to a naval squadron ready for the ἐμβολή with its sharp prows. Do you call them poetry victims?

A careful study of such writing is often necessary for determining whether or not emendation is required, and, if required, of what nature it should be. Any γόνιμος ποιητής is best explained from himself, and hence no exegetical study can be too painstaking for a critic of the text. In P. V. 680

ἀπροσδόκητος αὐτὸν αἰφνίδιος μόρος
τοῦ ζῆν ἀπεστέρησεν,

to say nothing of the metrical difficulty, no careful student of Aeschylus could bear the flagrant tautology ἀπροσδόκητος αἰφνίδιος. In emending therefore he would not accept any word of merely the same sense as αἰφνίδιος. The true reading I should restore with αἰπεινός (Homer's αἰπὺς ὄλεθρος). This differs from αἰφνίδιος and from ἀπροσδόκητος in the metaphor.

On the other hand take Cho. 698

νῦν δ' ἤπερ ἐν δόμοισι βακχείας καλῆς
ιατρὸς ἐλπίς ἦν παρούσαν ἐγγράφει.

It is the personified 'Αρά who is apostrophised. She has overcome and carried off one by one the φίλτατα of Clytaemnestra, 'and now' says C. 'you *record as present*, the only hope that was left.' The text παρούσαν ἐγγράφει requires not emendation but explanation. The metaphor is from one calling a muster-roll or checking an inventory. One who should appear, a thing which should be forthcoming, is either παρών or ἀπών. The recorder therefore ἐγγράφεται παρόντα or ἀπόντα. So the 'Αρά, taking the inventory of τὰ φίλα of Clytaemnestra, which are to be registered as slain, records each as she gathers it in. Finally she secures the last hope of the house and παρούσαν αὐτήν ἐγγράφεται.

Every new editor is expected to stand and deliver his principles in the matter of conjectural emendation, and perhaps in somewhat more definite manner than that adopted by Professor Gildersleeve (*quem honoris causa nomino*), who (Pref. Pindar) contents himself with saying that he uses his 'best judgment.'

In the present work there have been assumed as axioms: (i) that, as possession is nine points of the law, and in the matter of MS. reading ninety and nine points, the reading in the text must hold its place until such cause to the contrary can be shewn as will satisfy a rigidly impartial tribunal. The *onus probandi* lies entirely with the impugner of the text. Unfortunately the impartial tribunal can, for the purpose of an editor, only be erected in his own mind, which is liable to err both in knowledge and judgment. Yet, if he is assured of his own conscientiousness, he is justified in giving his verdict so far as his own edition goes, and leaving possible lapses of knowledge and judgment to be corrected by the collective wisdom of his readers:—(ii) that the conditions of dispossession are these. It must either be proved that the reading is an impossibility, or else that in point of grammar or usage it is so abnormal, or in point of relevance so manifestly inappropriate, as to produce a thorough conviction that the MS. is in error. This naturally involves exhaustive examination of the possible significations of the passage as a whole and of the suspected words in particular:—(iii) that the reading substituted on conjecture must approve its claims by satisfying the conditions of palaeography—as a most natural source of the incorrect reading: of sense—as being best suited

to the context: and of tone—as being in use and character suited to the author and his style.

It is of course hard to apply these principles even to the satisfaction of oneself. An ideal editor would require freedom from bias, a capacity for acting the Roman father by his own theories, logical acumen, intuitive perception, sound knowledge of Greek, a faculty for projecting himself into contemporary Greek thought and feeling, together with conscientiousness and industry. Ideals are as rare in this sphere as in all others; yet the least that should be demanded is painstaking; and when one considers the field over which some critics have spread their editions and the rapidity with which they have produced them, one wonders how in one short life they have found the time to weigh and ponder all the *pros* and *cons* of the readings which they reject or propose. There is too much of the ‘picking out of plums’ in classical work.

There is, it is true, every need to deprecate the wild exhibitions of fireworks which are frequently shot forth under the name of conjectural emendation. If an editor apply himself to a great work such as a drama of Aeschylus or Sophocles, he is bound to remember that thousands of scholars have read the work before, and to pay some deference to their silence about or assent to the text. To expel a word because it seems *prima facie* not the best possible word, and to substitute some other without condescending to shew a probable cause of corruption, to call lines an interpolation because their relevance is unobtrusive, to splash the hurried page with words of the *putide* type, to roundly assert that this or that construction is impossible because the case of a noun does not easily submit itself to a well-known heading of the syntax-book, all this is easy and brings a notoriety more or less honoured. Yet it were better that no such ‘work’ were done at all. The scientific training of classics might soon cease to exist if the mind were not asked to break itself upon the difficulties, but were allowed to skim airily over them.

Yet while this is true, it by no means follows that the opposite course of keeping rigidly to *Mumpsimus*, and of explaining as the work of a poet all the accumulated errors of ignorant copyists, is any better or more scientific. It frequently renders taste

and judgment impotent, by resolutely finding intentional beauties in accidental depravities.

And if one adopts, not from a spirit of compromise but of conviction, a middle course, going *medio verissimus*, he is likely to be confounded with one or other of the extremes; and in the case of so corrupt a work as the *Supplices* he is more likely to be confounded with the rash innovators; whereas if the same man were editing Demosthenes from Σ or Plato from Par. A, he would probably, through his conservative retention of the text, be regarded as a disciple of *Mumpsimus*. The truth is that what applies to one author does not apply to another, or what applies to one book of an author does not necessarily apply to another book of the same. In the case of Aeschylus in particular, I am fain to confess that my distrust of the MS. deepens rather than diminishes, and I believe with Professor Kennedy (*Agam.* p. 207) that the Aeschylean MSS. are 'clogged with corruption.' It is difficult to believe that he who wrote the lucid constructions of whole passages of the *Prometheus* could also write the wholly impracticable combinations which appear in the *Supplices* and the *Choephorae*. We cannot but be reminded how many mistakes, often with a specious aptness of their own, are left in printed books of to-day, when reader and author have both more than once revised the proof. Nor can we forget the words of Strabo (xiii. 609) βιβλιοπῶλαι τινες γραφεῦσι φανλοῖς χρώμενοι καὶ οὐκ ἀντιβάλλοντες...ὑπερ...συμβαίνει...καὶ ἐνθάδε καὶ ἐν Ἀλεξανδρίᾳ, or Cicero's 'ita mendose et scribuntur et veneunt.'

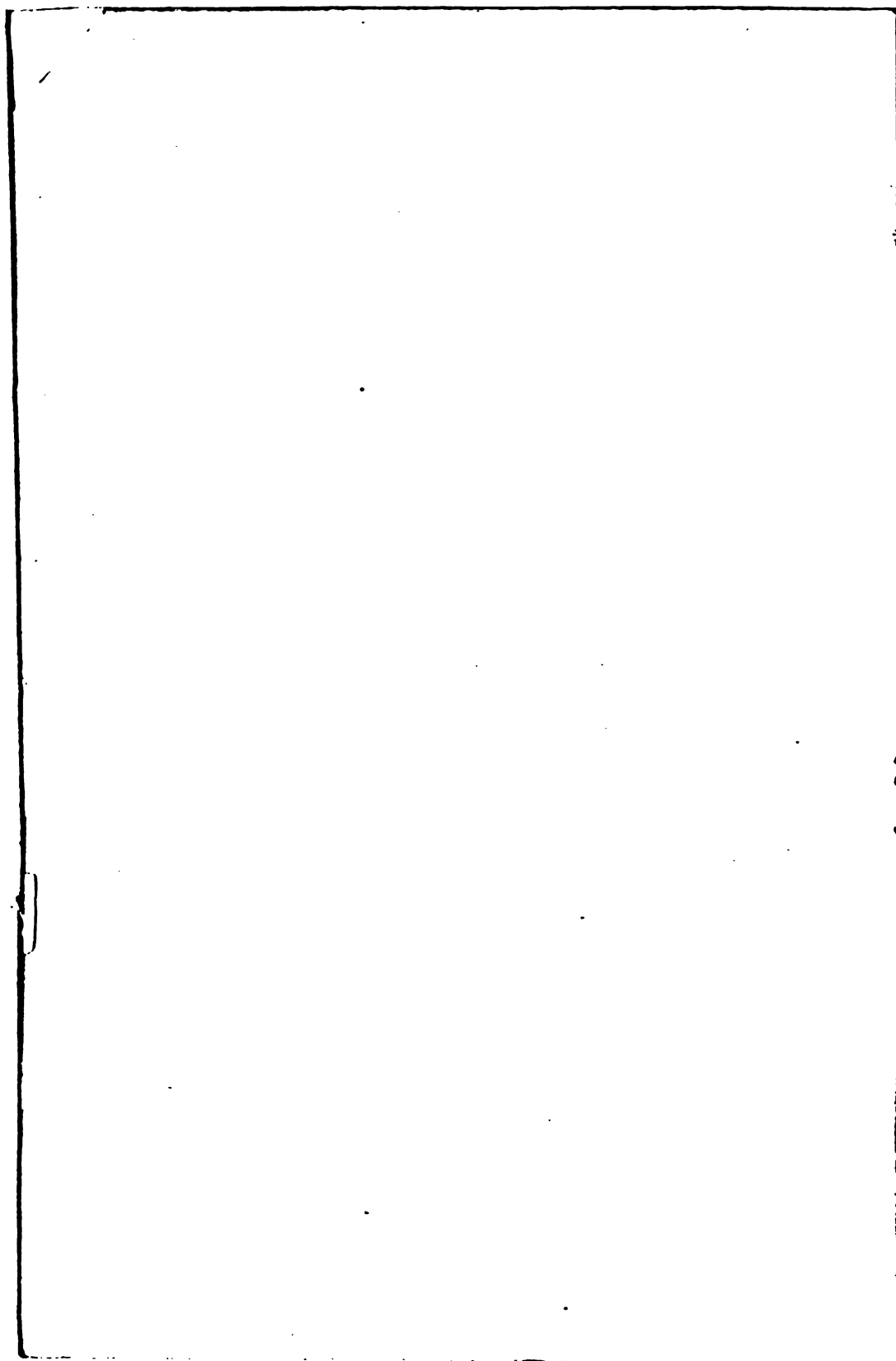
In deciding questions of grammar and usage one can only form his judgment upon the collected material of grammarians and lexicographers. The readiness with which a scholar will accept a peculiar construction or usage for which parallels are lacking, depends upon the feeling which has grown up in him of the powers and flexibilities of the Greek language. After careful investigation of the grammatical limitations of Aeschylus, an editor is not bound to go counter to his best judgment by allowing to stand a construction of which no reasonable account can be given, by aposiopesis, *constructio ad sensum*, or any other of those phenomena for which liberal allowance must be made. The constructions of Thucydides which violate strict grammar

are grammar of the sense, the evolution of the sentence is altogether intelligible. Similarly most of the peculiar cases of nouns, which Professor Campbell arranges in his introduction to Sophocles, are met halfway by the mind of anyone with the proper feeling for the native flexibility of a Greek case. They are not *impracticable*. In Aeschylus there are constructions similar to these, cases with an easily appreciable accord to the sense, though it may be hard to classify them formally. But there are other constructions which baffle feeling and analysis alike, and which no editor should force himself to uphold.

I cannot acquiesce in the expression of a late distinguished teacher in these colonies (Badham, *Adhortatio ad discipulos Academiae Sydneiensis*), 'scio tragicis fere omnia licere.' The tragedians at least wrote sense, and if not a formal at least a natural grammar. These must be restored to them, though they must be restored from the inside, from the literary and spiritual condition of the poet of ancient Athens, not from the literary and spiritual condition of the nineteenth century.

In conclusion I would ask that some indulgence should be allowed to the shortcomings of a work produced in this part of the world. It is not so much that our literary stores and appliances are insufficient, as that there is a want of that ready help and advice and of that sympathy of pursuit which the European student can enjoy so plentifully.

THE UNIVERSITY, MELBOURNE,
Dec. 1888.



INTRODUCTION.

- I. *Analysis of the Play.*
- II. *Date of the Play.*
- III. *The Trilogy.*
- IV. *Manuscripts and Text.*
- V. *The Scholia.*
- VI. *Technical division of the Play.*

I. ANALYSIS OF THE PLAY.

Scene—Number of Chorus—Outline of the action—Ēthos.

THE scene, which remains unchanged, lies in the meadow-lands about Lerna (v. 47), near the coast south of Argos and the river Erasinus (v. 988). In the middle of the stage is represented an artificial mound or natural knoll dedicated to the Gods of athletic games (v. 163), of whom Zeus, Apollo, Poseidon and Hermes are directly named (vv. 183—195). On the mound stand many (v. 196) large (v. 444) wooden images (v. 442) of these ἀγώνιοι θεοί. The mound itself, which with its images occupies a large space, slopes forward into the orchestra, and at its foot the θυμέλη represents a κανοβωμία (v. 196) of the deities of the place. The rest of the orchestra is a level expanse and serves as the ἄλσος of the same gods (v. 487).

The chorus of fifty Danaids in oriental attire (v. 209), with finely-worked robes (v. 409), forehead-bands (v. 408), and veils (v. 105), enter the orchestra from the passage on the right. They bear in their hands branches of olive wreathed with wool (v. 165), and as they advance the Coryphaeus recites the anapaestic παράδος (vv. 1—40). How far their handmaids followed them at this point is very doubtful. Certainly they do not now take their stand with them (see v. 945), and if they are

visible at all (as *vv.* 922, 945 seem to shew they are), they must be either grouped at the entrance or inconspicuously seated in the part of the orchestra nearest to it.

The scene is eminently spectacular, and is therein suited both to Aeschylus' natural taste for pomp and also to the comparatively inartistic character of the early drama. (Cf. Arist. Poet. vi. 4 *πρῶτον μὲν ἐξ ἀνάγκης ἂν εἴη τι μῦθον τραγῳδίας ὁ τῆς ὀψέως κόσμος*, and *ibid.* § 19, *ἢ δὲ ὀψις ψυχαγωγικὸν μὲν ἀτεχνότατον δὲ καὶ ἥκιστα οἰκίον τῆς ποιητικῆς*.) It seems unreasonable to doubt that there were fifty persons in the chorus. The legends invariably represent the Danaids as fifty. In *Prom.* V. 853 they are *γέννα πεντηκοντάπαις*, and in *v.* 292 of the present play Belus is called *πεντηκοντάπαις*. It is hard to conceive of a chorus of twelve (Weil) or of fifteen (Hermann, Böckh &c.) speaking of themselves as the fifty daughters of Danaus. The spectators would naturally look for fifty, and if an illusion were practised upon them they would desire to remain unconscious of it. Here they would have no illusion, but an offensive incongruity. Nor is there any difficulty in the way of so large a chorus. The *Suppliants* is the earliest extant drama (see 'Date of the Play'), and as the original number of the chorus was fifty, and as fifty, if we may believe Pollux (iv. 110), continued to be the chorus down to the time of the production of the *Eumenides*, it is hard to see on what grounds the number fifty is denied to this play. The 'Menschengewimmel' of which Oberdick complains would really be no drawback, but the contrary. There is no thrilling action in the piece, and, despite its admirable poetry, it would have fallen flat as a drama if only twelve or fifteen Danaids had provided the spectacle. But with a chorus of fifty the case is different. To watch fifty persons performing their choric motions was to the Athenians of the time in keeping with tradition, it still had 'something to do with Dionysus'. As actors Danaus and Pelasgus have *ῥῆσις* but little developed from the *ῥῆσις* of Thespi's single actor: the chorus is the centre of attraction. The 'Menschengewimmel' is therefore necessary, and as the play advances it grows more spectacular still, till it ends in a grand procession upon both orchestra and stage.

As the chorus enters, the fugleman recites the *παρόδος*: 'May Zeus receive his suppliants, who, to escape a hated union, have fled from Egypt to Argos, the home of their ancestress Io. O land and all its powers, receive the suppliant and spurn away the oppressor.'

Then arranging themselves in the orchestra they chant, with appropriate gestures and motions, and probably in *ἡμῶρια*, a lyric passage: 'Next we invoke Epaphus, offspring of Zeus and Io. From him we come, as we can shew. If any native hear us, our tones will remind him

of the sorrowing nightingale. This too is a manner of dirge. O Gods! side with justice against vice and violence. Give us sanctuary. The purposes of Zeus are inscrutable, we only know that his will never fails. Mortals, nay! gods, he lays low in their pride: human wantonness is putting forth new leaves; may he look to it. Thus, though untrained, do I mourn like any dirgewoman. As yet our flight has gone well: may the end be well. Great Father! deliver thy children, and thou, Artemis, thy hapless votaries. Else will we die, appealing from the Olympians to the nether gods. Then what will be the plea of Zeus for deserting his own?'

At this point Danaus, an aged (*v.* 151) and venerable (*v.* 291) man of Egyptian aspect (*v.* 475), shews himself upon the summit of the knoll, whence he is looking towards the left, *i.e.* inland towards Argos. He addresses the chorus (*vv.* 150—177): 'Daughters, show prudence and trust in me. There is need. I see the dust of an approaching host. I see the armed host itself. I know not its mood, but it is best to seek sanctuary on this sacred mound in suppliant posture. And when they come, bear yourselves like modest suppliants. The Argives are quick to take offence.'

The Danaids obediently leave the orchestra and mount the knoll upon the stage, where they doubtless arrange themselves with much spectacular effect. As they advance they invoke the chief gods whose *βράννη* they observe (*vv.* 178—195). Some further advice from Danaus gives time for the Argive king an old man (*v.* 334), to arrive, attended by an escort of spearmen (*v.* 156). He enters from the left. 'What group of foreign folk is this? No Greeks are thus bedizened. And why do ye come unheralded? Your boughs mark you as suppliants. Speak.' (*vv.* 208—219.) To assure them of his right to ask he tells them how he is king of all Pelasgia. And here Aeschylus introduces one of his geographical and historical lessons, upon the extent of ancient Pelasgia and the derivation of the name Apia (*vv.* 223—244). 'Now' adds the king, 'I have spoken for myself, it is your turn.' 'We are Argives.' He finds it hard to understand how a people of such complexion can be Greeks. 'Ye are more like Libyans, Egyptians, Amazons.' (*vv.* 251—264). By a series of stichomuthic questions and answers on both sides (*vv.* 265—295) the Danaids convince the king of their pedigree from Io. They implore his protection, but from policy he hesitates. The discussion is well worked out (*vv.* 319—468): 'Mighty king, we call to you as the wolf's victim calls to the herdsman.' 'The risk to our country is great.' 'Themis avert it. Respect of the suppliant is the best of worship.' 'Tis a matter for my people, not for

me.' 'You are the people, for you are sole sovereign. Beware the wrath of heaven.' 'I know not what to do.' 'Remember the undying wrath of Hikesios.' 'But what if your cousins have a just claim?' 'Then will I rather flee the world over than fall into their hands. Choose for the just side.' 'I am no judge. I will not injure and offend my people.' 'Zeus helps the just. Why then fear?' 'This needs much pondering; there is but a choice of evils.' 'Ponder, but choose the cause of piety and pity. As you do, so shall you and yours be requited. Bethink you.' 'I have bethought me, and am on an evil coast. Yet all things may be cured except the shedding of kindred blood.' 'If you will give us no pledge, we will hang ourselves upon these very images.' 'O horrible! Pollution on one hand, bloodshed on the other! Yet the fear of the suppliant's God is greatest, and I decide for you. Old man, betake you with suppliant boughs to the city. Say nothing of me; perhaps the people will of itself espouse your cause.'

The king lends Danaus guides, who lead him away with his arms full of branches (*v.* 460), which he is to lay before the various altars and shrines in the city (*vv.* 469—482). It is now time for the Danaids to resume their places in the orchestra in readiness for the next *στάσιμον*. It is for this purpose that the king bids them leave their boughs by the side of the statues while they themselves descend and move upon the level *ἄλσος*. By this means moreover the knoll is left with a picturesque effect. After some demur the chorus descends, and the king departs to summon the Argive assembly, so that the pity of individuals may have an opportunity of taking a joint practical shape.

There follows an eloquent chorus (*vv.* 503—578) opening with a prayer to Zeus that he will destroy the Egyptians and save themselves. The frantic flight of Io from Argos to Egypt is described. They tell of the birth of Epaphus, and as offspring therefore of Zeus they cry to him for help. 'And is he not almighty?'

Danaus returns alone (*v.* 579): 'All is well and more than well. The assembly was of one mind, thanks to the will of Zeus working through the eloquence of the king.' (*vv.* 579—603.)

As if the poet had in mind the saying *παντὶ μέσῳ κῦδος θεὸς ὥπασεν*, here in the middle of the play, comes the most beautiful lyric composition in Greek drama (*vv.* 604—688). It is a prayer for blessings upon the Argives, a litany for peace, health, concord, wisdom, fertility in men, flocks, herds, and the fruits of the field, and for gladness everywhere. And then, in a graver tone, as the means to attaining these blessings, a prayer that the Argives remain loyal at home, just in their

dealings with their neighbours, mindful of their religious duties and their ancestral traditions.

Meanwhile Danaus is once more upon the knoll (*v.* 692), gazing seawards. Turning to his daughters: 'Your prayers for the Argives are wise: but now look to yourselves; for I see the Egyptian fleet at hand. I know it well. It nears. It is close to shore. Be ready to take refuge here once more, while I seek help.' (*vv.* 689—712.) As he descends and is about to leave the stage his terrified daughters shriek: 'The Egyptians are savage, impious and beastlike; they care neither for god nor man.' Danaus endeavours to reassure them, and as he departs says 'There is time yet: the landing of an army is no easy thing.' (*vv.* 713—754.) The chorus, left to itself, chants the next *στάσιμον*. 'Would I could vanish under earth or into the sky. There is no escape. Yet rather death than these loathed embraces! Oh, for some high peak or precipice whence to dash myself: for in death there is no more sorrow. O, cry to heaven! Almighty father, shield the poor suppliant from the wicked pursuer.' (*vv.* 755—798.)

At this point the mss. become exceedingly corrupt. The development of the action is nevertheless plain. There enters from the right an Egyptian herald, accompanied by a number of mariners (for it is absurd to imagine one man proving so formidable to all the chorus or pretending to drag them away). At sight of him the Danaids call on each other to fly to the mound and the statues, and to these they cling in various attitudes of terror. He threatens and boasts, they implore and appeal to heaven (*vv.* 799—870). At last the Egyptians lay hands upon them and are about to drag them away by their garments and hair, when the king suddenly enters with his escort (*v.* 879). 'Sirrah! this conduct from a barbarian to Greeks! you will find yourself mistaken.' 'I claim my own. I care not for you or your gods.' 'Begone.' 'I go, but my masters shall settle this quarrel with you, and blood shall be the payment.' 'Nay, you and your masters shall find you have to deal with men.' (*vv.* 879—921.)

The herald and his men go off defiantly, and Pelasgus bids the Danaids take their handmaids and make their way to the city, where they will find homes freely offered. The chorus descend into the orchestra and prepare for the way. The king departs to the city to send Danaus, while the Danaids arrange themselves with their fifty handmaids in order of procession. These movements take some time, and the interval allows of the arrival of Danaus, attended by a body-guard of spearmen (*v.* 953). These upon the stage and the 100 persons in the orchestra combine to make a highly magnificent final spectacle.

Danaus (*vv.* 948—981) recounts the favours of the Argives and warns his daughters of the dangers and slanders to which their charms expose them. The play ends with an *ἐξοδικὸν μέλος* of two *ἡμιχόρια*, which however unite in a final prayer at *v.* 1030. 'Henceforth hymn we the gods of Argos, not of Nile. Artemis save us. Not that we forget Cypris, but that subtle goddess should be attended by Yearning and Persuasion, Music and the Loves. Yet I fear troubles to come. Still, fate is fate, and Zeus knows what is to be. Only we pray that he may deliver us as he did Io. May judgment side with justice.'

The character-drawing of the *Supplices*, though consistent so far as it goes, is for the most part little more than conventional outline.

Danaus combines the qualities which are looked for in the *βούλαρχος πατήρ*. He shews a calm discretion and a Polonius-like sententiousness befitting the former, and an affectionate authority befitting the latter, part of the character. He is *πρόνοος* but also *εὐθαρσής*. He sets a high value upon his own experience of life, and is generally of the same type with Oceanus in the *Prometheus* and with the chorus of old men in the *Persae*.

The character of Pelasgus is somewhat more fully delineated. He is a fitting representative of nominally absolute monarchy practically limited by public opinion (*vv.* 345 *sqq.*). This indeed was the only type of king likely to engage the sympathies of an Athenian audience at the time of the production of this play (see 'Date'), when the memory of the *τύραννοι* was still fresh. His manner is courteous but decided (*vv.* 491 *sqq.*). He is religious. He does not shirk his responsibilities, yet is cautious and anxious for the goodwill of his people. None the less on occasion he knows how to conduct himself royally and like a chivalrous Greek (*vv.* 879 *sqq.*).

The Danaids themselves, the virtual protagonists, are, after the manner of their sex, prayerful, trustful, despairing, grateful, reproachful, resolute as circumstances change. The character-drawing is in their case most true and natural, and fully makes up for the lack of colour in the rest. Yet even the rest are sufficiently elaborated for the poet's purpose, since οὐχ ὅπως τὰ ἥθη μιμήσονται πράττονσιν, ἀλλὰ τὰ ἥθη συμπαράλαμβάνουσι διὰ τὰς πράξεις (*Arist. Poet. vi. § 10*).

The tone of the piece is altogether healthy and its moral clear. Its dominant note is self-restraint, *ἐγκράτεια*. It is full of warnings against *ὑβρις*, against *ὑψίπυργοι ἐλπίδες*, and against immodesty in look and talk. 'What a man sows that shall he reap' (*v.* 411). In sacred matters there is a *καιρός*, μηδὲν ἀγάζειν (*v.* 1029). *εὐνομία*, *δίκη*, *εὐσέβεια*—loyalty,

justice, religion—are the chief blessings of a state (vv. 646 *sqq.*). Thus early Aeschylus asserts in simple language the creed which he afterwards consistently promulgates, with more awfulness but less distinctness, in the *Prometheus*, the *Septem* and the *Oresteia*, a creed however which was not his alone, but which formed part of what has been aptly called the 'catechism' of contemporary Hellas.

The aristocratical leanings of Aeschylus are pretty clearly expressed in vv. 677—680, and his religious conservatism in the verses that follow.

It is impossible to know the man Aeschylus fully without this play. In it he unfolds himself more directly than elsewhere. He is more Hellenic, less Hebraic; more the *poeta*, less the *vates*. His moral lessons are here set forth in the touching language of prayerful women or the sage maxims of hoary counsellors, instead of being hurled forth in the thunder of the *Prometheus* or written in the crimson blood of the *Oresteia*. And there are not wanting those on whom the former mode of teaching makes a deeper impression than the latter.

II. DATE OF THE PLAY.

The evidence for the date of the *Suppliants* is wholly internal. There are those who, desiring to read a motive of contemporary history into every drama, seek to fix the date by connecting it with some period at which the foreign politics of Athens were specially concerned with both Argos and Egypt. Hence Böckh, Kruse, Müller and others assign it to the year 461 B.C., at which time (probably, though it may not have been till the following year—Grote is uncertain, *c.* xlv.) the Athenian fleet was engaged in Egypt and Athens was forming an alliance with Argos (Grote, *ibid.*). Yet neither in the case of Argos nor yet in that of Egypt is this connection probable. In history the Athenian fleet goes to fight *for* the Egyptians, who are in revolt against Persia: in the play all is hostility to Egypt. And in the matter of the Argive alliance the transitions of foreign policy were too abrupt, and confidence in a contemporaneous ally too unstable, to allow of a poet leisurely shaping out and composing a trilogy for the purpose of commending Argos.

If the political element is to be pressed, it were better to leave to one of the two, either Egypt or Argos, but a secondary place in the motive. We might well regard the Egyptians as representatives of orientals in general, and suppose an allusion to that threatened attack on Attica by the Persians which subsequently took place at Marathon. The words of v. 920 ἀλλ' ἄρσενάς τοι τῆσδε γῆς οὐκ ἴσθαραι εὐρήσεται would

strike the right note, if such were the reference. It should also be remembered that an Egyptian contingent was very prominent in the Persian fleet. And the prayer in *vv.* 34—37 for the destruction of the Egyptian fleet by a storm may not unnaturally be suggested by the fact that in the first attempt upon Greece, made by Mardonius (493—492 B.C.), the Persian fleet was entirely disabled by an extraordinary storm off Mt Athos, 300 ships and 20,000 men being lost.

Or if the reference is made to apply more specifically to Argos, we should look for an earlier date than 461 B.C. at which the good wishes towards Argos (*vv.* 604—688) are appropriate. Putting the play early on grounds of composition, we should not be very bold in understanding the prayer that 'fire and sword lay not waste Argos and empty it of its men (*ἀνδρῶν κενῶσαι*)' to refer to comparatively recent events, when Sparta had so devastated it (494 B.C. cf. *Hdt.* vi. 83 *Ἄργος ἀνδρῶν ἐχρηώθη*).

If we press either of these views it should be the former. Anticipation of attack from the east is uppermost, the reference to the past troubles of Argos is incidental. And it may be noted, as in keeping with this theory of the play, that the spirit of the piece is distinctly Panhellenic. There are no separate states Argos, Sparta, Athens &c., but one Pelasgia embracing all continental Hellas. If therefore the intent of the piece is political, it may best, I believe, be assumed that the play was composed in the year 492 or 491 B.C., when the oriental attack was anticipated; that in view of resistance Aeschylus wishes to evoke the Panhellenic sentiment or bring to remembrance the Panhellenic fact; and that the prayers for Argos refer on the one hand to the late sufferings of Argos in particular at the hands of Sparta, on the other to the harms that all Hellas meets with through its internal dissensions, which are in a manner *στάσις* rather than *πόλεμος*. To Aeschylus a war of Sparta with Argos is *ἐμφύλιος*.

I venture to think this view a probable one, though without maintaining that the political purpose was primary. A work of art is not written to the order of political circumstances. Shakspeare did not compose *Henry V.* because of a contemplated war with France, though he utilises his subject for the evoking of patriotic sentiments. At Athens dramatic competitions were regular and frequent, and the plays presented became numerous and varied. The poet's first requirement was a new and suitable subject for a trilogy: he must draw upon a myth, a legend, or on history, as in the *Prometheus*, the *Septem* and the *Persae* respectively. Aeschylus found such a subject in the story of the Danaids. And where else could he lay the scene but in Argos? And

who else could the pursuers be but Egyptians? The dramatisation of the incident is the first thing; the political lessons it may be made to convey by deft handling are but secondary. Those lessons I believe to be the lessons suggested above, more appropriate to the year 492—491 B.C. than to any other.

In regard to the evidence afforded by the composition, there are considerations which must occur to every reader. We cannot but observe: (i) the very subordinate part which *ῥῆσις* occupies; (ii) the spectacular nature of the piece, and the absence of action or true *περιπέτεια*; (iii) the faintness of the character-drawing in the case of persons not members of the chorus; (iv) the epic simplicity of the language and generally of the thought; (v) the peculiar beauty and simplicity of the choral odes.

All these are indications of early production. They point to a period of Aeschylus' literary life when (to consider these characteristics in the same order), (i) the relative position of chorus and actors was the contrary of that which they occupied at the time of the perfection of the drama. So far is this the case, and so obviously is the chorus protagonist, that it is the chorus and not Danaus who hold discussion with the king, though all are present at the same time:—(ii) the chorus consisted of 50 persons and the performance mostly of their chants and orchestral movements. This represents a stage of composition strangely inartistic as compared with that of the *Oresteia*:—(iii) the analysis of individual passion was not far advanced or considered: the actor is still only a sort of necessity, a means of connecting the plot, which does not centre upon him but upon the chorus:—(iv) the mind of Aeschylus had not passed into that condition in which, meditating on profound problems of destiny, and being in a state of exaltation, it clothes itself but imperfectly in language of a corresponding profundity or exaltation. It was a tendency with Aeschylus (as it is with Browning and was with Carlyle) to grow more obscure and contorted in style with advancing age. The terms *ξυμβαλεῖν οὐ ῥάδιος* and *κομποφακελορρήμων* could not have been applied, even by an opponent, to one who had always written in the style of the *Supplices*:—(v) the youthful mind of the poet was less gloomy, already indeed Hebraic in its fervour, but with much of the Hellenic lightness as yet. The theology of Aeschylus, says Keble, was in general '*maestior quodammodo*'. The *maestitia* does not appear in any marked degree in the *Supplices*.

These qualities, so characteristic of the early drama and of poetic youth, might perhaps count for little individually, but in the aggregate they form a great body of evidence, and, to my mind, place the work

considerably earlier than any other of those of Aeschylus now extant. In the *Septem*, for instance, besides the indications of darkening style, the part of the chorus is curtailed, and the character-drawing is stronger. In the *Prometheus*, which is generally placed early, the chorus is of little account, the problem of fate and freewill fills much of the poet's contemplation, the language, though grammatically simple, is more αὐθαδέστομος, the character-drawing is that of a mature conception.

On these historical and literary arguments I set the year 492—491 B.C. as the probable date of the play. The age of Aeschylus was 33.

III. THE TRILOGY.

The incompleteness of this drama is very apparent. No play (unless it be the *Prometheus*) ends so clearly with the suggestion 'to be continued'. The *Suppliants* forms in fact but a dramatised prologue. The *περιπέτεια* is still to come. The *Agamemnon*, *Choephorae*, and *Eumenides*, united with perfect art into one grand whole, are yet in a sense complete in themselves: each has its separate culmination of interest, a *καταστροφή* worthy of independent exhibition. Not so the *Suppliants*. *τραγῳδία* is *μίμησις πράξεως σπουδαίας καὶ τελείας, μέγεθος ἐχούσης* (Arist. Poet. vi. § 2), but the action of this play is not *τελεία*, nor has it *μέγεθος*. The repulse of the Egyptian herald cannot be a proper *περιπέτεια* i.e. *ἡ εἰς τὸ ἐναντίον τῶν πραττομένων μεταβολή* (Arist. Poet. xi. § 1).

Some editors imagine our play to have been the second of the trilogy, but there are two strong arguments against the supposition. (i) If another had preceded, it would have been altogether inartistic for the Danaids to repeat in this drama the story which had been told in the action of its predecessor. The present piece renders any previous chapter dramatically inconceivable. (ii) If, as seems entirely necessary, the trilogy embraced 'the beginning middle and end' of some great action (Arist. Poet. vii. § 2), it must have comprised the ultimate success of the Aegyptidae, the murder of them, and a special treatment of the action of Hypermnestra. If, however, the *Suppliants* is the middle play, it is inconceivable that the marriage, the murder and the conclusion can have been compressed into the single remaining piece. Nor should the middle play fail in dramatic effect, as this certainly does.

As to what course was taken by the two following plays it is impossible to do more than guess. Aeschylus, like all poets, varies the details of a legend or myth to suit his immediate purpose, only keeping

generally to the traditional outline. The wanderings of Io in the *Supplices* are very different from her wanderings in the *Prometheus*. Danaus (cf. Danae) and his daughters are in some way connected with the much-prized water of πολυδάμνιον Ἄργος, and a myth which had such a beginning was evidently capable of infinite variation in particulars. From Apollodorus (II. 1. 5), Pausanias (II. 19. 6), the scholiast on Eur. Or. 859 and other records, it appears that the sum of the various versions of the Danaid myth amounts to this, so far as concerns this trilogy. Danaus becomes king of Argos in place of Pelasgus, though why or how can only be guessed at. (Weil, Oberdick and others fancy that Pelasgus departed to his northern kingdom, perhaps through ill-success against the Egyptians. That he left in disgrace is out of the question, for there is nothing in the *Supplices* derogatory to Pelasgus, but quite the contrary. It is further possible that he fell in battle. We do not, however, know that Aeschylus did dispose of him in favour of Danaus at all.) In the conflict with the Egyptians it results either that the Argives are defeated, or else (Schol. Eur. *loc. cit.*) that recourse was had to arbitration and the marriage-claim allowed. In any case for Aeschylus the submission even to arbitration implies a virtual defeat of the Argives, who would otherwise be guilty of breaking a solemn promise. The Danaids, being compelled to marry their cousins, do so with the intention of killing them, acting under the advice of their βούλαρχος Danaus, and with the connivance of the Argive people. The murders take place, except in the case of Lynceus, who, being less ὑβριστής, is spared by Hypermnestra. For this act of disobedience, which leaves an enemy and avenger in the field, Hypermnestra is arraigned before a tribunal of Argives, where she is defended by Aphrodite herself and acquitted.

That the trilogy contained most of the foregoing matter is agreed, though it is hopeless and useless to speculate upon questions of detail.

Hermann guesses that the lost θαλαμοποιοί was the second play, and that it derived its name from the construction of the bridal chambers, the title referring to the Danaids themselves. The θαλαμοποιοί is named by Pollux (VII. 122), who quotes from it the corrupt

ἀλλ' ὁ μὲν τις Λέσβιον φατνώματι
κῦμ' ἐν τριγώνοις ἐκπεραίνετω ῥυθμοῖς,

—which is really all we know of it.

There was also a play of Aeschylus called Αἰγύπτιοι, about which we only know that it contained 'Zagreus' as a name for Pluto. It has been suggested that the *fragmenta incerta* δεινοὶ πλέκων τοι μηχανὰς Αἰγύπτιοι and ἀπάτης δικαίας οὐκ ἀποστατεῖ θεός belonged to this second

play, and it is easy to imagine suitable contexts for these γνῶμαι. We must not, however, confound a guess with a scientific process.

The third play is with great probability supposed to have been the Δαναΐδες (a name occasionally misapplied to the Ἰκετιδες e.g. Strabo v. 22), from which Hesychius quotes καθαίρομαι γῆρας (which reminds us of Danaus and his ὥστ' ἀνηβῆσαι με γηραιῶν φρένα v. 585), and the scholiast on Pind. Pyth. III. 27 quotes the corrupt

κάπειτα δ' εἰσι λαμπρὸν ἡλίου φάος
 ἔως ἐγείρω πρευμαεῖς τοὺς νυμφίους
 νόμοισι θέντων σὺν κόροις τε καὶ κόραις.

Athenaeus XII. p. 600 adds the lines (= Aesch. frag. 45) ἐρᾷ μὲν ἀγνὸς οὐρανὸς τρώσαι χθόνα κ.τ.λ., which are given as a speech of Aphrodite, and were probably spoken in defence of Hypermnestra.

The Satyric play was most likely the Ἀμυμώνη. For the story see Apollodorus II. 1. 5, Hygin. fab. 169, Ovid. Met. I. 283, Prop. II. 26. 47 &c. Amymone is one of the Danaids, who, while seeking water from Lerna (another fable of πολυδάψιον Ἄργος), is assailed by a satyr and delivered by Poseidon. The trident which Poseidon had hurled at the satyr produced three springs, one of which was called Amymone. Fragments of this play are σοὶ μὲν γαμείσθαι μόρσιμον γαμεῖν δ' ἐμοί (from Ammonius), καὶ γωγε τὰς σὰς βακκάρεις τε καὶ μίρα (Athenaeus xv. 690 c), and θρώσκων κνώδαλα (Hesychius).

On the whole the most probable course of the trilogy was thus: (1) the *Supplices*: (2) a play, name unknown, perhaps Αἰγύπτιοι, reporting the defeat of the Argives, and containing the deliberation and execution of the murder: (3) the 'Danaids', containing the trial of Hypermnestra. These were followed by the satyric play Ἀμυμώνη.

IV. MANUSCRIPTS AND TEXT.

The MSS. containing the *Supplices* are four—

(i) Cod. Mediceus or Laurentianus, in the Laurentian library (xxxii. 9), containing Aeschylus, Sophocles and the *Argonautica* of Apollonius. A great part of the *Agamemnon* is missing from this MS. It is dated by the best authorities at about the beginning of the 11th century, and is probably the production of a Byzantine copying-house. It contains scholia in half-uncials by a somewhat better hand. This is called the second hand (*m*) by Vitelli, and many corrections by it will be found in the critical notes. There are further corrections and addi-

tional scholia by two hands of apparently the 14th century (*m'* Vitelli). The ms. is regularly quoted as M.

(ii) Cod. Guelferbytanus, assigned to the 15th century. The *Supplices* and *Oresteia* are in another and later hand than the rest.

(iii) Cod. Parisinus, assigned to the latter part of the 15th century.

(iv) Cod. Escorialensis, a paper ms. of the 16th century. The *Supplices* is the only part of Aeschylus which it contains.

The remaining mss. of Aeschylus (Marcianus or Bessarionis of 13th century, Florentinus of 14th, Venetus of 15th, Augustanus of 16th, and Farnesianus 14th (?)) do not contain this play.

It is usual to regard M as the parent of all other existing mss. of Aeschylus, and where the latter differ from M the divergence is put down to conjecture of their copyists. But Keck and others rather assume a common source for the Medicean and the rest than a filiation of the rest to the Medicean. As examples of readings in the *Supplices* in which mss. disagree we may take

69.	ηβαι M.	ἡ καὶ Guelf.
70.	ἐτοίμως M.	ἐτύμως (<i>sic</i>) Guelf.
73.	ἄρης M.	ἀρῆς Guelf.
530.	ὄρων M.	ὄρων Guelf. Esc.
	ὄρων (<i>m</i>).	
549.	τὰν δ' αὖ M.	τὰ δ' αὖ Guelf. (first hand).
595.	Ζηρὸς κότον M.	Διὸς κότον Guelf.
608.	ἀμέμπτων M.	ἀμεμπτos Guelf.
	^{ους}	
739.	κρείσσων M.	κρείσσονας Guelf.
766.	ἐν σαργάναις M.	ἐν ἀρτάναις Par.
767.	τῷδ' ἐχρημθῆν χροῖν M.	τῷδ' ἐγχεμθῆναι χεροῖν Guelf.
		τῷδε χρεμθῆναι Par.
		χροῖ Esc.
952.	φίλου M.	φίλους Guelf.
995.	θειλεμόν M.	θαλερόν Par.
1000.	κυθέρειας M.	κυθέρειος Guelf.
1031.	γάμον M.	γάμον Par.

Considering the number of cases of agreement in errors and peculiarities these divergences are not striking, and it can reasonably be urged that ἀρτάναις (766), τῷδε χρεμθῆναι (767), θαλερόν (995) of Par. are emendations, the first two being right and the last not improbable. This, however, is of course incapable of proof. In *v.* 1031 γάμον of Par. is, I believe, the true reading accidentally preserved, whereas M

gives γάμον, by a corrupt adaptation to the erroneous ἀποστεροίη; though it may be argued on the contrary that γάμον of Par. really owes its origin to nothing better than attraction to the following accusative adjectives δυσάνορα δαῖον, which stand in need of a noun. Turning to Guelf., it might appear that κρείσσονας (739), ὄρων (530), φίλους (952) are conjectures, though the last is curious enough as a conjecture in the unemended context. κυθέρειος (1000) might be put down as an attraction to γάμος, and ἀρηῆς (73) as a sagacious correction; but it is not so easy to see how the correct τὰ δ' αὖ (549) came to be written, nor how ἄμειπτος (608) could be any attempt to emend ἀμέμπτων. If it be held that ἐτίμως (70) was a mistake in writing from dictation (οι and υ), then ἄμειπτος is a similar error for ἀμέμπτως (ω and ο), which implies a different reading to that of M. A very striking discrepancy occurs in v. 112, which is not to be disposed of so readily. If Guelf. be rightly reported, it gives ἐγαγρονγίς for the εὔγακόννις of M. The right reading is, I believe, σὺν, γὰ, γοίης, and, if this be true, Guelf. cannot but point to an independent source. So v. 88 while M gives φρόνημά πως Guelf. gives φρονηματός 'sed το in π mutato' (Hermann). The true reading seems to be φρονήματ' οὐκ. v. 396 M has προδῶς Guelf. προδῶς, where προδούς is desired. v. 535 M has εἰσκνουμένου but Guelf. -η, the true reading being (see note) ἐγκυκλουμένα. v. 723 M gives ἐπὶ τάχει and Guelf. ἐπὶ τύχει, where ἐπιτυχεῖς is to be read.

These differences can hardly be put down to copyists' conjectures, nor can the difference in v. 112 and v. 723 be put down to miscopying. I am therefore at present disposed to think that Guelf. at least is not derived from M, and am doubtful whether Par. is so.

III appears to have been the διορθωτής, who had before him the archetype of M or some other older copy. This is proved by his insertion of the lines 497—499, which had been omitted in the copying. The tendency of his corrections is generally right, though his remarks (if they be his own) shew that he had no conception of metre. For instance v. 280 οἷστρον καλοῖσιν αὐτὸν οἱ Νείλου πέλας (πέδας M) he notes οἶμαι παῖδες, in v. 405 οἶμαι μήτι τλαίης where the scansion μήτι τλῆς is required, and in v. 907 he suggests ἴσως γ' αὐτὸς χ' οἱ ξυνέμποροι for the senarius. His metre being thus bad, it is clear that the correction v. 488 βέβηλον ἄλσος ἄν for β. ἄν ἄλσος comes from inspection of an older copy. His accentuation is also faulty e.g. ὁμαῖμον (428), ὄρων (530).

The note on v. 405 μήτι τλαίης for μήτι τ' αἰας of M might seem to indicate that his copy was in uncials (Λ for Α), but it is not impossible that he was making (or perhaps only recording) a conjectural emendation of value.

If we suppose, as we must, that the διορθωτής read his original copy carefully through, comparing the Medicean apograph with it and adding scholia and corrections, it will appear that the copyist of M was not so careless as has been supposed. There is no need to vent our choler on a scribe who misrepresented his original in so few instances as the writer of M seems to have done, even if we admit that all the changes made by *m* were actually the readings of that original, and that the writer of M did indeed misrepresent these. One token of his faithfulness to his copy is to be found in *v.* 65, where he writes *φόλους*. *φόλους* is of course wrong, but *m* does not correct it, and therefore presumably it was in the original. *m'* alters to the obvious-looking *φίλους*. But the true reading is *φόβους*, and we may be thankful to the writer of M for keeping close to his corrupt copy. It was not his business to emend or conjecture. Mr E. M. Thompson thinks M is copied from a not much older minuscule ms. If so, such a mistake as *φόλους* for *φόβους* might be made by the copyist of M and might also elude the vigilance of *m*, though it is probable that the minuscule archetype itself was a copy of another in minuscules, and that the corruption λ for β (quite possible in minuscules and only possible in them) was made at the time of that previous transcription.

Whatever the archetype of M may have been, it is at least certain that it was full of corruptions largely dating from very early times. The play of the *Supplices* had been transmitted from the time of its composition (1) with μεταχαρακτηρισμός, (2) through copies in *litterae quadratae* with confusions of e.g. A and Λ, T and I (= Z), through cursive uncials, and after circ. 200 B.C. with misspellings between εἰ and ι, ηι and εἰ, which misspellings advanced until in the imperial times they affected αἰ, and ε, οἰ and υ, ω and ο, η and ι, η and ε &c.; (3) through the later majuscule mss. with their confusing abbreviations and new forms, and ultimately into (4) minuscules, with confusions of η, β, κ, μ &c. Without doubt errors occurred in each stage of the transmission. At what period the uncial mistakes of the *Supplices* first occurred it is impossible to say definitely. Some of them no doubt are pre-Alexandrine, the most serious of them were apparently in existence before even the earliest of our scholia were written. Some on the contrary, from their obvious meaninglessness, must be comparatively late e.g. ἀρΟεντ' for ἀρΘεντ' (*v.* 2), θεΛκτορι for θεΛκτορι (1008).

Absolutely certain instances of uncial corruption in our play besides these two are κεΛσαι for κεΛσαι (15), ἔΟεν for ἔΘεν (59), δεΑπιδων for δεΛπιδων (85), Λινοισινη for Λινοσινεῖ (104), αναΙνευοι for αναΓνευοι (200), αιΔνης for αιΔνης (228), πεΔας for πεΛας (280), Δεφομενον for

Αεζομενον (829), ΚΑΤω for ΚΑΥω (891). These have all been easily emended, but it is only natural to suppose that some considerable proportion of the corruptions still remaining are due to similar, but more complicated, mistakes in the reading of uncials: and if on examining the uncials it be found that by a slight and natural change in them not only a good sense but the desired sense can be restored to a passage; and if, when the correction is made, the passage gains in poetical value; then the correction may be accepted as at least fit for incorporation in the text of the particular editor who believes himself to have made the discovery. *Whether such a change, if palaeographically natural in itself, produces in the passage a great or a small change of meaning, is no real criterion of its boldness as a conjecture.* Thus in v. 125 κόρα, ἔχουσα σέμν' ἐνώπι' ἀσφαλές has a sense entirely different from that of κόρα, λέχους ἄσεμν' ἐν Ὀπιδι σφάλασα to which I emend it. I insert Λ after Α, read ΔΙ for Α, and redivide the words, and the boldness of this alteration is clearly to be measured, not by the shock it may give to a reader's previous conception of the passage, but by the amount of the literal change, presupposing the necessity of some change being made.

The more obvious of these uncial corruptions have been corrected, e.g. where Γ and Τ, Θ and Ο are interchanged, and where the corrupt letter either makes no Greek word at all or else one which is out of the question. There must be, however, many corruptions of a more intricate nature, in which two or more letters have from various causes and perhaps at various times been misrepresented; and in proportion to the number of letters so corrupted the difficulty of certain emendation increases. If one letter was changed another would frequently follow, and when Greek was a thing understood as well as copied, a copyist would not unfrequently read a whole word amiss, because of a considerable general resemblance and of the effect produced on his mind by certain prominent letters. Thus Cho. 734 Αἰγισθον ἡ κρατοῦσα τοὺς ξένους καλεῖν ὅπως τάχιστ' ἄνωγεν is surely not so scientifically altered to τοῖς ξένοις as it would be by reading ΤΟΥΤΕΓΟΥΣ for ΤΟΥΞΕΝΟΥΣ i.e. ἡ κρατοῦσα τοῦ στέγους (= ἡ στέγαρχος cf. γυνὴ τόπαρχος 664). This gives grammar and appropriate sense, since the servants of the house spurn Aegisthus as their master and recognise only Clytaemnestra. So in P. V. 795 the Graiae are spoken of as τρεῖς κυκνόμορφοι. κυκνόμορφοι cannot = 'swan-plumed', but must = 'swan-shaped', and this the Graiae were not. τρεῖς κυκνόμορφοι is most likely an error for τρεῖς κυκνόμορφοι i.e. τρεῖς ἰσχνόμορφοι 'lean hags' (Κ for ΙC).

In the present play among other instances I deduce from uncials the corrections τοῖς ὄνταζόμενοι for τ' ὄνταζόμενοι, 69 τελοCενδοντες for

τελεονδοντες, 96 μετΑΛΓους for μετΑΓΝους, 148 αΓαν for αΤαν, 228 Αλιος for ΑΛΓος, 355 εΑν for εΛειν, 460 τΟιουτους for τΕΤουτους, 535 εΓΚΥΚΛούμενα for εΙCΙΚΝουμένου, 876 αCεπτ' for αεπτ', 927 CYZYΓους for ΕΝΤΥΧους, 970 ανΕωσμένην for ανΘωσμένην.

Each succeeding editor who essays the correction of the MSS. must find his task harder. The more obvious blunders have been cleared away. They speak for themselves. The more difficult are left. They are perhaps also more plausible, so that the arguments which shake their authority must be less effective as against the possibility of their being right after all; and furthermore any attempt at restoration involves more changes or apparently bolder changes than those which make the critical fame of a Turnebus, Auratus, Canter or Bentley.

There are also in this play as in nearly all others many instances of that other kind of mistake, which arises not so much from simple confusion of one quadrate or cursive with another, as from an illusion suggesting a word of general similarity, *i.e.* from that form of inattention which results in the substitution of one word for another of quite different meaning but of similar shape and sound. The word or part of a compound so substituted is near enough to the true word to make it quite comprehensible how the mistake arose, while from its metrical impossibility or its irrelevance it shews that it is a mistake and nothing more. Certain instances already corrected in the *Supplices* are e.g. 93 τὸ θάλος for τεθαλώς, 317 πέφυκα for πέφρικα, 349 χρόνους for θρόνους, 350 ἄλγος for ἄγος, 465 οἶκτος εισιδών for οἰκτίσας ἰδών, 480 ἀστίκτους for ἀστικούς, 528 Μουσῶν for Μυσῶν, 657 λόγους for λόχους, 674 μοῦσαι θεαί τ' for μοῦσαν θείατ' &c.

In correcting such errors much caution is necessary. The corruption happens to be a Greek word and may by accident have some sort of sense in the place which it has usurped, and by sacrificing much point or attributing some far-fetched significance we may manage to interpret it. There is plainly no certain criterion for such cases. If an editor can in any way construe a passage and extract a meaning he is bound not to conceal the fact from himself or his readers. The decision as to whether he shall alter the suspected word or not must depend upon his discretion, upon a preponderance of considerations. According to the extent of that preponderance he will retain the word in the text and challenge it in the note, or displace it from the text and justify the action in the note. Of emendations of this kind in the present edition are 50 χρόνου for λόγους, 65 ποιμαίνουσα for δειμαίνουσα, 121 με δάμαρτος for μέγα ματρός, 186 Ἴνιν for ὕρην, 195 ἀλλ' εὐρεθεῖς for ἐλευθέρους, 211 τὸ πᾶν for τόπων, 219 τορόν τι for παρόντι, 222 ῥήτορ' for τηρόν, 231 Χαόνων

for Παιόνων, 268 τῆς δηχθῆναι for τις μιχθῆναι, 380 ποθέν for πόλει, 422 προειμένων for παρθουμένων, 427 μέλιγμα for ἄλγεινα and καὶντικηλητήρια. for κάρτα κινητήρια, 481 κὰν ξυμβολαῖσιν for καὶ ξυμβόλοιςιν, 568 ἔξοχά που for ἐξ Ἐπάφου, 723 ἐπιτυχεῖς σκοποῦ for ἐπὶ τύχει κότῃ, 729 ἀλλόφρονες for δολόφρονες, 734 βέλη for σέβη, 739 τρίς for τοὺς, 752 τηρούσα for ταρβούσα, 762 σκέπαρ for κέαρ, 766 στόχου for χρόνου, 851 ἀπογράψειεν for ἀποτρέψειεν, 883 ὀρθώσας φανεί for ὠρθώσας φρενεί (*sic*), 892 μάθοιμ' ἂν for ἄγοιμ' ἂν, 903 βλάβη for λαβῇ, 969 καὶ σώματα for καρπώματα, 1034 κατὰστασιν for κατασθένων (*sic*).

Errors in the division of words are too common to require comment. Clear instances in the *Supplices* are 30 δεσμὸν for δ' ἴσμων, 176 εἶξεν ἧ for εἰ ξένη, 233 τὰπειτα δὲ for τὰπὶ τάδε, 585 ἂν ἡβήσαιμι for ἀνηβήσαι με, 601 ἐκλαναν εὐκλητήρος for ἔκραν' ἄνευ κλητήρος, 690 μῆτρες αἰὲ for μὴ τρέσῃτ'.

There are many places in Aeschylus which still remain to be corrected by a rectification of division. Thus Cho. 715 αἰνῶ δὲ πρᾶσσειν ὥς ἐπενθύνῃ τάδε, I should emend to ἐπ' εὐθύνῃ 'as in the presence of an overseer'. So Cho. 605 μήσατο πυρδαῇ τινα πρόνοιαν read πυρδαῇτιν ἀπόνοιαν, and S. c. T. 434 for στομαργός read στόμ' ἄργός.

In this edition are introduced changes of this kind in e.g. 97 τοιαῦτ' ἀμαθὲ ἀμελία for τοιαῦτα πάθεα μέλεα, 121 με δάμαρτος for μέγα ματρός, 249 σπέρμα τ' for σπέρματ', 986 ἄστυδ', ἀνακτας for ἀστυάνακτας.

The flexion-endings are frequently wrongly given e.g. 6 δημηλασίῃ (-αν), 43 ἐπιπνοίαις (-ας), 61 φιλοδύρτοις (-ος), 587 λόγων (-ον), 666 πᾶσα (πάσῃ), 909 λόγοις (-ος), 1011 ἐπίπνοιαί (-ας). An examination will shew that most of these are not mere errors of copying due to compendious signs, but are errors of shallow reading, being assimilated to an agreement with the nearest word. We need not accept as authorities on Greek cases persons who could write of οὐτιν' that it is οὐτινι, or of χεῖρ' (735) that it is χεῖρὶ τὸ ἐντελές.

In the matter of lacunae and transpositions very little sound work can be done. There is no more slippery business than that of re-arrangement. Experience proves that the re-arrangements made by one editor are entirely unsatisfactory to another, and it is frequently found that the ms. order will vindicate itself all at once in the most striking manner. I trust the commentary and translation will make some favourite transpositions in the *Supplices* appear not only unnecessary but positively wrong (see especially *vv.* 181 *sqq.*, 902 *sqq.*, 966 *sqq.*). That there are omissions and lacunae in the play is certain (see *vv.* 287, 335, 554), but I believe them to be very small, and no more than are indicated in the text here offered.

Of interpolations I find none, and could wish that less misdirected ingenuity were displayed by the learned Germans in this department of criticism.

V. THE SCHOLIA.

The scholia of the *Supplices*, rather scanty in number, are of two kinds. Some are certainly very old as compared with M, others are comparatively modern. The former, which date from Alexandrine times and are selected from the *ὑπομνήματα* of the Alexandrine philologists, are occasionally valuable: the latter, which are to be ascribed to the later Byzantines, are largely erroneous, not to say inept. In neither case can anything more definite be said of the date of composition, nor is there always a certain means of distinguishing the two classes, unless we refer to the later period all that are useless or shew a barbarous conception of language and metre. Of the earlier and more concise scholia of Greek mss. in general it may be said (i) that the composers of them had access to a large literature now lost, (ii) that they had before them a text more pure than ours or than any text which is likely to have been the immediate predecessor of ours.

It is, however, easy to set too high a value upon these annotations both in point of antiquity and of textual authority. And it is easy to misread the scholia themselves. Often when they at first sight appear to indicate some other reading than that of the text, they prove on closer examination to be attempted explanations of that very text. As regards Aeschylus in particular it must be premised that he was not a favourite subject of Alexandrine comment. The *interpretatio poetarum*, which was the function of Alexandrine Grammarians, embracing criticism history and knowledge of the language (see Oberdick *Introd. Suppl.* § 11), could not, one would think, have been better employed than upon our poet. Yet he appears to have been comparatively neglected. Certainly, however, there must have been much more comment upon him than we possess; for the writer of our older scholia can scarcely have thought these sufficient to explain all that required explanation to his contemporaries. In culling notes from the collected *ὑπομνήματα* a *διορθωτής* would probably put into the margin of the archetype of M only such as seemed to him to correspond to ascertainable places in the text before him, while in all probability more important observations, which if reproduced would have indicated a divergence of reading, were

left out from apparent want of fitness. Yet, even so, the text on which the oldest scholia were based must have been itself very corrupt, since many of the extant excerpts vouch for the existence at that time of present readings which are necessarily corrupt. Because a scholiast, even an Alexandrine, indicates the text now extant, it is not to be assumed that the reading is therefore warranted sound: the fact may only prove that a corruption is old. And, on the other hand, where the scholia indubitably shew a different reading, we are not sure that the following may not have been the case. From an early original A may have been derived apographs B and C, which differed here and there through faults of copying. Each copy had its descendants, which met with varied fates. A descendant of B may have come into the hands of the Alexandrine scholiast, while a descendant of C became at Byzantium the parent of the Medicean. A note transferred to the margin of the Medicean from a commentary on a descendant of B, may indicate a different reading, but it cannot, except for its inherent value, prove it a better or truer reading.

Such as they are, the scholia of the *Supplices* contain explanations of words, of the order and construction, short comments on points of geographical or mythological allusion, comments on the sense, and quotations in illustration. These, though frequently erroneous, do, I maintain, shew that their composer had before him substantially the same text as ours. Rarely the evidence is to the contrary, e.g. v. 106 ἐπιδρόμῳ πόθι θάνατος ὅπηι (M), where the scholiast has ὅπον δὲ θάνατος ἀπῇ. (The true reading I give as ἀνῇ.) In v. 133, where M has τονταιον and ζτ in the margin, the scholiast has τὸν καταχθόνιον Ἄιδην, which practically proves that he read τὸν γαῖον. So far as we can judge from the scholia actually extant on the *Supplices*, the cases in which they thus fairly indicate something different from the text of M are very few in proportion to those in which they plainly shew the same corrupt text as ours.

There are many places in which editors have been mistaken in supposing that the scholia point to a different reading. We may examine a few of them.

v. 71. πέλοιτ' ἂν ἑνδικοὶ γάμοις M. The schol. says ἐπὶ τοῖς νενομισμένοις καὶ δόξασιν ἡμῖν, on which Paley remarks 'ἐνδίκους legebat'. If so, why the note at all? It is written on γάμοις only, which to the mind of the scholiast required some qualification to prevent the sentiment from appearing a contradiction of the context, in which the Danaïds have been deprecating *forced* marriage.

v. 208. ἀνέλληνα στόλον M. τὸν οὐχ Ἑλληνα κατὰ στολήν schol.

This is supposed by Hermann to shew that he read ἀνελληνόστολον. That this is the true reading is altogether probable, but the scholiast did not read it. Rather he was explaining the *construction* by means of κατὰ, and he wrote στολήν as an explanation of στόλον, which commonly has quite another sense.

v. 511. παλαίφατον M. πολυβόητον schol. 'Falsam scripturam πολύφατον interpretari videtur' Paley. Why press each syllable so mercilessly? An 'old world tale' is an oft told and far-known tale, and the explanation, though inexact, is not an unnatural one.

v. 161. ὦμῃ ξὺν ὀργῇ τόνδ' ἐπόρνυται στόλον M. τὸν πρὸς ἡμᾶς στόλον μετὰ ὀρμῆς ποιῆται schol. Oberdick says 'the scholiast read therefore ἡμῖν ξὺν ὀρμῇ'. To me it appears that in such a case the note is aimless. The fact is the schol. is simply explaining the cognate accusative, thus: ἐπόρνυται (= μετὰ ὀρμῆς ποιῆται) τόνδε (= τὸν πρὸς ἡμᾶς) στόλον.

This method of interpreting the scholia, a method which presses every syllable of the comment into a scrupulous representation of a separate equivalent something in the text, seems an unnatural method. The scholia were exegesis, but not therefore syllabic paraphrase. If the comment on γὰρ, ἔνδικον σέβας (755) is ἣν δικαίως πάντες σέβουσι it is not good criticism to change ἔνδικον to πάνδικον because of πάντες. The scholiast asked himself 'what is the meaning of ἔνδικον σέβας?' and he replied 'a σέβας worthy of all acceptance as such'. It is hard to see how he could otherwise have expressed this answer. He would probably have made no note at all upon πάνδικον σέβας.

It would seem that editors have read the scholia not as explanatory notes for the readers of the time, but as if they had been written expressly to shew to future ages what reading the annotator had before him. The scholiast never imagined himself to be incurring such a responsibility. Nor can editors be consistent in this process. v. 380 τί τῶνδ' ἐξ ἴσον βεπομένων μεταλαγείς τὸ δίκαιον ἔρξαι the scholiast has εἰ ὁ Ζεὺς τὸ ἴσον φυλάττει, but though φυλάττει has nothing corresponding to itself in βεπομένων no one attempts to emend the text, nor have I seen any attempt to correct φυλάττει to e.g. ταλαντεύει.

Occasionally the scholia themselves require correction. I find no certain instances in the *Supplices*. That on v. 138 is quite sound (see note *ad loc.*). At P. V. 755 I think πύλωμα should be read for πλήρωμα. But it is on all accounts necessary to protest against that style of criticism which, missing the point of a word in the text and finding that word borne out by the scholiast, goes so far as to alter both text and scholion. Thus in v. 477 φύλαξαι μὴ θράσος τέκη φόβον (which is sound;

see note) is explained (wrongly) by *μη̄ θαρσύνσας μόνος ἀπελθεῖν φοβηθῶ ὑπό τινος*. It is hard to agree with the critic who makes the double-barrelled alteration of *φόνον* in the text and *φονευθῶ* in the note.

VI. TECHNICAL DIVISION OF THE PLAY.

vv.	1—40.	πάροδος.
	41—149.	στάσιμον α'.
	150—502.	ἐπεισόδιον α'.
	503—578.	στάσιμον β'.
	579—603.	ἐπεισόδιον β'.
	604—688.	στάσιμον γ'.
	689—754.	ἐπεισόδιον γ'.
	755—798.	στάσιμον δ'.
	799—985.	ἐπεισόδιον δ'.
	986—1041.	ἔξοδος or ἐξοδικὸν μέλος.

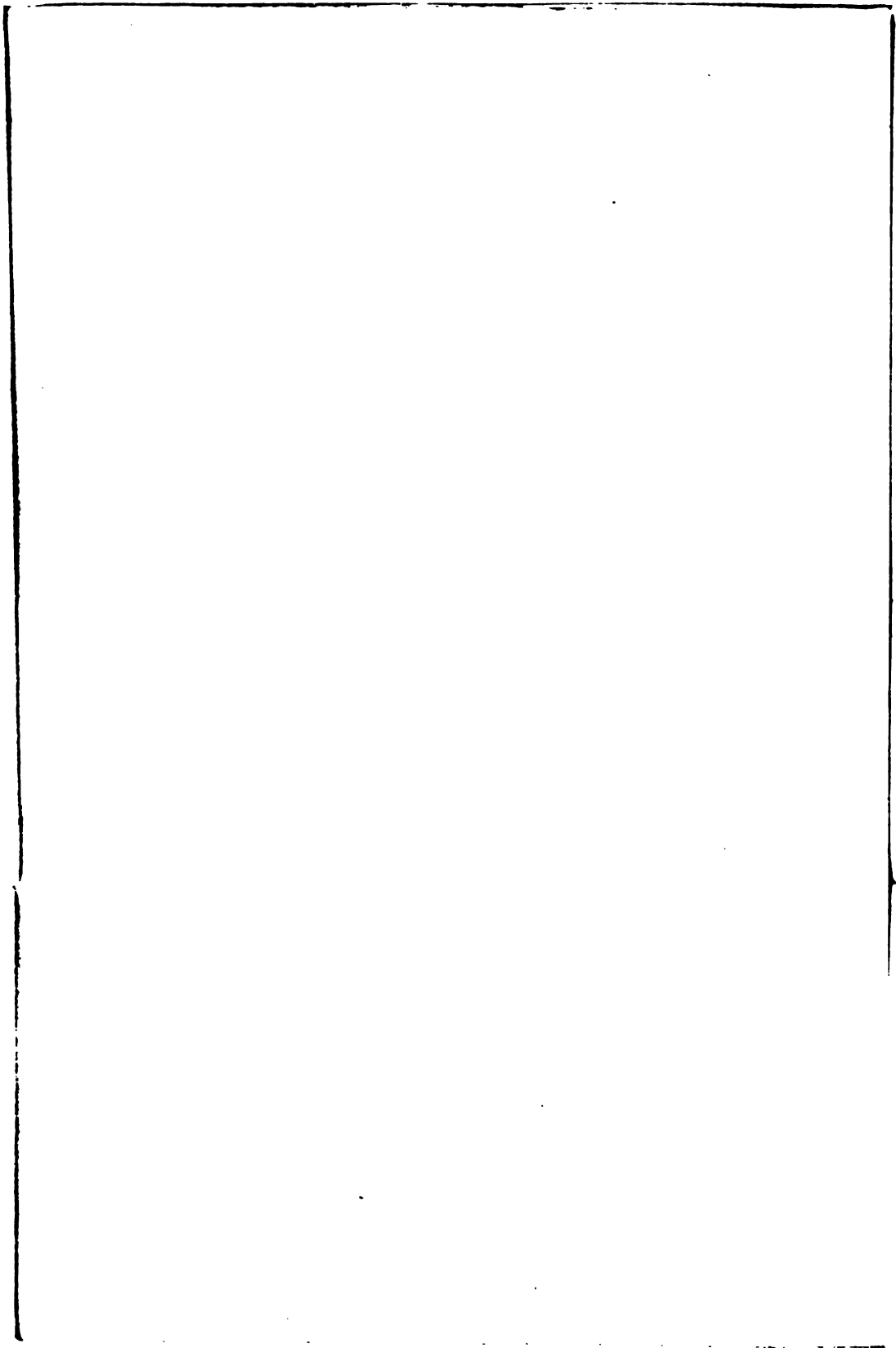
In the case of so early a piece as the *Supplices* the ordinary technical terms must not be pressed too rigorously. They were made for the poet, not the poet for them; and it is scarcely to be supposed that all the terms of the perfected tragic technique should fit the earliest extant play exactly in the narrow sense in which later critics applied them. As an art evolves itself it tends to adopt more conventional forms. Yet even when tragic composition was much more systematized many variations were permitted. There was for instance no binding rule that a play should have a prologue in senarii. In the *Persae* the argument says *προλογίζει χορὸς πρεσβέων*, i.e. the anapaestic *πάροδος* is itself a *πρόλογος*. In Sophocles' *Electra* there is no technical *πάροδος*, but a *κομμός* instead.

The arrangement given above differs materially from that of Oberdick, and no less from that of H. Freericks (*Disput. Inaug. De Aesch. Suppl. Choro* 1883), whose arguments I have carefully considered. Both give vv. 799 to end as *ἔξοδος*, on the ground of Aristotle's definition *ἔξοδος μέρος ὅλον τραγῳδίας μεθ' ὃ οὐκ ἔστι χοροῦ μέλος*. But our play actually ends in a *χοροῦ μέλος*, and the Aristotelian definition of *ἐπεισόδιον* as *μέρος ὅλον τραγῳδίας τὸ μετὰ τὸν χορικῶν μελῶν* is at least equally applicable to vv. 799—985. It is clear, however, even from etymology, that Aristotle's definitions both of *ἐπεισόδιον* and *ἔξοδος* are wholly empirical and do not state the essence of the matter. I find it

INTRODUCTION.

xxxvii

incredible that the arrival of the Egyptian herald, his attempted seizure of the Danaids, the return of the king, and the herald's dismissal, can belong to an *ἐξοδος* in any sane sense of the word. Is almost all the real action of the piece to be called *ἐξοδος* rather than *ἐπεισόδιον*? The truth is that in defining *ἐξοδος* Aristotle did not take into account cases in which a processional *ὄλον χορικὸν μέλος* might itself end the play.



CORRIGENDA

- Page 23. Critical Notes, l. 3, *for ἐκδίκος read ἐκδίκους*
 " 34. " " l. 7, *for πνοῖς cod. read πνοῖς Esc.*
 " 37. " " l. 2, *for ἀσφαλέι read ἀσφαλέα*
 " 37. " " l. 4, *for edd. read emendavi.*
 " 45. " " l. 1, *for reddidit read restituit*
 " 50. " " l. 2, *for σύγγκοτο read συγγκοτο*
 " 68. " " l. 4, *for ἀστυγείτονα read ἀστυγείτονα*
 " 70. " " l. 5, *for τὰμπελάγματα read τὰμπελάσματα*
 " 71. Commentary, 2nd col. ll. 6 and 10, *for τὰμπελάγματα read ταμπελάσματα*
 " 82. Critical Notes, l. 8, *for potuit read potuisset*

ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

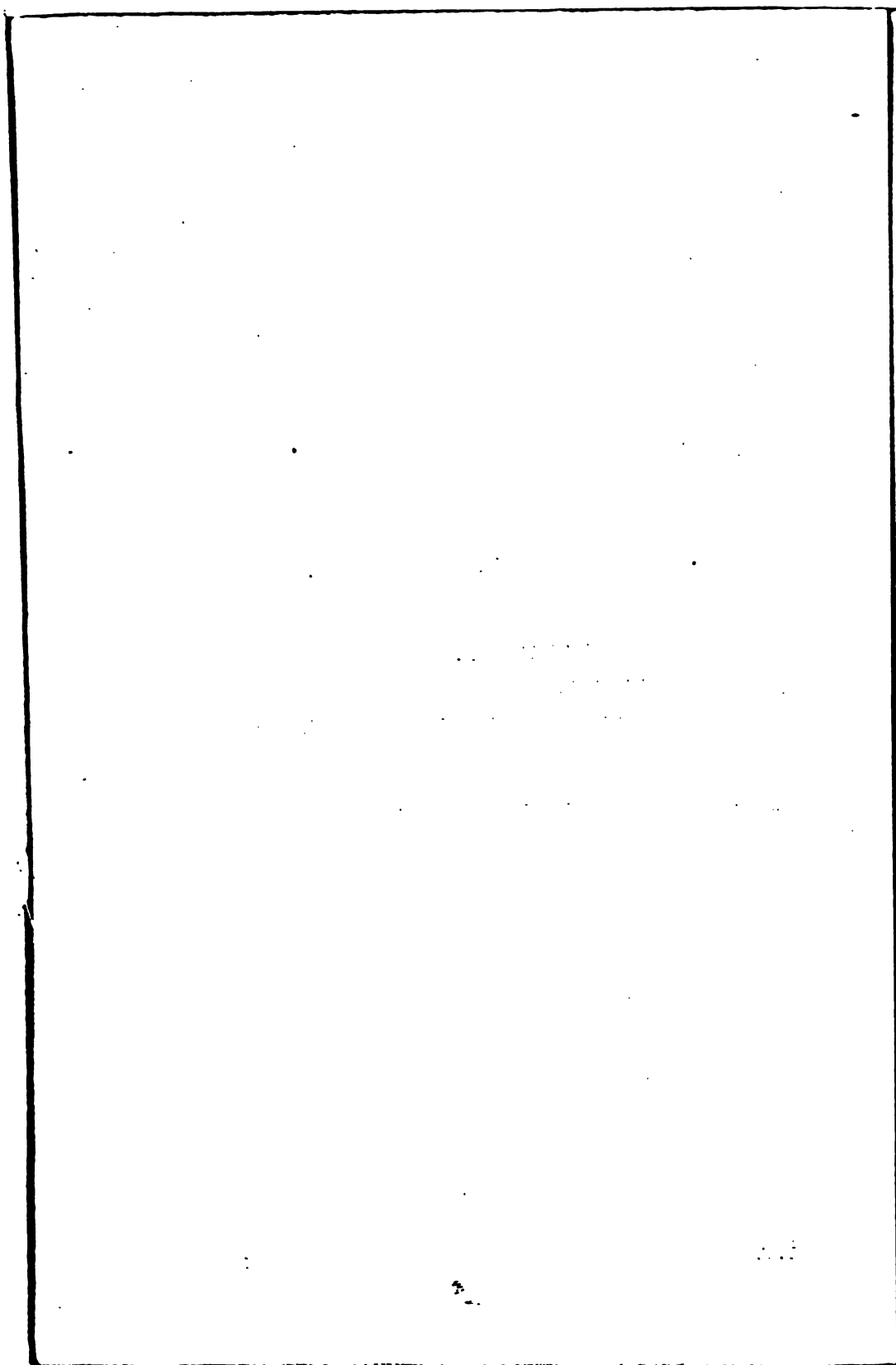
ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ.

ΔΑΝΑΟΣ

ΠΕΛΑΣΓΟΣ (ΒΑΣΙΛΕΥΣ ΑΡΓΕΙΩΝ).

ΚΗΡΥΞ.

¹ The parts of Danaus and the herald were probably taken by the same person.



ΑΙΧΥΛΟΥ ΙΚΕΤΙΔΕΣ.

ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ.

Ζεὺς μὲν Ἀφίκτωρ ἐπιδοι προφρόνως
στόλον ἡμέτερον νάϊον ἀρθέντ'
ἀπὸ προστομίων τῶν λεπταμάθων

2 νάϊον ἀρθέντ' M, correxit Turnebus. 3 ἀποπρὸ στομίων Abresch. λεπτομαθῶν sine articulo M. λεπτοβαθῶν Victorius. τῶν λεπταμάθων Stanley, qui tamen vix vidit quas potissimum ob causas id verum sit. Vulgo recipiunt Pauwii

1. Ζεὺς. *Ab Ioue principium.* The play is full of the supreme godhead of Zeus in various avatars (σωτήρ, ἰκέσιος, κλάριος, κτήσιος, ξένιος, ἀγώνιος). Cf. *vv.* 26, 76, 119, 180 sqq., 360, 416, 458, 503 sqq., 571 sqq., 603, 606, 650, 791, 862, 1003, 1015. It also ends in Zeus, *vv.* 1030 sqq. Cf. Theoc. xvii. 1 ἐκ Διὸς ἀρχώμεσθα καὶ ἐς Δία λήγεται, Μοῦσαι. In a drama of suppliants this prominence is especially natural, and in any case is a marked feature of Aeschylean theology.

Ἀφίκτωρ. *Ικετῶν ἑφορος* Schol. ἀφίκτορα τὸν ἰκέσιον Δία Hesych. In *v.* 215 ἀφικτόρων = *supplicum*. Similarly *v.* 457 Ζηὺς ἰκετήριος, while elsewhere (*e.g.* Soph. O. T. 185) ἰκτήρ = ἰκέτης. Eum. 441 προσἰκτωρ = *supplex*, while *ibid.* *v.* 120 (if the reading be correct) προσἰκτορες = *supplicum lucentes*. These words, though with the termination of the agent, are made to follow the analogy of the adjectives ἰκέσιος, ἰκετήσιος, προστρόπαιος, which, more naturally, relate to either

suppliant or protector. There is, however, also an assimilation to titles like Σωτήρ, Νεμέτωρ.

2. νάϊον ἀρθέντ', rightly joined by Hermann at the demand of rhythm and sense alike. The point lies in the manner, distance and danger of their coming. The adjective is necessary, since αἶρεω is used of land as well. Cf. Thuc. ii. 12, Hdt. ix. 52, &c.

Either ἀρθέντα or ἀραντα might be used. Herodotus prefers the passive, *e.g.* i. 165, i. 170 ἐκλείνε κοινῷ στόλῳ ἀερθέντας πλέω, of which the presupposed active is found in *e.g.* Agam. 45 στόλον Ἀργείων χιλιοναύτην τῆσδ' ἀπὸ χώρας ἤραν.

3. προστομίον. The Scholiast says τινὲς τῆς Φάρου Διγύπτου προτάροιθε γὰρ ἔστω ἀμεινον δὲ τὰ στόμα ἀκούειν πλεοναξούσης τῆς πρὸ. διὰ γὰρ τοῦ Ἑράκλειωτικοῦ στομίον τῆς φυγῆς ἐποιήσαντο; *i.e.* there is a dispute whether προστόμα is the "land before the mouths" or the

Νείλου· Δίαν δὲ λιπούσαι
 χθόνα σύγχορτον Συρία φεύγομεν
 οὐ τιν' ἐφ' αἵματι δημηλασίαν

(5)

5

λεπτοψαμάθων. 4 διαν δὲ λιπούσαι M. Inter ei et i cuiusvis satis periti est arbitrium. διαν δ' ἐκλείπουσai Seidler, Hermann, male se habentibus particip. praes. et versu spondaico. 5 σύγχορτον M. 6—7 δημηλασίαν et γνωσθεῖσαι M. Illud corr. Auratus, hoc M. Schmidt. δημηλασίαν γνωσθεῖσαι plerique.

mouths themselves. The Scholiast rightly rejects the former, but does not sufficiently regard the προ- προστόμια are the "fore-mouths", i.e. the outmost land at the mouths, and perhaps also the mouths that Nile pushes *forwards* (by the πρόσχωμα of Prom. Vinc. 847). The Danaids would indeed sail from the Heracleot mouth, on which Canopus the city of Epaphus stood, but it should be borne in mind that, according to Greek navigation, their voyage would be a coasting one by Syria and Asia Minor. This is important for vv. 840 sqq.

τῶν λεπτοψαμάθων. Either this or Pauw's λεπτοψαμάθων is required. The choice is not at first sight easy, but (i) the omission of ΤΩΝ (or written compendiously) after -ΙΩΝ seems easier than the omission of ΨΑ: (ii) ἄμαθος rather than ψάματος is used of sandy soil. In Hym. Apoll. 439 ἄμαθαι are "dunes" like those in question here. From v. 32, χέρσῳ τῇδ' ἐν ἁλώδει, the epithet is seen to contrast the Canobic with the Lernaean soil. There is obviously more point in comparing the ordinary *terra firma* of the two places, than in mentioning a special fineness of the sea-sand (ψάματος).

Aeschylus is fond of giving descriptive geographical lessons.

For the fineness of the Nile-sands Pauw quotes Pliny N. H. xxxv. 13, 47 *harena tenuissima e Nilo*.

4. Δίαν, not δίαν. Owing to the oracle of Zeus Ammon the whole region was regarded as holy to him. Its fertility also gave it the name of enjoying his special blessing. Cf. Pind. Pyth.

iv. 56 Νείλοιο πρὸς πῖον τέμενος Κρονίδα, Pyth. ix. 57 Διὸς ἐξοχὸς ποτὶ κᾶπον (i.e. Libya). Inf. v. 557 Io arrives at Δίον πᾶμβοτον ἄλσος about the Nile. The adjective stands first as bearing upon their appeal to Zeus.

λιπούσαι. The aorist is absolutely necessary. Cf. Pers. 18, 155, S. c. T. 80, P. V. 299, 732, 736, Ag. 1034. Eum. 9. φεύγομεν is not a "panoramic" present, but a virtual perfect.

The use of a paroemiac verse without appreciable pause in the sense is not found in any other play of Aeschylus (unless perhaps Agam. 66), but occurs again three times in this, viz. vv. 13, 33, 942. It would be easy to force all these into shape by e.g. v. 13 ἀχέων (part.) περ ἐπέκρανεν, v. 33 ταχυηρέμῳ, v. 942 τὰ λῶστ' αἶε; and here we might read Δίαν δ' αἶε λιπούσαι (cf. S. c. T. 1068), supposing δαῖδε to have become δεδε and thence δῖ. It is safer, however, to regard such abrupt paroemiacs as an earlier use of our poet.

5. σύγχορτον Συρίαν. Cf. Hdt. II. 12 and II. 158 (ἀπὸ τοῦ Κασίου ὄρεος τοῦ οὐρίζοντος Αἰγυπτὸν τε καὶ Συρίην). σύγχορτος implies the running of territories into each other without a marked natural border, such as a large river or mountain range. Cf. Eur. Andr. 17, Frag. 179, H. F. 371.

6—7. Editors agree in reading δημηλασίαν, since οὐτίν' = οὐτῶν is an impossible elision, and γνωσθεῖσαι with dative equally impossible. But the accusative is generally joined to γνωσθεῖσαι (= καταγνωσθεῖσαι) and φεύγομεν left to stand alone, "we are exiles". Such a

ψήφῳ πόλεως γνωσθείσαν,
ἀλλ' αὐτογένητον ἀλύξανδρον,
γάμον Αἰγύπτου παίδων ἀσεβῇ

of my own clan
(10)

ἐγνωσθῆσαι Newman. 8 αὐτογένητον φυλάξαντα M., sed λα in rasura et in marg. γρ. φυλάξαντα. Credo, super ἀλυξ scripto φυξ, conflatum φυλαξ in textum irrepsisse. αὐτογενῇ τὸν Turnebus. ἀλλ' αὐτογενεὶ φυξανορία Weil, Wecklein, alii, post Bambergerum. αὐτογενῇ φυξανορία Paley. Aliquamdiu arridebat αὐτόγνωτον, sed vix opus est mutatione. 9—10 τ' ἀνοταζόμεναι M. Audacius secludit Paley. Molestum τ' delens verbo nimis delumbi maiorem vim simul reddidi.

use of γινώσκω is without support. γινώσκω δαίταν or κέρω is Greek (cf. Dem. 903), and therefore δαίτα or κέρω is also Greek. But in καταγινώσκω τινὸς φυγῇ (of the penalty) the essential element is the κατα-. If it be urged that γινώσκω τινί τι is possible, and that this may be represented in the passive by γινώσκεισθαι τι, it must be replied that the dative after the active becomes the nominative of the passive only when the dative is the case governed by the verb, not when it is the *dativus incommodi*. ἐπιτρέπω (πιστεύω) τινί τι becomes ἐπιτρέπομαι (πιστεύομαι) τι, but γινώσκω τινί τι does not therefore become γινώσκομαι τι. In Ag. 1412 δικάζεις φυγῇ ἐμοί does not prove a possible ἐδικάσθην φυγῇ. No such passive instance of δικάζειν, κέρω, γινώσκω is quoted for this passage. Cases in which γινώσκω and καταγινώσκω have been hastily regarded as synonymous prove on trial to establish the difference. Cf. Dem. c. Apol. 903.

It is best therefore to read γνωσθείσαν, for which there are the further arguments (i) that it balances the adjectives in v. 8, (ii) that it gives φεύγομεν a stronger and more rhythmical construction, with which cf. Plat. Legg. 871 D φευγέτω ἀειφυγίαν, Arist. Ran. 147 χορείαν ἐφθελγέμεσθα, Plat. Rep. 410 B γυμνάσια πορεύειν. δημηλασίαν = φυγῇ δημήλατον.

6. ἐφ' αἵματι. With the verbal δημηλασίαν, as position shews. The words ψ. π. γνωσθείσαν are a further qualification.

Homicide is a frequent cause of banishment (Dem. Mid. 548 φεύγειν ἐφ' αἵματι); hence the qualification here and in v. 170 τὰς δ' ἀναιμάτους φυγάς.

8. The lexicons reject αὐτογένητος in favour of αὐτογενῆς or αὐτογέννητος. αὐτογενῆς, however, is common enough in a sense not distinguishable from that of αὐτογεννητος, and αὐτογέννητος "a nobis ipsius (or a se ipsa) orta" should be above suspicion. For the source of the misreading see critical note. φυξάνορα is of course metrically impossible, violating the rules of synapheia. For the form ἀλύξανδρος cf. Ἀλέξανδρος, θάναδρος (Ag. 671), ἀπράξανδρος (S. c. T. 776).

The Scholiast's note, evidently referring to the reading φυξάνορα, is γάμον φυγῇ ἀνδρῶν ἡμῶν ἐμποιούντα; and most editors who read an adjective refer it also to γάμον. More probably the epithet belongs to δημηλασίαν (or rather to φυγῇ implied in that word): "no banishment for bloodshed decreed by the state, but an exile of our own making", i.e. φεύγομεν οὐ δ. ἐφ' αἵ. ψ. π. γ., ἀλλὰ φυγῇ αὐ. δ. For the overflow of a syllable into the second dipodia, cf. Ag. 763 τῷ δυσπραγούντι δ' ἐπιστενάχειν, ibid. 75 ἰσόπαιδα νέμοντες ἐπὶ σκῆπτροις. Add Eum. 934, Choeph. 332.

9. ἀσεβῇ. The impiety lies not in the consanguinity, but in the violence and outrageous lust of the sons of Aegyptus. As a matter of fact Egypt allowed even brothers and sisters to marry, while in Greece itself relationship within certain limits gave an actual claim. The Scho-

in the first Advantage in the game of war that we play

ἔξοσταζόμεναι.

Δαναὸς δὲ πατὴρ καὶ βούλαρχος

+ καὶ στασίλαρχος τάδε πεσσονομῶν ^{meaning his piece, π. as line}
 + κύδιοςτ' ἀχέων ἐπέκρανε ^{-the dice - the future of the game}
 φεύγειν ἀνέδην διὰ κύμ' ἄλιον, (15)

ἀνίτην ὄντο. Heimsoeth. Lacunam indicat Weil supplendum censens δάνοιαν
 (e.g.). 11 καὶ βούλαρχος secludit Paley. 13 κέρδιοςτ' Burges. ἀχαιῶν M.
 14 κυμ. ἄλιον M. κυμβαλέων codd. Guelf. Par. Verum dat. Hesychius in voce ἀνέδην.

liast's ὄν οὐ σέβομεν ἡμεῖς οὐδὲ τιμῶμεν, though wrong, shews that he appreciated the likelihood of mistake on this head. Rather he should have said οὐ δόσεβι διαναίω (v. 95, i.e. ἀσελγώς) ἐπιθυμοῦσιν. The marriage will not be ὁμόφρων ἐνὴ (Pind. Ol. vii. 6), but in spite of themselves and their father. That this is the objection is clear from vv. 1006, &c.

10. ἔξοσταζόμεναι. This correction is based upon (i) the common confusion of T and Z, especially where prodelision takes place, cf. inf. 955 καὶ μήτ' ἀέλπτως, corrected by Paley to καὶ μήτ' ἐλπτως, (ii) the usual form of words of this class, e.g. ἐκφανλίζω, ἐξεργάζω, ἐξουθενίζω, ἐξορειδίζω. The simple verb here is unusually weak.

11. Δαναὸς—πατὴρ—βούλαρχος—στασίλαρχος. All these words have their point. "We did not do this on our own responsibility, there was no rashness in it, but it was prompted by Danaus himself (whose very name is synonymous with wisdom, cf. vv. 291, 936, &c.), our father (with reference to his experienced age and affectionate care, vv. 960, 980), who was our guide both in counsel (i.e. while deliberating prior to action), and in the stand we have taken (i.e. in the action that resulted)". It appears best to understand καὶ β. καὶ στ. ὄν. The two words imply the leader ἐν λόγῳ and ἐν ἔργῳ.

βούλαρχος, rather perhaps *princeps concilii* than *auctor consilii*. The word occurs as an official title.

στασίλαρχος=τῆς στάσεως (=συστάσεως, *partium*) ἡμῶν ἀρχων. Cf. Choeph. 114, Ag. 1117, Eum. 311.

12. τάδε with πεσσονομῶν. So the Scholiast ὑπὲρ τούτων λογιζόμενοι.

πεσσονομῶν, "handling his pieces", as in the game of *πessoi*, a game especially congenial to old men, cf. Eur. Med. 68 πεσσοὶ προσελθόν, ἐνθα δὲ ταλαίτατοι θάσσουσι.

13. κύδιοςτ' ἀχέων. For the paronomiac cf. v. 4. The Scholiast explains ἀμεινοῦσα τῶν κακῶν ἐψηφίσαστο τὴν φύγην. κακὸν δὲ γάμος, κακὸν δὲ καὶ ἡ φύγη, αἰρετώτερον δὲ τὸ φεύγειν. Hesychius is quoted for κύδιον· κρείττον, αἰρετώτερον. κύδιοςτα however is not κέρδιοςτα nor ἀριστα, but, with κύδος, κυδρός, &c. implies good report. The context of the instances quoted for κύδιον=ἀμεινῶν really shews the sense to be "more creditable", viz. Eur. Alc. 959 τοῖάνδε πρὸς κακοῖσι κληθόνα ἔξω τί μοι γῆν δῆτα κύδιον, φίλοι, κακῶς κλύοντι καὶ κακῶς πεπραγόντι; Andr. 639 κύδιον βροτοῖς πένητα χρηστὸν ἢ κακὸν καὶ πλούσιον γαμβρὸν πεπῶσθαι. For a "choice of evils" cf. v. 1037 τὸ βέλτερον κακοῦ, Hom. Il. xvii. 105 κακῶν φέρτατον.

ἐπέκρανε, "decided as (his move, i.e. as) the issue", cf. κραίνει ψῆφον. In Ag. 1340="ordains". The metaphor of the game is kept up.

14. διὰ κύμ' ἄλιον. The epithet is not idle. Rivers also have κύματα and there is voyaging on the Nile. This is more deep and dangerous.

κέλσαι δ' Ἄργους γαῖαν, ὅθεν δὴ
 γένος ἡμέτερον, τῆς οἰστροδόνου.
 βοὸς ἐξ ἐπαφῆς κὰξ ἐπιπνοίας
 Διὸς εὐχόμενον, τετέλεσται.

15

+ τίν' ἂν οὖν χώραν εὐφρονα μάλλον
 τῇσδ' ἀφικολίμεθα

(20)

20

15 κέσαι M, corr. Sophianus.
 Marckscheffel.

16 οἰστροδόμου M, corr. Turneb. οἰστροδόμου
 17 ἐπι. πνοίας M.

18 τετέλεσθαι temptant Schuetz, Madvig.

19 τίνα. οὖν M, corr. Burges, Dindorf. τίνα δ' ἂν Madvig.

15. κέσαι γαῖαν. The omission of the preposition is rare with this particular verb. Yet cf. Rhes. 934 Τροίης δ' ἀπηρόδων ἄστυ μὴ κέσαι ποτί.

δὴ shews the naturalness or reason of the decision, cf. Frag. 324 ἀφ' οὗ δὴ Ῥήγιον κελύσκειται.

15—18. The construction is ὅθεν δὴ τετέλεσται γένος ἢ εὐχόμενον (εἶναι) ἐξ ἐπ. τ. οἰ. β. κὰξ. ἐπ. Διὸς. Madvig (Adv. Crit. i. p. 196) reads τετέλεσθαι, objecting to εὐχόμενον standing alone, and construing ὅθεν δὴ (δοτι) γ. ἢ κ.τ.λ. This, though elegant enough as Greek, is unnecessary. For omission of εἶναι cf. inf. 248 Ἄργεῖαι γένος ἐξευχόμεσθα; Pind. Ol. VII. 41 ἐκ Διὸς εὐχονται.

16. οἰστροδόμου, inf. 552 οἰστροδόνητον. Prom. Vinc. 589 οἰστροδόνητος = ibid. 580 οἰστροήλατος. Cf. Hom. Od. XXII. 300 τὰς μὲν τ' αἰδοῖς οἰστρος ἐφορμηθεὶς ἰδδνησεν.

17. ἐπιπνοίας. His amatory afflatus impregnating the body as mantic or poetic ἐπιπνοία does the mind. ἐπιπνεῖν and its kindred words are, however, common of love. Paley quotes Plato Symp. 181 C οἱ ἐκ τοῦ ἔρωτος ἐπιπνοῖ. Hence αἰσπηήλας was a Lacedaemonian and ἀήτης (from ἀήμι) a Thessalian equivalent of "lover". See Theocritus, XII. 13.

18. τετέλεσται, "has been brought to its present fulness or consummation". Cf. Ag. 731 μέγαν τελεσθέντα φωτὸς ἔλβον, Pind. Pyth. 256 τόθι γὰρ γένος Εὐφάμου φυτευθὲν λαιπὸν αἰεὶ τέλλετο.

With ὅθεν the construction is pregnant = ὅθεν φυτευθὲν τοσούτον τετέλεσται.

19. τίν' ἂν οὖν. This of Dindorf is assuredly right, both as nearest to M and as a customary usage. Cf. Plato Rep. 366 B κατὰ τίνα οὖν ἐτι λόγον δικαιοσύνην ἂν... αἰροίμεθ' ἂν;

20—21. Elsewhere ἐγχειρίδιον is a substantive, and though the adjective sense no doubt preceded, an Athenian would almost certainly understand ἐγχειρίδιος in the noun sense "weapons". The ἱκετῶν ἐγχειρίδια are the ἐπίστέπτοι κλάδοι, and the genitive ἱκετῶν goes better thus than with κλάδοις in the sense ἱκεσίοις. "To what land", says the Chorus, "could we come with more hope of sympathy, when we come thus, bearing in our hands no weapons, or only the weapons that suppliants bear,—having no better protection than these branches?" ἱκετῶν ἐγχειρίδιος is an oxymoron. The Scholiast seems to have read ἐπιστέπτοις τε κλάδοις, for he has the two notes τοῖς ἱκετηρίοις θαλλοῖς and τοῖς στεφάνοις.

There is no proof and no probability that στεφάνοι were worn by suppliants. In v. 215 the king says his *only* token of their character lies in the fact that κλάδοι... κεῖνται παρ' ὑμῖν. The false notion is probably due to a misunderstanding of such places as Soph. O. T. 2 (where see Prof. Jebb's note). The στεφῆ (velamenta Livy, XXIV. 30) were really wreaths of white wool on the branches (ἱκτηρίαι) carried in the hand. Cf. v. 165 and Eum. 43—45.

σὺν τοῖσδ' ἱκετῶν ἐγχειριδίοις
 ἔριοστέπτοισι κλάδοισιν;
 ὦ πόλις, ὦ γῆ καὶ λευκὸν ὕδωρ,
 ἵπατοί τε θεοί, καὶ βαρύτιμοι
 χθόνιοι θήκας κατέχοντες,

(25)

25

22 ἱεροστέπτοισι M, corr. Auratus. 23 ὦ πόλις ὦ γῆ M et mox δέξαι θ'. Si ὦ verum esset, scribi posset δέξαιθ', hoc sensu, "quorum civitas et terra nos excipiant". Sed sequitur imperat. secund. pers. πέμψατε, neque eleganter ὦ aut ad χώραν refertur aut omnino sic ponitur a poeta. ὦ Robortellus. Fortasse scriptum aut lectum erat ὦ pro Ω. 24 βαρύτιμοι Hermann. βαρόθυμοι Pearson. βαρυτίμου Enger. 25 χθόνιους Pearson. 28 δέξαιθ' M, corr. Heath. δέξαισθ'

23. The following invocation embraces all the powers of Argos, viz. πόλις (the living and ruling inhabitants), γῆ (the land itself), ὕδωρ λευκὸν (its inland waters and streams), the gods in its heaven, the powers in its earth (indigenous heroes and demigods still watching though in the tomb), and over all Zeus.

γῆ should be taken literally of the soil of Argos as opposed to its λευκὸν ὕδωρ, not as the deified Γῆ in general. Such appeals to the elements in a strange land are natural to the older stages of religions which were elemental in origin. Cf. Verg. VII. 136 (cited by Paley)

Geniumque loci primamque deorum
 Tellurem Nymphasque et adhuc ignota
 precatur

Flumina.....

Idaeumque Iovem.....

et duplices caeloque Ereboque parentes.

A similar invocation in Homer II. III.

276

Ζεῦ πάτερ..... Ἥλιός θ'.....

καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπὲρ-
 ερθε καμόντας

ἀνθρώπους τίνυσθον.

λευκὸν ὕδωρ, i.e. the ῥοοὶ ἀργυροδῦναι, ἀργυροειδέις, the limpid fresh water of the running sunlit streams, as opposed to the sea, which is γλαυκὸν, πολὺν, πορφύρεον, κυάνεον, λοιδέει. The epithet thus proves to be necessary: it also adds

an element of cheerfulness. Cf. Eur. H. F. 573 Δίρκης νῆμα λευκόν, Hom. Od. v. 70 κρήναι ῥέον ὕδατι λευκῷ. In another connection the term is applied to shallow clear-bottomed water as opposed to the μέλαν ὕδωρ (Od. IV. 359) of deep and dark-bottomed wells.

24—25. βαρύτιμοι κ.τ.λ. οἱ βαρέως τυνόμενοι καταχθόνιοι θεοί, Schol. With him some editors understand χθόνιοι as the nether gods, the Furies, Pluto &c., taking θήκας κατέχοντες as="who have the power over the tomb". But θήκην κατέχων and its equivalents are more properly (and always elsewhere) used of the dead themselves. Ag. 454 θήκας Ἰλίδος γὰρ εὐμορφοὶ κατέχουσιν, S. c. T. 732 χθόνα ὑπὸσαν καὶ φθιμένοισιν κατέχειν. Cf. Ag. 1540, Soph. O. C. 1753 θήκην ἱερὰν ἣν κείως ἐχει. In this way the words θήκας κ. are added expressly to define the χθόνιοι as φθιτοὶ and not θεοί. They are ἥρωες, ἡμίθεοι, di indigetes, whose μνημόματα are to be dreaded. For the posthumous power of their κότος v. Choeph. 278 sqq. Cf. Pind. Pyth. IV. 284 χθονίων μᾶνις (of Phrixus).

25. θήκας. Though in the sense τάφος the word is generally qualified (e.g. νεκρῶν θήκη, Hdt. I. 187: θήκαι τῶν τεθνεώτων Thuc. III. 104), the context is here sufficient. So Pers. 405 θήκας προγόνων. The conjecture χθονίους is therefore uncalled-for.

καὶ Ζεὺς σωτὴρ τρίτος, οἰκοφύλαξ *In the name of the highest*
 ὁσίων ἀνδρῶν,
 δέξασθ' ἱκέτην θηλυγενῆ στόλον
 + αἰδοίῃ πνεύματι χώρας.

Pauw, Paley. δέξαιθ' et mox χώρα Oberdick. Errorem genuerunt illud *ω* et nomin. Ζεὺς pro vocat. Ζεῦ positus. τὸν θηλυγενῆ M. τὸν deleuit Weil. Nescio an praecedens -την articuli specie scribae imposuerit. 29 πνεύματι Ask. Aliquamdiu suspicatus χώρα poetam dedisse (i.e. δέξασθε χώρα "in terram accipite": cf. v. 193, Eur. Med. 713, Thuc. IV. 103 &c.) χώρας multo plus poeticae venu-

26. The order of the invocation is to be noticed, and the scholion τὸ δὲ ὑπατοὶ ἀπὸ ἄλλης ἀρχῆς is worth something. In the thought there is a new beginning at ὑπατοὶ, and the order. ὑπατοὶ θεοὶ (i.e. Ὀλύμπιοι), χθόνιοι (i.e. ἡρώες), Ζεὺς σωτὴρ τρίτος is not accidental, but ceremonially correct. The Scholiast's note on τρίτος is ὁ τρίτος πονδός, ἡ δὲ τρίτος τῶν αἰρημένων· εἶπεν γὰρ, ὑπατοὶ θεοὶ καὶ χθόνιοι καὶ Ζεὺς σωτὴρ τρίτος. With this compare a scholion on Pind. Isth. VI. (V.) 10 τὸν δὲ τρίτον κρατῆρα Διὸς σωτῆρος ἐλεγον, τὸν μὲν γὰρ πρῶτον Διὸς Ὀλυμπίου ἐκίρνασαν, τὸν δὲ δεύτερον ἡρώων, τὸν δὲ τρίτον Διὸς Σωτῆρος· καθὰ καὶ Διοχάρις ἐν Ἐπιγώνοις

λοιβὰς Διὸς μὲν πρῶτον ὠραίου γάμου
 Ἦρας τε,

εἶτα τὴν δευτέραν δὲ κρᾶσι ἡρώων νέμω,
 εἶτα τρίτῃ Διὸς σωτῆρος εὐκταίαν λίβα.

σωτῆρ both belongs to the current formula and is also specially applicable here since (i) it is deliverance for which they pray, (ii) σωτῆρ is particularly used of the god "to whom persons after a safe voyage addressed their vows" (Donaldson on Pindar Ol. VIII. 20). See especially Ol. XII. 2, and cf. Ag. 650. If the context of Choeph. 1073 εἴν δ' αὖ τρίτος ἤλθε ποθεν σωτῆρ be examined, the nautical allusion is patent there too.

τρίτος, not only as completing the tale (as in Ag. 245 τρίτος πονδός αἰών, 1386 τρίτην ἐπεδίδωμι, Eum. 730, Choeph. 242 &c.), but also as itself associated with the idea of deliverance. Cf. Choeph. 1073, where this association is obvious.

οἰκοφύλαξ, protector of the family. The sense is illustrated by Ag. 739 οἶκον γὰρ εὐθυδίκων καλλίπαις πότμος αἰεὶ. In connection with σωτῆρ τρίτος there is a metaphor from a voyage. A household in its storms and dangers is protected by the god of mariners. Such protection extends only to the households of the δαίμοι, while for the contrary sort (the ναῦται θερμοὶ and θεόπτυστον γένος of S. c. T. 598) there is shipwreck.

[It may however be worth considering whether the true reading is not οἰακοφύλαξ, the word τρίτος having arisen from a recollection of the common formula. οἰακοφύλαξ would be the οἰάκων φύλαξ of Eur. Hel. 1578, and the reading would represent Zeus as having guided the ship to Argos. Cf. Ag. 646

...θεός τις, οὐκ ἀνθρώπος, οἰακος θιγῶν·
 τύχη δὲ σωτῆρ ναῦν θέλου' ἐφέξετο.]

28. The article τὸν seems rightly rejected by Weil, though his chief motive (that of restoring a paroemiac) is scarcely sufficient. Rather the article spoils the antithesis by making ἱκέτην a predicate. Without it, the words δέξασθ' ἱκέτην θηλυγενῆ στόλον are antithetical word for word to πέμψατε ὑβριστὴν ἀρσενονπληθὴ ἰσμόν. The one is a company, the other a horde: the one suppliant, the other oppressive: the one poor women, the other strong males. Cf. inf. 790 sqq., and a similar contrast in εν. 507—510.

29. The Scholiast explains δέξασθ' ἡμᾶς τῷ τῆς χώρας αἰδεσίμῳ πνεύματι, δ

+ ἄρσενοπληθῇ δ' ἐσμὸν ὑβριστῆν (30) 30
 Αἰγυπτογενῇ,
 + πρὶν πόδα χέρσῳ τῇδ' ἐν ἀσώδει ~~αὐτῇ~~ ^{αὐτῇ}
 + θεῖναι, ξὺν ὄχῳ ταχυήρει

statis habere iam intellego. 30 δεσμὸν M, corr. Turnebus. 34 ἐνθάδε M,

ἔστω, αὐτῷ ἐπιπνεύσας τοῖς ἡμῶς δεχομένοις Ἀργείοις. Weil says rightly τῆς χώρας αὐτῷ ἡμῶν πνεύσας. The language is very condensed, πνεῦμα having a double reference to literal wind and to mental mood. As if the voyaging were not yet done, but as if the Chorus still has a dangerous voyage (in a metaphorical sense) to the haven of peace and security, it prays for a favourable wind, which wind is the favouring mood of the country. "Us receive with the breath of a favouring wind, i.e. the breath of pity from this country: but let the wind wherewith our foes meet be the wind of the wrecking hurricane". This fusion of literal and metaphorical, or rather of metaphor within metaphor, is made easy in Greek by the sense of πνέειν which appears in e.g. Ag. 1179 κάρ' ἐμοὶ πνέειν χάριν, Choeph. 34 κότον πνέειν. As if their literal voyage is over, the Danaids say δέξασθε ἡμᾶς οὕτως ὥστε τὴν χώραν αὐτῷ ἡμῶν πνέειν: as if they still have a metaphorical voyage to safety in Argos, now that they have arrived there, they say δέξασθε ἡμᾶς, οὐρίῳ πνεύματι ἐκ τῆσδε τῆς χώρας πνέοντι προπύμποντες.

αὐτοῖς, "of pity", cf. *inf.* 166, 470, Soph. O. C. 1268 &c.

30. ἐσμὸν, though generally an opprobrious word, is not so necessarily. Compare v. 663 νούσων ἐσμὸς with v. 202 ἐσμὸς ὡς πελειάδων.

31. Αἰγυπτογενῇ, not "Egyptian" (for the Danaids too were Egyptian, and the blood-connection with Argos is equal) but "born of Aegyptus", cf. v. 792 γένος Αἰγύπτειον ὑβριστῶν (ὑπέρφρον) ἄρσενος γένος. The point lies in the fact that the Danaids seem to regard the very name

as synonymous with licence and lust. Cf. note on Δαναοί, v. 11.

32. πόδα θεῖναι ἐν, not "set foot on" (though this Homeric usage of τίθημι ἐν occurs under certain limitations in tragedy), but "walk upon". πόδα τίθεται regularly has the meaning of planting one foot and then the other. Cf. Arist. Thesm. 1098

τίς ἐς γῆν βαρβάρων ἀφίγμεθα
 ταχεῖ πεδίλῳ; διὰ μέσου γὰρ αἰθέρος
 τέμνων κελευθὼν πόδα τίθημι ὑπὸ πτερων,
 Eur. Iph. Taur. 32 ὡκύν πόδα τιθεῖς ἴσον
 πτεροῖς,

Eum. 294 τίθησιν ὀρθὸν ἢ κατηρεφῇ πόδα
 φίλους ἀφίγοντες.

ἀσώδει, a geographical touch. Cf. λεπτὰ μαθῶν v. 3, also *vv.* 842, 848, &c. A contrast with Egypt is implied. Though the city Argos itself was πάλυδις, the district of Lerna (40 stades distant), where the Danaids now are, was marshy, Strabo VIII. 6. Through the débris of rivers the coast has advanced some distance since the time of Pausanias. The scholia have as explanation of ἀσώδει πηλώδει, ψαμμώδει, and Hesychius gives ἀσώδης, ἀμμώδης. ὅστις seems to be the most general term for river-silt, and therefore πηλώδης and λυώδης are the nearer equivalents. Cf. Hom. Il. XXI. 317

τά που μάλα νεῖθει λίμνης,
 κείσεθ' ὑπ' ἱλῦος κεκαλυμμένα· καὶ δὲ μιν
 αὐτὸν
 εἰλίσσω ψαμμάοισι, ἄλκις χέραδος περιχεύας

 τόσσον οἱ ἄσω καθύπερθε καλύψω.

33. Though impossible to take ξὺν ὄχῳ with πόδα θεῖναι in a literal manner, it is possible to do so by a brachylogy

πέμψατε πόντονδ'· ἔνθα δὲ λαίλαπι
 + χειμωνοτύφῳ, βροντῇ στεροπῇ τ' (35) 35
 + ὀμβροφόροιςιν τ' ἀνέμοις ἀγρίας
 + ἀλὸς ἀντήσαντες, δλουτο,
 + πρὶν ποτε λέκτρων, ὧν θέμις εἶργει,

corr. Robert. 39 σφετεριζόμενον M, corr. Hermann. -ous male Lincke.

as=πρὶν εἶν ὅχῳ ταχ. (ἀφικέσθαι καὶ) πῶδα θ. Yet in that case the epithet does not carry its best significance. With πέμψατε we have in εἶν ὅχῳ τ. what might otherwise be expressed by αὐτῷ τῷ ταχ. ὅχῳ, "with their swift bark and all", i.e. "for all its warlike build and swiftness". The epithet has regard not only to the speed of approach but to the confidence of equipment. Cf. *inf.* 722 δαίμονας ἔχοντες κυανώπιδας νῆας. The Danaids picture the strong Egyptian ship, so unlike their own poor vessel, proudly advancing but suddenly driven back and sunk. That this is implied in ταχύνει is clear from the νῆας θαλά and αἰεταί of Homer, the τρεῖς ταχέαι of Thucydides, which are the νῆας μακρὰι (*naves longae*) of Herodotus.

The termination -ήρης, though not belonging to ἐρέσω, was from the analogy of τρεῖς commonly associated with ships, and hence ταχύνει ὅχος is sufficient to define the ὅχος as ναῦς, while ταχύνει ὅχος might not be sufficient.

Some adjective or genitive definition is necessary with ὅχος and ὅχημα. Cf. *Prom. Vinct.* 468 λιτόντερ' ἦρε ναυτίλων ὀχήματα, *Eur. I. T.* 410 νείων ὀχημα.

34. πόντονδ', like the following ἐνθα (=ἐνταῦθα), an Epic use rare in tragedy. *δοτῶδ'* should be read in v. 986. πόντος is the open deep. Cf. *Pind. Ol.* vii. 56 ἐν πελάγει ποτὶ τὸν ῥέον ἔμμεν.

34—37. The Scholiast gives the order as ἐνθα ἀντήσαντες λαίλαπι χ. κ.τ.λ., while Enger, Weil, and Oberdick choose ἐνθα ἀντήσαντες ἀλὸς ἀγρίας λαίλαπι, κ.τ.λ. ἀντῶν is constructed with either genitive or dative. Better however than either of the above manners is ἐνθα δὲ

λαίλαπι χ. δλουτο, ἀντήσαντες βροντῇ στεροπῇ τ' ὁ. τ' ἀνέμοις ἀγρίας ἀλὸς. The τε following στεροπῇ but absent after βροντῇ indicates a disjunction of the whole βροντῇ...ἀνέμοις from λαίλαπι χ. λαίλαπι χ. δλουτο includes the whole storm, of which the rest is description in detail.

35. χειμωνοτύφῳ, from χειμωνοτύπος (not -όντος). Cf. *Hom. Il.* xi. 306 Ζεφύροι βαθείη λαλαπι τύπτων, *Ag.* 656 αἱ δὲ κεροτυπούμεναι βίαι χειμῶνι τυφῶ εἶν ζάλη τ' ὀμβροκτύφῳ. There is a peculiar likeness between this description and that given by Herodotus (VIII. 12) of the storm at Artemisium, ὑπέλαβε δμβρος τε λάβρος...βρονταὶ τε σκληραί...νύξ ἀγρωτέρη, a battle in which, it may be added, Αἰγύπτιοι τῶν Πέρσων στρατιωτικῶν ἠρίστευσαν.

38. ὧν θέμις εἶργει. v. on ἀρεβῇ, v. 9. There is no ground for supposing that Aeschylus had in mind the oracle mentioned by the Scholiasts on *Prom. Vinct.* 853, *Hom. Il.* i. 42, to the effect that Danaus would be put to death by one of his sons-in-law. In v. 307 it would have been entirely necessary to state this ground of objection if it had been present, since the king there asks for a definite reason of refusal. The Scholiast here seems, however, to have entertained the view so properly rejected by Weil and Oberdick. He says ὧν τὸ δίκαιον ἡμᾶς εἶργει, διὰ τὸ (i.e. ὥστε or ἐνεκα τοῦ) μὴ θανατωθῆναι τὸν πατέρα.

39. σφετεριζόμενοι, the necessary construction. Hermann quotes *Soph. El.* 1131 ὡς ὥφελον παροῦθεν ἐκλιπεῖν βίον πρὶν εἰς ζήτην σε γαῖαν ἐκπέμψαι χερσὶν κλέψασα ταῦδε.

σφετεριζόμενοι πατραδέλφειαν
τῇδ' ἀεκόντων ἐπιβῆναι.

ἢ ἢν εἰς τὸν αὐτὸν γένος
ἢ ἢν εἰς τὸν αὐτὸν γένος
(40) 40

νῦν δ' ἐπικεκλομένα

στρ. α'.

+ Δῖον πόρτιν ὑπερπόντιον τιμὰρ', ἰνὲν τ' ὠκεῖον

πατραδελφίαν M.

41 Sequitur (vv. 41—149) cantus pervenustus sed perdifficilis, tot tamque manifestis mendis laborans, ut etiam ii editt., qui codicum auctoritatem strenuissime defendere solent, haec saltem saepe emendanda esse fateantur et ipsi emendare conentur. Vide sis Weckleinii pp. 96—103 (vol. alterius).

41 ἐπικεκλομένα M, corr. Turnebus.

42 Suspiceris accentu gravi, quo syllaba -ον significaretur, omisso e τιμὰρον factum esse τιμὰρ'. Quod si verum sit, in antistropha scribendum ποισέμου ματρὶς ἀρχαίοις τόποις. In Hermann, deleteo τ'.

σφετεριζόμενον would have to be harshly referred to ἐσμὸν as far back as v. 30, with ἐνθα δὲ...δλουτο parenthetical.

The word implies wrongfulness in the appropriation, i.e. ἀλλοτρίων τι σφ.

40. ἐπιβῆναι. Homer's ἐπιβημένα εὐνῆς.

41. νῦν δ', referring to ὑπερπόντιον in particular. The favour of the local powers has been invoked: they now call upon a champion from abroad.

ἐπικεκλομένα. The construction is resumed in v. 46 δὲτ' ἐπιλεζαμένα, which in prose would probably have been ἐπιλεζαμένα δ' οὖν ἐκείνου. There is no such violent anacoluthon here as in Soph. O. T. 159 πρῶτά σε κεκλόμενος, θύγατερ Διὸς...τρῖσσοι ἀλεξιμοροι προφάνητέ μοι.

The verb is epic with epic aorist and connotes the divinity of the being invoked.

42. Δῖον πόρτιν. πόρτις does not in itself imply that Epaphus possessed any bovine features or attributes. πόρτις, πόρις, μόσχος, δάμαλις, πῶλος, &c. are frequent of human beings. As the son of Io the term would be especially natural, even if Epaphus were wholly human. The same remark applies to v. 285. But the question as to Aeschylus' conception of Epaphus is important in view of the reading of the next line.

As Io was identified with the Egyptian Isis, so Epaphus was identified with Apis. And this identification was not one merely of name. Though Apis was not the son of Isis, yet the manner of

his procreation is markedly like that of Epaphus. Cf. Herod. III. 28 δ δὲ Ἄπις οὗτος δ' Ἐπαφος γίνεται μόσχος ἐκ βοῆς... Αἰγύπτιοι δὲ λέγουσι σέλας ἐπὶ τὴν βοῦν ἐκ τοῦ οὐρανοῦ κατίσχειν, καὶ μὲν ἐκ τοῦτου τίκτειν τὸν Ἄπιν, where Stein quotes Plutarch, Mor. p. 718 τὸν Ἄπιν λοχεύεσθαι φασὶν ἐπαφῇ τῆς σελήνης. Since Ζεὺς ἐστὶν αἰθέρ κ.τ.λ., the common origin of the Apis and Epaphus myths is manifest. Herodotus (III. 27) has Ἄπις τὸν Ἕλληνας Ἐπαφὸν καλεῖται. But would the Greeks have recognised this identification unless Epaphus had possessed some of the bovine qualities of Apis, as well as the similarity of name and the bovine mother? To the Egyptians Apis was entirely bovine: what was Epaphus to the Greeks? Aeschylus does not convey a clear impression as to the metamorphosed Io or her son. In Prom. Vinct. 588 Io is a βούκερως παρθένος, but her resemblance to a cow did not (as in the case of Isis) cease with the head, for the gadfly's sting makes her rush onward ἐμμανεῖ σκιρτήματι. Inf. v. 271 it is simply said that she was turned into a βοῦς, and her habits as they incidentally reveal themselves are those of a cow. It is moreover clear that the object of the metamorphosis would not be served by leaving the body human. In vv. 547—549 Io is βοτὸν μίξομβροτον, part woman and part cow, but it is pretty clear that the "human parts" mean the manifestations of her humanity which

+ ἀνθονόμενον τᾶς προγόνου βοῆς ἐξ ἐπιπνοίας (45)

43 ἀνθονόμους τᾶς M (superscripto, ut tradunt, os, de quo tamen tacet Wecklein). ταῖς codd. Guelf. Réceperunt omnes Porsoni ἀνθονομούσας: sed vide infra adnotata. ἐπι-

appear despite the transformation. It is true that Herodotus (II. 41) says τὸ τῆς Ἰσίου ἀγάλμα ἔδν γυναικίον βοῦ-κερών ἐστὶ, κατὰ περ Ἕλληνες τὴν Ἰοὺν γράφουσιν: but in Greek art, as a matter of fact, Io is represented in both forms; and plainly the ox-horned maiden is simply a conventional representation of the transformed Io. To paint her wholly as a cow would be to paint a cow and not Io.

Further it should be noticed that nowhere in Aeschylus is Zeus said to have restored Io to her human shape. He put an end to her wanderings, impregnated her with a touch, and restored her to her senses (Prom. Vinc. 849), but though the φρένες διάστροφος (Prom. Vinc. 673) are restored the μορφή διάστροφος (*ibid.*) is not. Apollodorus II. 13 indeed says that after Io came to Egypt τὴν ἀρχαίαν μορφήν ἀπολαβοῦσα γεννᾷ Ἐπαφόν, and this was *prima facie* the likely story. But it is not Aeschylean. The un-restored Io bears a son, who, though he has some of the qualities of an ox, is none the less a king of Egypt and ancestor of the Danaids. This is no more strange than that ancestral river-gods should be represented as bulls.

Finally the poet did not *create* the myth, and would no doubt have found it hard to clear up the difficulties of his own version.

ἐπιπρόντιον, to be joined closely with ἐπικεκλούμενα, "calling on him to come from beyond the sea". Cf. Eur. Phoen. 681 (an imitation or reminiscence of this place) καὶ σὲ τὸν προμάτορος Ἰοῦς ποτ' ἐκγονῶν Ἐπαφόν, ὃ Διὸς γένεθλον, ἐκάλεσα ...βᾶθι βᾶθι τὰνδε γᾶν. The word embraces two meanings, (1) of a statement of distance, cf. Ag. 414 πόθω ὑπερπνοίας: (2) of foreignness, cf. Pind. Pyth.

v. 55 γλῶσσαν ὑπερπνοίαν. Wilson's Art of Rhetoricke (1553) "gentlemen powder their talk with *over-sea* language".

τιμάωρ, a form ἀπαξ λεγ. and doubted by many. τιμωρὶν would suit the metre, but could not have been corrupted into this. The Scholiast's βοηθὸν leads Paley to suggest that the difference of form was intended to determine the meaning "helper" from that of "avenger". This is wholly unlikely, since τιμάωρ or τιμωρὶς (Ag. 574 &c.) is common enough in the former sense. Forms as various as πλουρὸς, πυλωρὸς, πυλαωρὸς, τιμάωρ occur, and though none in -ωρ are forthcoming (unless, as is possible, the ὤρες="towers" of Hesychius be connected), yet a false analogy with e.g. χρυσάωρ = χρυσάωρος and *nomina agentis*, e.g. φῶρ, may have acted upon Aeschylus here.

ἰνὲν τ'. Hermann omitting τ' postulates ἰνὲν like ὀνὲν, κόνιν. He also omits τε in v. 55. These changes are due to an erroneous preconception as to the power of τε, which in both these instances (as elsewhere and as καὶ frequently) is exegetical or amplificatory; i.e. gives another view of the same thing. Indeed τε is required here. Δῖον πρόπριν...ἰνὲν τε βοῆς, "the calf, though son of Zeus...the human being, though son of the cow"—for ἰνὲν is apparently only used of human beings, a consideration which makes Conington's λέοντος ἰνὲν Ag. 718 very doubtful.

43. ἀνθονόμενον τᾶς. Porson's ἀνθονομούσας is unsatisfactory, (1) in not accounting for the τ of τᾶς: (2) in adding to προγόνου βοῆς an otiose epithet, while it leaves ἰνὲν to stand somewhat poorly alone. The fact that the cow did or did not browse on flowers has little to do with the context. Epaphus is the "son

Ζηνὸς ἐφάψεών τ' ἐπωνυμία δ' ἐπεκράνητο μόρσιμος
αἰών,

πρόλαις M. 44 Ζηνὸς ἐφάψιν· ἐπωνυμία M. Meum subter defendi. Ζηνὸς ἐφάψει ἐπωνυμία δ' Westphal. Ζηνὸς· ἐφάψιν ἐπωνυμίαν δ' ἐπέκρανε δ Schoemann, Oberdick. ἐπωνυμίαν δ' ἐπέκρανε τὸ μόρσιμον αἰών ingeniose M. Schmidt. Plerique per "lyricam audaciam" dupliciter insolentem explicant. 45 εὐλόγως vulgo

of Zeus and of that cow which was our ancestress". It is not "geistlos", but a defence of the poet, to say that ἀθανομοῦσας adds nothing. Had ματρὸς been put instead of βοῦς, ἀθανομοῦσας ματρὸς would have served as a euphemistic equivalent of βοῦς. (3) The present (or imperfect) participle in such a use, without the article and unaccompanied by a finite verb, is scarcely Greek. (4) ἀθανομοῦν, ποινομοῦν &c. are not to be found. The adjectives do not vouch for the verbs, and nothing but an analogous verb, in which -νομοῦν does not mean "handling" but "grazing", can warrant them. The mss. plainly shew that the error lay in the termination. The mention of flowers rather than grass tempers the bestial reference.

For the article τὰς cf. v. 16. Here it = "that famous ancestress of ours".

44. ἐφάψεών τ'. The corrupt antistrophe lends no help to the correction of ἐφάψιν. The Scholiast, who apparently had our present text, tries to explain by the absurd ἐπικαλούμεθα τὸν ἱν τῆς βοῦς τὴν ἐπαφὴν τὴν ἐξ ἐπιπνοίας τοῦ Διὸς. The *res pro persona* is here harsh beyond endurance, and at least τὰν ἐφάψιν would be requisite. And even if it were granted that ἐφάψιν could be in apposition to ἱν as = τὸν ἐξ ἐφάψεως γεννηθέντα, it is impossible to talk of ἐφάψιν ἐξ ἐπιπνοίας, unless we render ἐπιπνοίας (with the Scholiast) by ἐρωτικῆς διαθέσεως. Weil joins Ζηνὸς ἐφάψιν and ἐξ ἐπιπνοίας βοῦς, which somewhat lightens the apposition. But βοῦς plainly belongs to ἱν.

In v. 17 the same procreation is stated in such a form as to suggest the very easy ἐφάψεών τ' given in the text.

ἐπωνυμία κ.τ.λ. This passage, how-

ever difficult, can be suspected of corruption only in the word ἐπωνυμία. If the dative be kept it must be regarded as again *res pro persona*, i.e. Ἐπάψω, and we might construe "et vitae sors iusta (fatalis) concedebatur nomini consentaneo, i.e. ei qui ab hac generationis suae modo nomen consentaneum ducturus erat". This is the view taken by Weil. The abstract for concrete might be illustrated from e.g. Pers. 542 αἰ δ' ἀβρογδοὶ Περσίδες ἀνδρῶν ποθέουσαι ἰδεῖν ἀρτίζυγίαν, and Soph. O. C. 1070 πόλων ἀμβασίς. There however the genitives and the collective sense make all the difference.

It is far less harsh to read the adjective ἐπωνυμία, which owed its corruption to confusion with the noun, and to the infrequent use of αἰών as feminine. In epic verse αἰών is of both genders, and elsewhere certain instances of the feminine occur, Eur. Phoen. 1484 σκορίαν αἰῶνα λαχόντων, Pind. P. IV. 186 τὰν ἀκινδυνον αἰῶνα.

ἐπεκράνητο μόρσιμος αἰών is explained by the Scholiast ἐβεβαίωτο δ' εὐμοῖρος αὐτοῦ βίος. But μόρσιμος never = εὐμοῖρος. In Pind. O. II. 9 αἰών τ' ἐφεπε μόρσιμος, πλοῦτον καὶ χάριν ἔγων the meaning is simply "and life as it was allotted attended them", αἰών being partly personified. Some editors explain "the destined time (sc. of gestation) went on to its fulfilment", with which they might have compared Eur. Bacch. 99, ἔτεκεν, ἀνικα Μοῖραι τέλεσαν. But αἰών is not = χρόνος: it is an age, life, lifetime or generation, but not any defined space of time however small. According to Aristotle (Cael. 9. 15) αἰών is τὸ τέλος τὸ περιέχον τὸν τῆς ἐκάστου ζωῆς χρόνον.

Cancel
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εὐλόγως Ἐπαφον δ' ἐγέννασεν.

45

ὄντ' ἐπιλεξαμένα

ἀντ. α'.

νῦν ἐν ποιονόμοις μᾶτρὸς ἀρχαίας τόποις, τῶν
πρόσθε πόνων μνασασμένα τὰ τε νῦν ἐπιδείξω

(50) *ἡμεῖς μάλιστα οὕτως*

cum *ἐπιλαμβάντο* coniungunt. δὲ γέντας... *ἐόντ'* M. Recte diviserunt Heath, Porson. τε pro δὲ cum cod. Guelf. Hermann. 47 τόποις Ludwig, τροφαῖς Verrall, in τόποις sine causa haerentes. Saltem arderet potius πάτοις vel τρέβοις. 48 γόρων M. Schmidt. 48—49 τὰ τε νῦν ἐπιδείξω πιστὰ τεκμήρια τὰ τ' ἀνόμοια οἷδ' *ἄλπητα* M, τὰ τ' autem "in litura duarum litterarum, quarum prior non τ fuit" (Dind.). τεκμήρι' αὐτ' ἀνόμεν', οἶμαι, Porson. γονέων *ἐπ. π. τεκμήρια, γαιονόμοις* δ' Hermann. Alii pro τὰ τε νῦν temptant *γενετῶν, τὰ γένους, πατέρων* (Weil), *προγόνων* (Oberdick), e scholio, ut opinantur. Scholiasta autem, qui sententiam latentem explicat, nihil habet propter quod adducar eum *προγόνων* (aut ullum eius modi verbum) legisse. τὰ τε νῦν *ἐπ. π. τεκμήρια γαιονόμοις, τὰ δ' ἄλπητα* Paley.

Here it="a life" and so "a person who lives". Cf. Soph. Aj. 645 *ἄταν, ἂν οὐκ* *τις ἔθρεψεν αἰὼν Ἀλακιδῶν* ("anyone of the Aeacidae who ever lived"). "A life (i.e. a living being) of such sort as the fates allowed was being brought to accomplishment".

The imperfect is panoramic. Cf. the *Διὸς δ' ἐτελεσέτο βουλὴ* of Homer.

45. εὐλόγως, usual in etymologies, especially of proper names. Frag. Aetn. 1 *Παλῶν εὐλόγως μένει φάτις, | πάλιν γὰρ ἱκόντ' ἐκ σκότου τὸδ' ἐς φάος*. Cf. *inf. v. 226*. The word gains in force by a close union with Ἐπαφον, "rightly was it an 'Epaphus' she bare".

ἐγέννασεν sc. ἡ βοῦς. *γεννᾶν* like *τίκτειν* is used of both sexes (cf. the passage of Apollodorus quoted on *πόρτις v. 42*).

46. *ἐπιλεξαμένα, ἐπικαλεσαμένη*, Schol. Resuming and synonymous with *ἐπικεκλομένα v. 41*. In Plato Legg. 700 B, *ὄνομα δὲ ὅμοι ἐπικαλοῦντο* is immediately followed by *ἐπέλεγον δὲ καθαρωδικοῖς*. In the sense of "naming" *ἐπιλέγειν* and *ἐπικαλεῖν* are therefore synonymous. *ἐπιλέγεσθαι* "to call by name to one's aid" may equally well be a synonym of *ἐπικαλεῖσθαι*. The other possible notions of "choosing" (Thuc. III. 19, Herod. III. 157) or "citing in proof" (Thuc. VI. 28 *ἐπιλέγειν τεκμήρια*) are less apposite. Epaphus is invoked as

τιμώροτος, and it is not clear that the mention of him could be any kind of proof.

47. *ἐν ποιονόμοις τόποις*. Cf. v. 517 *ἀνθονόμοις ἐκωπᾶς*. τόποι with epithet is a common resolved phrase in place of a particularised noun, while with genitives of geographical names it expresses less definite locality, as we say "in those parts", "in the parts about Mesopotamia". Cf. Pers. 447 *ῥῆσός τις ἐστὶ πρόσθε Σαλαμίνος τόπων*, Prom. Vincit. 348 *πρὸς ἐσπέρους τόπους ἐστήκει, μᾶτρὸς ἀρχαίας = τᾶς προμάτορος ἡμῶν*.

48. *τῶν πρόσθε πόνων*. *τῆς Ἰοῦς τοῦ πόνου ἐγὼ διηγουμένη*, Schol. He did not however read the present participle, but the "coincident" aorist (v. Goodwin, Moods and Tenses, § 24, n. 2). It is not "Io's former troubles", as if she had some ὕστεροι πόνου to be compared with them. When the Chorus does mention her troubles, it mentions them *all* (vv. 265—284, 517—560). Nor can *τῶν πρόσθε*="those ancient" i.e. *τῶν παλαιῶν*, for *πρόσθε* even with the article (e.g. Soph. O. T. 268, Hom. Il. IX. 524) is always relative to something expressed or plainly indicated. The sense here is strictly comparative: "we are here in trouble: our great ancestress was in trouble here before us: and by telling the tale of those former troubles—the

πιστὰ τεκμήρι', ἄλλα τ' αὖ τάχ' ὁμοί', ἀελπτὰ περ
ὄντα, φανείται. (35)

γνώσεται δὲ χρόνου τις ἐν μάκει.

50

50 λόγους M. λόγου Martin. χρόνου scripsi.

51 ὁλωνότων M. Accentu

troubles which the place has seen before,—we shall be shewing sure proofs (that we are what we claim to be, and that we have a claim upon this land)".

The condensation of thought puzzled the Scholiast who explains the proofs to be *ὡς οὐ ξένος ὧν ἐλεύσεται* (sc. Eraphus, not Danaus as Paley thinks) *ἀλλ' εἰς προγόνων γῆν*.

τά τε νῦν = τανῦν τε, cf. Soph. O. C. 133 τὰ δὲ νῦν (= τανῦν δὲ) ἤκειν λόγος οὐδὲν ἄξονθ'. These words have all the elements of soundness, and the reading of the MSS. τεκμήρια τὰ τ' shews an answering τε which secures credit for both. The correspondence τε...τε cannot be the result of accident. "Proofs for the present" are plainly (whatever the true reading of the next line may be) answered by other proofs, which ἀελπτὰ περ ὄντα φανείται. To remove the one τε by reading γονέων and the other by reading γαιονόμους is a dangerous method of reconstruction. For the general form of expression cf. Choeph. 1020 μόχθος ὁ μὲν αὐτίχ', ὁ δ' ἤξει.

49. τεκμήρια τὰ τ' ἀνόμοια οἷδ' of M is very obscure. Finality of emendation is perhaps out of the question. The ways of supplying the required sense, viz. "other proofs yet to come", are manifold. It is, for instance, possible that the poet wrote τεκμήρι', ἄλλα τ' οὐκ ἀνεμῶλι' κ.τ.λ. "and others of no empty sort".

ἀνεμῶλια as an unusual word would be very liable to corruption. We might compare ἀνεμῶλια βάζεις (Hom. Il. iv. 355), ἀνεμιαῖόν τε καὶ ψεύδος (Plato Theaet. 161 A), ψεύδη μεταμῶνια (Pind. Ol. xii. 8). Previous editors have sought for the same sense with more violent changes. But nearer to

τεκμηριαΤΑΤΑΝΟΜΟΙΟΙΑΔελπτα

is the conjecture

τεκμηριαΑΑΛΛΑΤΑΤΤΑΧΟΜΟΙΙΑελπτα

The ms. shews errors where errors would be most natural, viz. in ΑΑΛΛΑ with the elision of the Α of τεκμήρια, and in the epic form ὁμοία.

ἄλλα φανείται recalls Choeph. 614 πολλὰ δ' ἄλλα φανεί χρήων. τάχα is a common part of such phrases. Cf. Eum. 454 πέσει τάχα, Ag. 1649 γνώσει τάχα, S. c. T. 659 &c.

ἄλλα...αὖ. Cf. Ag. 1280 ἤξει γὰρ ἡμῖν ἄλλος αὖ τιμόροτος.

50. λόγους can hardly be defended. ἐν μάκει has no authority whatever for the sense ἐν μάκει χρόνου. With an adjective, e.g. ἐν βραχεῖ, διὰ μακροῦ, it is easy to supply the noun of time, but ἐν μήκει without the genitive is no more properly used of time than ἐν πλάτει, ἐν βάθει &c.: it has obviously no analogy with ἐν τάχει. The possible meanings of ἐν μήκει are (1) "in point of length", after a statement of measurement, "quod ad longitudinem pertinet": (2) "in all its length" as opposed to συντόμως. The former is of course away from the matter; and if the latter be thought apposite here, the objection arises that λόγους unqualified cannot = τοῖς ἐμοῖς λόγοις. The Scholiast has προκοντος τοῦ λόγου, on which Wecklein notes "in scholio vulgo scribebatur τοῦ χρόνου". The persons who so wrote went right by instinct. The remark is a γράμμη. Cf. Soph. O. T. 613 ἀλλ' ἐν χρόνῳ γνώσει τὰδ' ἀσφαλῶς, ἐπεὶ | χρόνος δίκαιον ἀνδρα δείκνυσιν μῆκος, Pind. Ol. xi. 63 ὁ ἐξελέγχων μῆκος ἀλάθειαν χρόνος.

γνώσεται requires no object: "one shall know (the true and the false)". μῆκος χρόνου in v. 714. Prom. Vinc. 1020, Ag. 610.

εἰ δὲ κυρεῖ τις πέλας οἰωνοπολῶν

στρ. β'.

ἔγγαιος, ἱκταῖον οἶκτον ἄτων

+ δοξάσει τις ἀκούειν ὅπα τᾶς Τηρέας

(80)

mutato sensum credo me restituisse. ὦν οἰσπόλων M. Schmidt. ὦδ' οἰσπόλων ("sic solivagarum") Weil. 52 ἔγγαιος cod. Esc. εἰναῖος Schwerdt. οἶκτον οἶκ-
τρὸν ἄτων M. Delent οἶκτρὸν paene omnes: quo facto, ἔγγαίῳ legunt nonnulli cum
Heimsoethio, ἔγγαίῳ Bamberger. 53 ἀκούειν M, corr. Heath. Vix operae pretium
est hodie demonstrare quam saepe inter se confundantur -ειν et -ων. Τηρέας M.

51. οἰωνοπολῶν. The restoration of the participle removes all the difficulties of sense. οἰωνοπόλων had been objected to by Schmidt and Weil on the ground that *anyone* might make the comparison quite as well as an augur. Oberdick calls this a superficial objection, but in saying that it is the similar fates and not the similarity of sound that the poet alludes to, he forgets that the fates are not similar and that *δοξάσει τις ἀκούειν* actually means "he will fancy he hears". This an augur would be the last to fancy. οἰωνοπόλος is a professional term. It is used of Calchas (Hom. Il. i. 69), and of Helenus (Il. vi. 76), and is equivalent to οἰωνόμαντις (used of Teiresias, Eur. Phoen. 767), οἰωνοσκόπος (Eur. Suppl. 500) and οἰωνιστής (of Calchas, Il. XIII. 70).

But it is a rule of such expressions that while the noun is professional, the verb is general. Thus *ὄνειροπόλος* (Il. I. 63, v. 149) = *ὄνειρόμαντις*, but *ὄνειροπολεῖν* = "to be concerned in a dream" (*ὄνειρώσκειν*). Plato Rep. 534 C τὸν νῦν βίον ὄνειροπολοῦντα καὶ ὑπνώττοντα. So *θεοπόλος* is a priest, but *θεοπολεῖν* is said of laymen, Plato Legg. 909 D. Cf. *περιπόλος* and *περιπολεῖν*. A similar distinction holds in Latin between agent and verb (Wagner, Plaut. Menaech. Prol. 65). Hence οἰωνοπολεῖν has the wider sense, "to be concerned with birds", whether as *μάντις* or *ἰδιώτης*. The construction is also much lightened by the change.

52. The reading of M, οἶκτον οἶκτρὸν, is generally rejected. But little help can

T. S.

be derived from the antistrophe until that also is emended. The omission of οἶκτρὸν is insufficient, for it seems entirely necessary to qualify οἶκτον, since it is not *every* wail, but only one "like this of ours", which will remind the hearer of the nightingale. οἶκτρὸν adds no definition of this kind, and is open to the graver objections: (1) the repetition οἶκτον οἶκτρὸν, οἶκτρᾶς (v. 54), οἶκτον (v. 57) is intolerable: (2) though the Greeks said οἶκτον οἰκτίσθαι and the Romans *lugere luctum*, and though γοερός οἶκτος, γόος οἶκτρός, οἶκτρός θρήνος are natural intensifications in all languages, yet it is not Greek (unless in intentional bombast) to say οἶκτος οἶκτρός, γοερός γόος, nor Latin to say *luctus luctuosus*. The only apparent exception which recalls itself is Ar. Av. 1060 θύσου' εὐκταλαῖς εὐχαῖς, where however εὐκταῖος has a more special sense than εὐχή, and the Latin would be *votiuis precibus*.

The proper epithet is determined by the sense. The οἶκτος has been (vv. 23 sqq.) and continues to be (v. 65, v. 118) a supplication, *i.e.* ἱκταῖος. The mistake arose from a degenerate ἱκτεον, thus

ΕΓΓΑΙΟCΙΚΤΕΟΝΟΙΚΤΟΝ

became

ΕΓΓΑΙΟCΟΙΚΤΟΝΟΙΚΤΟΝ,

of which the latter member would forthwith be made adjectival.

53. τῆς. The repetition of τῆς after the second participle, the one being in protasis, the other in apodosis, offers no difficulty. In Ar. Ach. 569 εἴτε τις ἐστὶ ταξίαρχός τις ἢ τειχομάχας ἀνὴρ, βοηθήσαι τὸ τις ἀνέσας, the true reading is

+ | Δαυλίδος οἰκτρᾶς ἀλόχου
 + | κερηλάτου τ' ἀηδόνας,
 ἄθ' ὑπὸ χλωρῶν πετάλων τεργόμενα

55
 ἀντ. β'.

54 μήτιδος M. μνησιδος Meineke. μαινάδος Oberdick. εθνιδος Martin. νήσιδος Badham. Cuivis se offerent eiusdem generis multa e.g. φοιτάδος, ἀλατιδος &c. Sed sensu aptissimo carent. Δαυλίδος scripsi. 55 κερηλάτου τ' ἀηδόνης M, corr. Turnebus. γ' Stanley. κερηλάτου' Elmsley. κερηλάτας Hermann, omisso τ'. 56 ἄτοπο χώρων ποταμῶν τ' ἐργόμενα M (sed prius o in litura est). ἄτ' ἀπὸ et ἐργόμενα Victorius. ἀπὸ χ. προτέρων ἐργόμενα Martin, Weil, Oberdick, epitheto omnino pedestri πατριων Haecker. Conicit Hermann ἀπὸ χλωρῶν πετάλων ἐργόμενα, praeclare ille quidem, quantum ad χλωρῶν πετάλων attinet,

ταξιαρχος ἢ στρατηγός ἢ..., and the instance is thus similar to that before us. In Ag. 662 ἦτοι τις ἐξέλεψεν ἢ 'ἐπ-τήσατο | θεός τις, οὐκ ἄνθρωπος each τις obviously has its separate value. Eur. Andr. 733 is more awkward.

ἀκούειν. The participle ἀκούων could follow only verbs of knowing, perceiving, not verbs of thinking (Goodwin, Moods and T. § 113). Though in Xen. Anab. VI. 6, 24 we find νόμιζε δ', ἐὰν ἐμὲ νῦν ἀποκτείνῃς, ἄνδρα ἀγαθὸν ἀποκτείνων, yet the imperative νόμιζε=ισθι and gives no warrant for νομῶ ἀποκτείνων.

54. Δαυλίδος. Attempts have been made to render μήτιδος (1) by Τηρετας μήτιδος=Τηρέως. So the Scholiast. But this would make it almost impossible to join τὰς with the ἀλόχου to which it must belong; for it would be too harsh to separate τὰς from the feminine Τηρετας μήτιδος immediately following. Martin further objects that, while Τηρετας βίας ἀλοχος is good, Τ. μήτιδος δ. is not. Though it is dangerous to say what cannot be done in cases of the kind, it is dangerous on the other hand to give too much weight to analogy. The uses of βία with adjective or genitive, of ἴς and σθένος with genitive, and forms like 'Ορφεία γῆρυς (Eur. Alc. 971) amply support Τηρετα μήτις, but give no evidence of the further step Τ. μήτιδος ἀλοχος: (2) by μήτιδος οἰκτρᾶς=οἰκτρᾶς ἔνεκα τῆς μήτιδος. But the causal genitive, however it may be used with verbs and par-

ticiples, is only used with such adjectives in exclamations, e.g. Eur. Ion 260 γλῆ-μων σὺ τὸλμη, or when followed by the noun with the article, Plat. Phaed. 58 εὐδαίμων ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων. Of both these explanations it may be said, with Weil, that they lead "ad genetivorum implicationem inextricabilem". It is more in the manner of Aeschylus to join a series of epithets (cf. Ag. 154).

Δαυλίδος is suggested by e.g. Thuc. II. 29 πολλοὶς δὲ τῶν ποιητῶν ἐν ἀπείροις μνήμη Δαυλίας ἢ δρυνίς ἐπανόμασται. Catullus LXV. 14 Qualia sub densis ramorum concinit umbris Daulias, absumpti fata gemens Ityli. Ov. Her. XV. 154 &c. The form Δαυλῆς is used by Plutarch II. 727 ε of Procne. Cf. Μηλῆς and Μηλίδς, Δωρῆς, 'Ασίς and 'Ασιδς.

The geographical title is Aeschylean, "come from afar, a foreigner from Daulis, as I from Egypt".

Τηρετας ἀλόχου. Cf. Theoc. XXVIII. 9 Νικίας ἀλόχου.

οἰκτρᾶς=οἰκτιζομένης "wailing". A usual epithet of the nightingale. Soph. Aj. 629 οἰκτρᾶς γόνυ δριμύτος ἀηδοῦς.

55. τ', expegetical, as in v. 42. She is contemplated under two aspects, "et mulieris et avis" (Scholefield).

56. The question put by Hermann in regard to the reading of M, "num aquatilis avis est lusciniā?" touches but a small part of the difficulty. He should have asked whether the nightingale was,

+ πενθεῖ μὲν αἰὼν' ἄοικον ἡθέων, ^{harmless & in accustomed} ~~harmless~~
 ξυντίθησι δὲ παιδὸς μόρον, ὥς αὐτοφόνως (65)

sed cetera vitiose. 57 πενθεῖ νέον οἶκτον M. Excidit aliquid. νέον τιν' οἶκτον

as a matter of fact, kept from the rivers. Paley, remarking that the bird frequents places near the water, quotes Rhes. 546 Σιμόντος ἡμένα κοίτας. If it be meant that she is kept from the *open* country and the *open* river (as opposed to the wooded country) by fear of the hawk, *χώρων* without qualification is most unsatisfactory. *χώροι* can only be used (1) of certain definite spaces (Soph. Trach. 145): (2) like *τόποι* requiring a defining epithet: (3) in the sense of country, *i.e.* agricultural and pastoral parts, as opposed to town (Xen. Oec. v. 4, Hdt. IX. 15). In none of these senses is *χώρων* *εργεται* possible without an epithet. Hermann finds the clue to the true reading, although his own cannot be accepted. His *ἐκ' ἀπὸ χλωρῶν πετάλων ἐγρομένα* is taken from Hom. Od. XIX. 518

ὥς δ' ὅτε Πανδάρου κόρη, χλωρῆς ἀγῶν,
 καλὸν αἰδέσθην, ἔαρος νέον ἰσταμένοιο,
 δεινῶν ἐν πετάλοισι καθεζομένη πυ-
 κινούσιν,
 ἦτε θαμὰ τρωπῶσα χέει πολυηχέα φωνήν
 παῖδ' ὀλοφυρομένη Ἴτυλον φίλον, ἐν ποτὶ
 χαλκῷ
 κτεῖνε δὲ ἀφραδίας.

To this we may add Eur. Hel. 1107, Phaeth. Fr. 775, Hesiod Op. 580, Ar. Av. 215, and Chaucer, Assembly of Fowles, "the nightingale *That clepeth forth the freshe leaves new*".

To Hermann's reading it is to be objected that the bird "non ex arbore excitata canit" (Weil), but sits among the leaves (so *passim*), and that τ' requires to be accounted for. *τεΓτομένα* for *τεΠτομένα* is the easiest of corrections, and as = *δακρύουσα* (Pers. 1065 &c.) is well suited to the sense. *ἀθ' ὑπὸ* will also account for the erasure in *ἐπὶ ποτὶ*.

χλωρῶν, of spring (*ἔαρος νέον ἰσταμένοιο*), at which time she begins.

57. The construction *πενθεῖ οἶκτον ἡθέων*, with cognate accusative and objective genitive, is elegant enough, but the recurring *οἶκτον* is offensive. Hermann's *νέοικτον οἶκτον* was given because "opponuntur inter se luctus quod expulsa (*i.e.* according to his *ἐγρομένα*) e consueta sede est, et lamenta ob necem filii". Rather the opposition is "inter luctum quod sedem certam nusquam habet (being *κυκλήλατος* and driven from Daulis all over the world) et lamenta &c." *οἶκτον* however will not stand. *οἶκτος* is "fate", "doom", not "a song of fate". The latter notion has been falsely derived from *e.g.* Hom. Od. VIII. 578 *Δαναῶν ἡδ' Ἴλίου οἶκτον ἀκούων*. But there is a vast difference between *Ἴλίου οἶκτον* "the doom of Troy" (which fell and was destroyed), and *οἶκτον ἡθέων* (whose only doom was that she was compelled to leave them). In Eur. I. T. 1091 *ἐλεγον οἶκτον* is universally corrected to *ἐ. οἰκτρῶν*. The reading offered in the text is not so difficult to extract from the MSS. as it might appear. EON for AIQN shews two of the commonest errors, and if these once occurred *ΠΕΝΘΕΙ(ΜΕ)ΝΕΟΝΑΟΙΚΟΝ* would be readily "corrected" into the reading of M.

For *πενθεῖ αἰῶνα* cf. Ag. 1145 *οἶα τις ζουθὰ ἀκόρετος βοῶς Ἴτυν Ἴτυν στένουσ'* ἀμφιθαλῇ κακοῖς ἀγῶν βίον (where *βίον* is object to *στένουσα*).

For *ἄοικον ἡθέων* (*τῶν συνήθων τόπων* Schol.) cf. Eur. Supp. 82 *ἀκλαιστοί γόνυ*. Soph. Ant. 583 *κακῶν ἐγειστοί αἰῶν*. The combination of *οἶκος* for the human being and *ἡθη* for the bird appears Aeschylean.

58. *ξυντίθησι*. More poetical as "componit" than as "addit". Cf. Tac. Agr. 3 *incondita et rudi voce memoriam*

ἄλετο πρὸς χεῖρὸς ἔθεν
 + δυσμάτορος κότου τυχών. 60
 τῶς καὶ ἐγὼ φιλόδυτος Ἰαυνοῖσι νόμοισι στρ. γ'.
 + δάπτω τὰν ἀπαλὰν νελοθερῇ παρειὰν (70)

Heath. νέον μὲν ο. Enger. νέοντον οἶον Hermann. 59 χεῖρὸς ἐο ἐν M, corr.
 Porson. 61 φιλόδυτος M, corr. Heath. Hexametro opus est. ἀηδονοῖσι
 Spanheim, Pearson, Dind. 62 εἰλοθερῇ Emper, quod probant nonnulli parum

prioris servitutis composuisse. The word is by no means restricted to unreal story. Thuc. 1. 97 οἱ τὰ πρὸ τῶν Μηδικῶν Ἑλληνικὰ ξυνετίθεσαν.

μέρον, the manner of his death, and so frequently accompanied by a descriptive epithet. Cf. Prom. Vinc. 680, S. c. T. 199, &c.

αὐτοφόνως, either referring to her relationship (αὐτο-) to the child, as αὐτοκτόνος is used of fratricide, S. c. T. 681, 805. Cf. χεῖρ αὐτοκτόνος, Eur. Med. 1254 and αὐτοσφαγῆς, Soph. Aj. 841; or else = "by her own hand" as αὐτοκτόνωι, Ag. 1631. Cf. αὐθέντη. The former is to be preferred as emphasising the cruelty.

61. τῶς καὶ ἐγὼ, i.e. in just such tones. To be joined with φιλόδυτος.

Ἰαυνοῖσι, ἀντὶ τοῦ φωνῇ Ἑλληνικῇ, Schol. But νόμοισι is not φωνῇ nor should "Ionian" be understood in this wide sense. The reference is not to language but to the plaintive chants, resembling the peculiar dirge-strains of the Ionians of Asia Minor (v. *inf.* 99). Aeschylus has indeed no other direct mention of the "Ionians" as mourners, but several times mentions those of the Asiatic neighbourhood, e.g. Mysians and Mariandynians, who would influence the character of the ceremonial wailing of the Ionians themselves. Cf. Pers. 1054 καὶ στέρν' ἔρασσε κάπιβῶ τὸ Μύσιον (on which the Scholiast οἱ γὰρ Μυσοὶ καὶ οἱ Φρύγες εἰσὶ μάλιστα θρηνητικοί). Pers. 937 κακομέλετον λὰν Μαριανδυνοῦ θρηνητήρος. Eur. I. T. 180 ἀντιψάλμουι ψάδας ὕμνων τ' Ἀσιήταν σαι ἐξαυδάσω, τὰν ἐν θρήνοις μοῦσαν νέκυσι

μελομένην. Cf. mourning of the Carians Plat. Legg. vii. 800 E.

Ἰαυνοῖσι νόμοισι then = ἡλαμνοῖσι νόμοισι τῶν (ἐν Ἀσίᾳ) Ἰόνων. There is a geographical antithesis with νελοθερῇ, and a connotation of oriental softness and effeminateness (cf. ἀβρογδοί, ἀβροπασθεῖς of the Persae) in which the Ionians shared. Cf. Ἰωνοκαμπτή (Plut. ii. 539 c), and Ar. Thesm. 163 ὅπερ ἁρμονίαν ἐχόμεσαν ἐμτροφόρου δὲ καὶ διεκλῶν Ἰωνικῶι.

62. δάπτω. Generally understood as = "tear" (ἀμύσσω), being used literally of the cheek (ἀμύσσω δουξί) and metaphorically of the heart. For this the nearest apparent parallel is Hom. Il. xiii. 831 μείναι ἐμὸν δόρυ μακρόν, δ τοι χρεὼ λαιμάδεντα | δάψει ("bite").

But δάπτω (cf. δαρδάπτω, δάπτω, *daper*) is "to devour, gnaw" and can scarcely without definition = ἀμύσσω δουξί. Though it is true that tearing of the cheek went with beating of the head and breast in *real* dirge-mourning (cf. Choeph. 24), yet the *λαταῖος οἶκτος* of the Danaids is not a real *θρήνος*, and would not entail actual rending of the cheek. δάπτω and ἀμύσσω are companion words. Prom. Vinc. 437 συννολὰ δὲ δάπτομαι κέαρ. Pers. 115 φρὴν ἀμύσσεται φόβῳ. But they are not therefore synonymous any more than *devoro* and *laccro*. Rather there is a metaphor from cankerfret. Care "like a worm i' the bud feeds on their damask cheek" and on their heart. Literally, Pindar Frag. 243 κείνων οὐ σῆς οὐδὲ κίς δάπτει.

The article τῶν is pathetic, "the cheek

ἀπειρόδακρύν τε καρδίαν
 + γοεδνὰ δ' ἀνθεμίζομαι
 + ποιμαίνουσα φόβους, τᾶσδε φυγᾶς
 ἀερίας ἀπὸ γᾶς *simile αἰτίας* (75) 65

consulto. νελοτραφῇ Blomfield. 63 κάρζαν Dind. propter antistropham.
 64 γοεδνὰ M. 65 δειμαίνουσα φόλους M. φίλους manus recentior. De eo quod
 dedi vide adnot. φίλος Enger. δέμα, μένουσα φ. Hermann: sed vereor ut Graece
 dici possit γοεδνὰ ἀνθεμίζομαι δέμα. Posset aliquis δειμαίνουσα' ἀφίλου τᾶσδε φυγᾶς...

once so delicate and full of the succulence
 of Nile".

ναλοθερῇ. τὴν ἐν τῷ Νεῖλῳ θερμαίνουσαν, ὅ ἐστι βλαστήσαν ἐν Αἰγύπτῳ, Schol. Emper's εἰλοθερῇ is bad, since (1) there is a geographical contrast between Egypt and Ionia: (2) εἰλοθερῇ (cf. εἰληθερεῖν) should mean "tanned by exposure to the sun", whereas Egyptian women did not so expose their faces, but wore a veil (v. 105): (3) a cheek which is εἰλοθερῇ is not likely to be ἀπαλή but the contrary (cf. v. 726). Rather "ad Nilum maturatam" (ἀπὸ τῶν σταχύων ἢ μεταφορᾷ, Schol.), with reference to the succulent χροίας ἀνθος produced by the specially nutritive qualities of the river (v. 827—830).

63. ἀπειρόδακρυν, "profusely weeping" (Paley), "lacrimarum expertem" (Dindorf). The latter is nearer the mark, though not quite adequate. The sense is, δακρύων οὐκ ἐμπεπον. Cf. S. c. T. 363 δμῶδες καινοπήμονες νέαι. Similar formations are ἀπειρότοκος (virgin) Anth. Pal. vi. 10, ἀπειρόκακος Eur. Alc. 927, ἀπειρομάχας, Pind. N. iv. 49. The previous ease of the heart amid the Egyptian ἀβρότης is contrasted with its present suffering.

64. γοεδνὰ δ' ἀνθεμίζομαι. τῶν γόνων τὸ ἀνθος ἀποδρέπομαι, Schol. But γοεδνὰ differs from γόνους as the *feelings* and *sufferings* from the groans which they prompt. The metaphor of the verb finds its analogies in ἀνθος and ἔωτον. Lucian (De Mer. Cond. § 39) has ἀπανθίζομαι.

65. The MS. reading δειμαίνουσα φόλους is generally altered to φίλους, i. e.

"fearing, as to friends of this our flight, that there is none", of which Hermann need not have complained that it was *im-pedita sententia*. But the ο preserved in M can scarcely be accidental. In minuscules β and λλ are practically indistinguishable, the single λ for β is no improbable error. The reading given above supposes δειμαίνουσα to have been a gloss on ποιμαίνουσα φόβους and then to have taken the place of the participle. For the expression cf. Ag. 669 ἐβουκολοῦμεν φροντίσω νέων πάθος, Eum. 78 τῶνδε βουκολοῦμενος πόνον, Theoc. xi. 80 εἰποιμαίνεν τὸν ἔρωτα, Orphica (Hermann p. 507) ποιμαίνων πραπίδεςσιν ἀνδρῶν ὡκὸν ἔρωτα.

The meaning in all these cases is not "to beguile" but "to brood over". This agrees well with ἀνθεμίζομαι, and the plural φόβους of the various fears which engage them.

65. φυγᾶς ἀερίας ἀπὸ γᾶς should be joined. τᾶσδε φυγᾶς = τῶνδε τῶν φυγῶν. Cf. Thuc. viii. 64 καὶ γὰρ καὶ φυγὴ αὐτῶν ἔξω ἦν ὑπὸ τῶν Ἀθηναίων παρὰ τοῖς Πελοποννησίοις (where the Scholiast rightly says φυγάδες αὐτῶν πεφηνγότες). Xen. Hell. v. 2, 9 κατὰγειν τὴν φυγὴν. The particular force of τᾶσδε is explained by ἀερίας ἀπὸ γᾶς, "one like ours, which comes from so far".

66. ἀερίας. The Scholiast explains σκοτεινῆς μέλαινα γὰρ ἐστίν. ἢ ὅτι ταπεινὴ καὶ τοῖς ἀπὸ θαλάσσης ὡς ὑπὸ γαίης φαίνεται. Hermann quotes Steph. Byzant. 'Αερία' ἡ Αἰγύπτος παρὰ τὸν ἀέρα καὶ γὰρ ἡμέτεσαν αὐτὴν φασιν. Cf. Apoll. Rhod. iv. 207 ἡμος ὅτ' ἡερίη πολυλῆξις

gods of our gens - functioning as under
 πατριαρχία of the gens - functioning as under
 22 + AICXYΛΟΥ

- + εἴ τις ἐστὶ κηδεμών.
 ἀλλά, θεοὶ γενέται, κλύετ', εὖ τὸ δίκαιον ἰδόντες· ἀντ. γ'.
 + ἦβα μὴ τέλος ἐνδόντες ἔχειν παρ' αἴσαν,

68 θεοὶ οἱ γενέται M, corr. Porson. 69 ἦβαι μὴ τέλος δόντες M (secundum plerumque; sed ἦβαι Vitelli ap. Weckleinum). ἦ βαι cod. Par. ἦ καὶ cod. Guelf. Varietas orta est ex eo, quod inter se simillima vixque discernenda sunt κ et β in minusculis. ἦβα Dind. ἦβαν Schuetz. Ἦρα μὴ τὸ πλεον Schoemann.

ἐκλήστο | μήτηρ Αἰγυπτῶς προτερηγενέων αἰζηῶν. Oberdick accepts a derivation from Egyptian Iri. But the title is by no means confined to Egypt. Hartung reminds us that Thasos, Libya, Crete (Pliny N. H. IV. 20), Sicily, Cyprus, Aethiopia are according to Hesychius all *ἡρῖαι*. The explanation of Stephanus would correspond with the Homeric *περὶ δ' ἡέρα πολὺν ἔχεν* (Il. V. 776) and the adjectives *ἡρόεις* and *ἡροειδής*. The hazy *ἡέρα* of Egypt would thus lie in contrast with the *αἰθέρ* λαμπρότατος of Attica. Pind. (P. IV. 93) has *κελαϊνεφῇ πέδια* of Libya. But in the simple meaning of darkness the adjective would here be pointless, having nothing to do with the reception of the Danaids. And if we write *Ἀερίας* as = *Αἰγύπτου* there is a similar lack of direct bearing. A better meaning is "far-off", a notion derived from "dimly seen". Cf. Apoll. Rhod. I. 580, and Hom. Il. V. 770 *ὄσσαν τ' ἡροειδὲς ἀνὴρ ἔεν ὀφθαλμοῖσιν* | *ἦμενοι ἐν σκοτίῃ*. The meaning would come first through mariners. It is the remoteness of Egypt that makes the Danaids fearful of indifference.

67. εἴ τις ἐστὶ. πομπαινουσα φόβους εἴ τις ἐστὶ = φοβουμένη μὴ οὐ τις ἦ. Cf. Eur. Med. 184 *δράσω τάδ'· ἀτὰρ φόβοι εἰ πέσω*. Similarly *ὀκτοὶ εἰ γενήσεται τάδε*, *ibid.* 931. The context decides in each case for *μὴ* or *μὴ οὐ*. Soph. Trach. 176 *φόβῳ παρβοῦσαν εἰ = φοβουμένην μὴ*.

68. θεοὶ γενέται. Of the two possible renderings, (1) *di gentiles* "presiding over generation" e.g. Eur. Ion 1130: (2) *di gentiles, patrii* ("tutelary or ancestral gods of our race" = *γενέθλιοι*

S. c. T. 639), the former is on all accounts preferable. The context refers to the consummation of a union, and *θεοὶ τέλειαι* (vv. 69—71) are also *di gentiles*.

εἰ ἰδόντες. Not merely *προφρόνως* or *δικαίως ἐπιδόντες*, but also with the sense "providing well for..." "taking care that justice come about". Cf. Soph. Aj. 1165 *σπεῦσον κοίλῃ κάπετόν τιν' ἰδεῖν*. Theoc. XV. 2 *δρη δῖφρον, Εὐνὼ, αὐτῇ*. Hom. Od. VIII. 443 *αὐτὸς νῦν ἴδε πῶμα*. ἰδόντες is "coincident" aorist.

69. Of the ms. reading *τῶλεον* Paley says "it is easy to supply τὸ πρᾶγμα or τὸ βούλευμα, or even ὕβριν from the following verse". The latter course, however, seems impossible, nor is it easy to find analogy for the former, which, after all, simply means that *τέλεον* = *τέλος*. If *τῶλεον* were sound ἦβαν might be read, *ἔχειν* being intransitive: "let not youthful lust be consummated". But it seems best to extract *τελοῦσθαι* from *τελοῦσθαι*, and to understand *τέλος* as in Eum. 835 *θύη πρὸ παίδων καὶ γαμηλίου τέλους*. Hesychius has *τέλειαι οἱ γεγαμηκότες*, and the Scholiast on Ar. Thesm. 973 *Ἦρα τέλειαι καὶ Ζεὺς τέλειος ἐτιμῶντο ἐν τοῖς γάμοις ὡς πρυτάνεις οὗτοι τῶν γάμων· τέλος δὲ ὁ γάμος*. Eum. 213 *ἦ κάρτ' ἄτιμα καὶ παρ' οὐδὲν εἰργάσω* *Ἦρας τέλειαι καὶ Διὸς πιστώματα*, where *Ἦρα τέλειαι* = *Ἦρα θυγαῖα, θυγαῖα προσηύδα*: v. Jebb on *παντελής δάμαρ*, Soph. O. T. 930.

ἦβα, i.e. to lustful heated youth, the notion of wantonness being uppermost. Pind. P. VI. 47 *νόη δὲ πλοῦτον, ἔγνω ἄδικον οὐδ' ὑπερόπλον ἦβαν, δρέπει*. P. IV. 295 *θυμὸν ἐκδόσθαι πρὸς ἦβαν πολ-*

ἔβριν δ' ἐτόλμως στυγόντες, εὖ
τελοῖτ' ἂν ἐνδίκους γάμους.
ἔστι δὲ καὶ πολέμου τειρομένοις

(80) 70

70—71 ἐτόλμως στυγόντες πέλατ' ἂν ἐνδίκαι γάμοις M. ἐτόλμως cod. Guelf. ἐτόλμως Arnold. στυγόντες Turnebus. Deest syllaba longa post στυγόντες, quocirca οὐ πέλατ' ἂν ἐνδίκαι γάμοις; Westphal: οὐ πέλατ' ἂν ἐκδίκαι γάμοις Weil: στέγοντες εὖ πέλατ' ἂν ἐνδίκαι νόμοις Hermann. νόμοις etiam Schwerdt. De emendatione mea infra disceptatur. Cum τελοῖτ' in πέλατ' depravatū esset, necesse erat ἐνδίκους in ἐνδίκαι abiret. 72 ἔστι δὲ καὶ M. ἔστιν καὶ Enger. πολέμου M, unde

λέκας. So the verb Eur. Or. 696 ἡβᾷ δῆμος εἰς ὄργην πεισών. Cf. the use of νεανικὸς = *proletarius*.

70. ἐτόλμως is assuredly right, while ἐτόλμως is weak. It = οὐ διχορρόπως or *studiosae*. Cf. Ag. 842 ζευχθεὶς ἐτόλμος (zealous) ἦν ἐμοὶ σπαραφόρος.

στυγόντες. The tense must match ἰδόντες and ἐνδόντες, and ἔστυγον is unimpeachable (v. Veitch, Verbs Irr. and Def.). In point of sense the true use of στυγῶν as opposed to μισεῖν (cf. Eur. El. 1015), viz. of the *exhibition* of loathing, is brought out.

70—71. εὖ τελοῖτ'. There is no evidence for the contraction κάρβαν claimed by Dindorf in v. 63. Nor is there any for the usage ἐνδίκαι τινι πλεῖν. ἐνδικον is that which ἐν δίκῃ πράσσεται, that which is done, ruled or moved with justice. Moreover γάμοις of itself cannot bear all the implication of the Scholiast τοῖς νεομυσμένοις καὶ δόξασιν ἡμῶν. If πέλατ' ἂν ἐνδίκαι γάμοις has a meaning it is "keep yourselves in the position of justice as regards your dealings with marriages (and ours among them)". This however would be interpreting "βίᾳ φρενῶν".

There is a contrast between τέλος παρ' αἰσαν and a τέλος which is ἐν αἰσῇ, i.e. an ἐνδικον τέλος. The Danaids do not call upon the θεοὶ γενέται (and τέλειαι) to prevent any marriage but the wrongful one.

The conjecture εὖ was also made by Hermann, who, however, used it as a

poor resource for metre, joining it with his στέγοντες. With τελοῖτε it becomes part of a customary phrase. Cf. S. c. T. 35 εὖ τελεῖ θεός, Ag. 806, Pers. 225 &c. The conception arose from CΥΓΓΟΝ-ΤΕCCEΥΤΕΛΟΙΤ, where the letter C was absorbed and YT became TT. In the context (θεοὶ γενέται...τέλος &c.) τελοῖτε becomes practically certain.

72. ἔστι δὲ καὶ. Though antistrophic correspondence is very severe in Aeschylus, there are undoubtedly systems (very common in Euripides) in which long syllables may answer to short, and resolved feet to close. Inf. v. 531 Παμφύλων corresponds to πολλὰ βροτῶν (v. 522), and v. 528 περὶ δὲ τοὺς λειμῶνα (v. 518). In view of the present ignorance of many metrical intricacies it is not safe to alter to ἔστιν καὶ. δὲ, indeed, is of little advantage to the sense, since the *a fortiori* argument which here begins with the emphatic ἔστι is perhaps better introduced without the particle. But, though δὲ may be omitted, it is certainly inelegant to omit ἐκ and to read ἔστιν καὶ πολέμῳ with Paley. The construction is pregnantly used of those who not only πολέμῳ τείρονται but also ἐκ πολέμου φεύγουσι. Paley illustrates the passage appositely by Plut. de Superst. § 14 ἔστι δούλῳ φεύξιμος βωμός, ἔστι καὶ λησταῖς ἀβέβηλα πολλὰ τῶν ἱερῶν, καὶ πολεμίους φεύγοντες, ἂν ἀγάλματος λαβῶνται ἢ ναοῦ, θαρροῦσι.

- βωμός, ἀρῆς φυγάσιν
 + ῥῦμα, δαιμόνων σέβας.
 εἴρηται λόγος εὖ παναληθῶς. στρ. δ'. (85) 75
 + Διὸς ἕμερος οὐκ εὐθήρατος ἐτύχθη.

ἔστιν δὲ πολλή Paley dubitanter. 73 ἀρῆς M. ἀρῆς cod. Guelf. ἀρᾶς Scholefield; sed Homericam formam servat poeta vocabuli ex Homero sumpti. βωμός ἀρῶν Ahrens. 74 Licet cogitare de δυσμενῶν σέβας i.e. "ara quam hostes (persequentes) reverentur". Cf. Eum. 690 πάρος Ἄρειος, ἐν δὲ τῷ σέβας ἀστῶν. 75 εἰδείη διὸς M. εἰθ' εἰη cod. Par. εἰθ' εἰη τέλος Lincke. εἰ θείη θεὸς Schuetz, multis probantibus: ipse postea repudiat. ἰθείη (ex Hesych. εἰθεία: δικαιοσύνη) Hermann cum praece-

73. ἀρῆς ῥῦμα φυγάσιν, to be joined: "a defence from harm for fugitives". The Scholiast explains καὶ τοῖς ἐκ πολέμου δὲ τειρομένοις καὶ φεύγουσιν ὁ βωμός διὰ τὸ τῶν δαιμόνων σέβας ῥῦμα τῆς βλάβης ἐστίν. Hesychius gives ἀρῆ· βλάβη ἢ ἐν τῷ Ἄρει. Cf. Il. xviii. 100 ἀρῆς ἀλκτῆρα γενέσθαι, xii. 334 ἀρῆν ἐτάροισιν ἀμύνειν. The objective genitive as in Frag. 301 θάνατον... ὅσπερ μέγιστον ῥῦμα τῶν πολλῶν κακῶν.

ἰκέται and φυγάδες are coupled in Choeph. 336 τάφος δ' ἰκέτας δέδεκται φυγάδας θ' ὁμοίως.

74. δαιμόνων σέβας. The Scholiast's διὰ τὸ τῶν δ. σέβας is away from the construction. Weil's *idque ius etiam di reverentur*, though supported by Eum. 94 σέβει τοι Ζεὺς τόδ' ἐκνόμων σέβας, seems less good than the objective genitive, "an awe felt for heaven", in apposition to βωμός and ῥῦμα, with which that awe is identified.

75. The εἰδείη διὸς of M, usually altered to εἰ θείη θεός, is taken with παναληθῶς (cf. εὐλόγως) to refer to the supposed derivation of θεός from θεῖναι (Hdt. ii. 52) i.e. "may God in sooth bring good". The confusion of θεός and Διός is argued by Porson on Eur. Orest. (fn.). This correction does not appear the best possible, and it leaves an abrupt asyndeton of the next line. That line with its gnomic aorist is evidently taken from some collection of proverbial wisdom. The Scholiast says γνωμικῶς παρὰ τὸ

"Ἀνὴρ δὲ κεν οὐ τι Διὸς νόον εἰρόσσαιτο" (Il. viii. 143). It is indeed γνωμικῶς, but its origin is not to be sought in any single passage of extant literature. There were many γνώμαι to the same effect, e.g. Solon x. τίμπταν δ' ἀθανάτων ἀφανῆ νόος ἀνθρώποισι. The saying is in fact a τριγέρων μῦθος (Cho. 314), a παροιμία (Ag. 264). Aeschylus, like Pindar (P. vii. 54 φαντὶ δ' ἀνθρώπων παλαιὰ ῥήσιες κ.τ.λ.), is fond of quoting saws, which are introduced in various ways, e.g. Ag. 369 οὐκ ἔφα τις..., Ag. 750 παλαίφατος δ' ἐν βροτοῖς λόγος τέτυκται, Cho. 314 τριγέρων μῦθος τάδε φωνεῖ. The theological wisdom of the following lines is better suited (in point of ἤθος) to the Danaids as a quotation than as original thought. The ΔΙΟC of M arose from a corruption of ΕΙΡΗΤΑΙΟΓΟC, through the similar shapes Α, Δ, Λ and Ι, Γ.

76. ἕμερος, stronger than νόος or βουλή, or ὁ Διὶ φίλον ἐστίν (Weil); = "that which Zeus hath set his heart upon". The stronger meaning is constant: cf. Plat. Crat. 418 c ἀσμένους καὶ ἡμέρους ("nay, yearning") ἐγγίγνεται τὸ φῶς.

οὐκ εὐθήρατος. Weil's "Iovis voluntas non facile expugnatur" (= εὐνίκατος) misses the point of the metaphor. The allusion is to the chase and the difficulty of catching an evasive object in the dark or an evasive animal in the thickets of a shadowy wood. "It is not easy to track out the desire of Zeus: for the

- + πάντ' αὐτῷ φλεγέθει
+ κἄν σκότῳ κελαίνῃ κατέχη

dentibus prave coniungens. Id dedi, quod sententia flagitare videtur. 77—79 et 82—84 transponunt Westphal, Oberdick. 77—78 πάντα. τοι φλεγέθει κἄν σκότῳ κελαίνῃ ξυντόχῃ M. πάντα τοι cod. Guelf. παντὶ τοι editt. μελαίνῃ ξὺν τόχῃ et in antist. τείνουσιν Porson, qualj structura, haud liquet. μελαίνῃ τε τόχῃ Hermann. μελαίνῃς ξυντοχίας Westphal. Rationem meae correctionis reddidi.

mind of Zeus, in which we seek to trace that desire (—the *ζῆλος* is that which runs through the *νόος*—), is full of mysterious ways, which to him are clear, to us are dark".

ἐτόχθη = πῶλε. Cf. Eum. 353 παλ-
λεῖκον πέπων ἄμοιρος ἐτόχθη. The whole diction of this line bears the appearance of a direct quotation.

77—84. The arrangement of the following thoughts has perplexed all commentators. Westphal and Oberdick transpose vv. 77—79 with vv. 82—84, under the impression that vv. 82—84 give a better completion to the metaphor in εἰδήρατος. But on the other hand vv. 77—79 come no better after v. 81 than where they stand at present. The question is obscured also by the corruption in vv. 77—79 and the consequent uncertainty of the metaphor there involved. Weil, following Schütz, finds in these lines "comparationem a spectaculo fulminum atras nubes interlucentium ductam". This, however vigorous in itself, leads to hopeless confusion. Paley also supposes a mixture of metaphors from hunting, a candle or lightning, wrestling, and a thick wood. The course of thought seems rather to be: "what Zeus hath set his mind upon eludes all pursuit. To himself everything (his purpose and its course) is clear. His will goes toward the end it clearly sees, though we see neither the purpose nor the end. And if Zeus decide that a thing be brought to pass, it is (despite all attempts to wrestle with it) sure to escape a fall: for (when a man thinks to see and counteract his purpose, he fails because) the devices of

Zeus (like a wrestler's tricks) are dark and mysterious—they evade us amid the intricate ways of his mind, just as the hunted animal evades us in the dark ways of the wood".

The metaphor δαυλοί, δάσκειοι thus returns to that of εἰδήρατος, while nevertheless it continues that of the wrestling vv. 80—81. Thus εἰδήρατος runs through the whole. "There is no catching the desire of Zeus (1) because he sees where all is dark to us, (2) because his devices are intricate and we cannot discover and struggle against them". The lack of perspicuity is plainly due to the welding together of several different remains of proverbial theology.

77—79. The MS. reading does not wholly correspond to the explanation of the Scholiast ἐν παντὶ τόπῳ (i.e. παντὶ) λάμπει (i.e. φλεγέθει), κἄν δια σκότου χωρῇ (i.e. κἄν σκότῳ). τοῖς μὲν ἀνθρώποις (i.e. μερόπασσι λαοῖς) οὐκ εἰδύρατος ἐστιν, ἀλλὰ μελαίνῃ τις αὐτοῖς κατέχει συντοχία (from which it appears that he read μελαίνῃ ξυντοχίᾳ). κατέχει, indeed, may be a trace of an earlier explanation combined with a later in order to make the best of a corrupt reading. Yet this should not be pressed, since κατέχει is the verb which would most naturally offer itself for the sense the Scholiast required. It is difficult to understand Hermann's note "ubique Iovis voluntas etiam in tenebris atraque sorte conflictantibus lucet". If the will of Zeus "ubique lucet" it can hardly be οὐκ εἰδήρατος, unless we degrade the image to that of an ignis fatuus. Nor is there any reference to fate, but to the will of Zeus and human

you need not throw a blank

μερόπεσσι λαοῖς.

+ πίπτει δ' ἀσφαλὲς οὐδ' ἐπὶ νώτῳ, ἀντ. δ: (80) 80

κορυφῇ Διὸς εἰ κρανθῇ πρᾶγμα τέλειον *finally*

+ δαυλοὶ γὰρ πρᾶπιδων *δενιουσι δενιουσι* *fallowing out the*
 δάσκιόι τε τείνουσι πόροι *haughty of*
 κατειδεῖν ἀφραστοὶ *of the eyes of the*

81 κρᾶνθῃ M.

83 τίνουσι M.

84 κατειδεῖν M.

85 δὲ ἀνιδῶν M, corr.

short sight. The sense required is rather "omnia *ipsi* lucent, quamvis nigra caligine offusa teneat *mortalibus aegris*". Cf. Hor. Od. III. 29. 29 prudens futuri temporis exitum Caliginosa nocte premit deus. The reading offered above makes both sense and syntax clear. φλεγεῖν is indifferently transitive or intransitive. The corruption ΠΑΝΤΑΙΤΟΙ for ΠΑΝΤΑΥΤΩΙ is of the commonest kind. αὐτῷ in the emphatic sense *ipsi* cannot be denied to lyrics. In Eum. 320 αὐτῷ τελῶς ἐφάνημεν, the force of αὐτῷ is much less. κατέχειν is the customary word with e.g. νύξ, σκότος, ἡμέρα, φῶς: cf. Pers. 387, Hom. Od. XIII. 269; and the inverted form Ζεὺς σκότῳ κατέχει is paralleled by e.g. Il. XVI. 79 οἱ δ' ἀλαλητῷ πᾶν πέδιον κατέχουσι. The antistrophe points to --- for the end of the line. If τέχῃ passed into τέχῃ the Δωριασμός would follow as a matter of course.

79. μερόπεσσι λαοῖς. Whatever the origin of μέρῳτες, Aeschylus appears to have understood it of the weakness and pitiable condition of mortals (δειλοὶ βροτοί, mortales aegri): cf. Cho. 1018 οὐτις μερόπων ἀσυνῇ βίῳ διὰ παντὸς ἀμείψει, in which passage the later use of μέρῳτες without a substantive shews itself. Homer always adds βροτοὶ or ἀνθρωποι (=λαοὶ here).

80. ἀσφαλὲς, in the original sense ἀνεν τοῦ σφαλῆναι οὐδ' ἐπὶ νώτῳ is epexegetical of ἀσφαλὲς, the fall upon the back being the only fall which made a defeat. A fall upon the knee (Pers. 930) or shoulder (Ar. Eq. 571) was not a

defeat, but the thrown one must κεῖσθαι θῆπιος. There is of course no notion in πίπτει of even a partial reverse. In a struggle the contestants lift each other off their feet, but at all such liftings the will of Zeus alights on a sure footing. The subject of πίπτει is πρᾶγμα, εἰ κρανθῇ being = εἰ τι κρανθῇ.

81. κορυφῇ Διὸς, *Iovis numine*. Cf. ἐπωεύειν, κατατεύειν, ἀνατεύειν. Il. I. 527 οὐκ ἀτελεύτητον, ὅτι κεν κεφαλῇ κατατεύσω. Paley quotes Callimachus for κορυφῇ Διὸς ὧς ἐπινεύσῃ, | ἔμπεδον.

τέλειον, proleptic and to be joined closely with κρανθῇ = "si Iuppiter rem perficere decreverit". Inf. v. 587 τῶδε κρανθῶτων λόγον. 601 ἔκραν' ἀνεν κλητῆρος ὡς εἶναι τάδε.

82. δαυλοὶ δάσκιος. A metaphor from a forest with intricate paths (πόροι). Hom. Od. v. 470 δάσκιος ὄλη. Herod. IV. 21 δασὺς ὄλη παντοίῃ. δασέα as a noun = "thickets". Similarly a "bushy" beard is both δαυλὸς and δάσκιος (Pers. 316, Frag. 30). The lairs of wild animals are in such places Hom. Od. v. 470.

πρᾶπιδες not merely thoughts, but shrewd devices (of wrestling) which, like chased animals, run through the intricate paths (πόροι also signifies "wiles") of the dark mysterious mind of Zeus. τείνουσι adds to the sense of profundity:—"stretch far".

84. ἀφραστοὶ, *haud perspicendi*, or ἀξύμβλητοι: from φράζομαι not φράζω (cf. ἀφραδία, ἀφράδμων). Cf. Hdt. v. 92 κατακρύπτει ἐς τὸ ἀφραστότατον... ἐπισταμένη ὡς, εἰ ὑποστρέψαντες ἐς ζήτησιν ἀνικολάτο, πάντα ἐρευνήσειν μέλ-

+ *ιάπτει δ' ἐλπιδων ἀφ' ὑψιπύργων* στρ. ε'. (95) 85
πανώλεις βροτούς·

+ *βίαν δ' οὐ τις ἐξοπλίζει* (*Change of subject*)

Hermann. 87—89 βίαν δ' οὐ τις ἐξοπλίζει τὰν ἀπαιον δαιμονίων ἡμερον ἀν' φρόνημά πως M. φρονήματος in φρονήμα πως mutatum cod. Guelf. Magnus est conjecturarum proventus, cum quibus meam componere ausus sum. οὐτις Auratus. τὰν ἀπαιον δαιμονίων Westphal, Oberdick. οὐτις ἐξαλόζει τὰν ἀπαιον δαιμονίων Her-

λαιον, and Hymn. Merc. 353 ἀφραστοι στίβοι.

κατιδεῖν, with the sense of κατόπτης, κατὰσκοπος, = *explore*.

85. *ἄπιδων ἀφ' ὑψιπύργων*. As if hopes and fancies are a proud citadel, in which mortals live in false security. The literal πόλις ὑψιπύργος (Eum. 691) becomes the metaphorical *ἄπιδων* ὑψιπύργος. In Cho. 691 the true reading is probably *ἄγῳ, κατ' ἄκρας ἐλπίδος πόρθουμένα*, where *ἄκρας ἐλπίδος* suggests *ἀκρόπολις*. The sense of pride is frequent with the verb *πυργουῖσθαι*: cf. Pers. 192, Eur. Or. 1568 *πεπύργωσαι θράσει*.

πανώλεις. Best taken proleptically, since *ἴαπται* calls for some such qualification. The contrast between the pride and the fall is better brought out thus than by the Scholiast's *τοὺς τοῦ ἀλέσθαι ἀξίους, ὅ ἐστι κακοὺς*. The moral meaning of *πανώλης* (= *perditus*) only occurs where the context or the special fame of the person directly bears upon some mischief or bloodshed worked by the possessor of the epithet, e.g. Eur. El. 60 *ἡ πανώλης Τυνδαρίς*, Soph. El. 544, Soph. O. C. 1264 &c. The whole form of the expression here resembles S. c. T. 71 *μή μοι πόλιν γε πρυμνίσθην πανώλεθρον ἐκθαμίσητε*, Pers. 732 *Βακτρῶν δ' ἔρρει πανώλης δῆμος*.

87—90. The Scholiast's comment on these difficult lines is *τὸ δὲ φρόνημα αὐτοῦ ἐπὶ τῶν ἀγῶν ἐδρασμάτων ἐφήμενον ἐξέπραξε τὸν σκοπὸν ἑαυτοῦ ἀντάθεν, ἀπὸ τῶν ἀγῶν ἐδρασμάτων, ὅ ἐστι τοῦ οὐρανοῦ*, which shews that he struggled valiantly with a reading substantially the same as that of M in vv. 89—90. The chief

attempts at emendation are given above. Those who, like Weil and Paley, keep *οὐτις* in v. 87 and make Zeus the subject of *ἐξοπλίζει*, explain it of the ease with which he effects his purpose; and this sense they carry on with the alteration *πάν ἀπαιον δαιμόνιον* "omne quod a dis venit labore caret" (Paley). The asyndeton so caused is harsh and the remark is not the most apposite. The most that can be said for it is that it is a possible sense and has parallels in Eur. Phoen. 690, Eum. 651, Lucr. v. 1181. But when v. 88 is thus reconstructed, vv. 89—90 are left with asyndeton again.

It does not seem to have been observed (1) that an epithet *βρότειον* accompanies *ὄβριον* in v. 91, and that this, after the *βροτούς* of v. 86, necessarily implies an antithesis to some *ὄβριον* which is not *βρότειον*. The antithetic word must evidently be looked for in *δαιμονίων*: (2) that *φρόνημα* means *animi*, pride proper or improper, not *voluntas* (*βούλευμα*). *φρόνημα* answers to *μέγα φρονεῖν*, and is high, stubborn, or wicked thought, not simply thought. Generally indeed an epithet accompanies the word (*ὠμόν, καρτερόν, δύσθεον, ἄδικον, ἄθεον, ὑπέροκτον, ὑπέρολμον, μάταιον* all occur in Aeschylus), but not necessarily: cf. Prom. V. 953 *σεμνόςτομός γε καὶ φρονήματος πλέως*, and inf. v. 879.

These considerations point to the reading given above, which may be rendered: "mortales ab alto spiritu deicit: immo si quis *deorum divinam illam vim* armat, ilico de eo Iuppiter superbiae poenas sumit quamquam in sacris sedibus sedente. (*Qui ergo deos punit ipsos*) in

τὰν ἄπονον δαιμονίαν,
 ἦμενον δὲ φρονήματ' οὐκ
 αὐτόθεν ἐξέπραξεν ἔμπας ἐδράνων ἐφ' ἰγνῶν. (101) 90
 ἰδέσθω δ' εἰς ὕβριν βρότειον, οἷ' ἀν- ἀντ. ε'.

mann. Deinde ἦμενος δὲ (sum) Paley. θάσσω δὲ Weil (ex Hesychio, apud quem θάσσω per καθέζομαι explicatur), arbitrans inesse aliquid in scholiastae paraphrasi. μνήμον δὲ Hermann. ἡρεμ' δὲ Martin. ἢ μέμονεν Conington, Emper. 90 βουλὰς pro ἔμπας temere Oberdick, ποιῶς Burges. ἀφ' plerique. 91 ἐς M, et βρότειον in βρότειον corr. οἷα νεάζει M. οἷ' ἀννεάζει ipse dedi. οἷα Schuett.

mortalem libidinem despiciat &c." This, put in the form οὐτις...δὲ...οὐκ (nemo de quo non sumat), was liable to corruption, which the double accusative δὲ ἐξέπραξε φρονήματα facilitated. In further support of this reading it may be noted that (1) βλάν is more frequently used in a bad sense, parallel to ὕβρις. Hom. Od. xv. 329 ὕβρις τε βλή τε, and is better used of an act of violence than an exertion of strength (σθένος, μένος); (2) ἔμπας has more force with ἦμενον ἐδράνων ἐφ' ἰγνῶν i.e. θεῶν περ ὄντα than as a somewhat superfluous addition to ἦμενος αὐτόθεν; (3) the MS. reading ἐφ' is better with ἦμενον than with ἐξέπραξεν. Editors have written ἀφ' to suit the latter, comparing Hom. Od. xxi. 420 αὐτόθεν ἐκ δίφρου καθήμενος. (4) ἰγνῶν gains greatly in pertinence. With the whole expression cf. Pers. 794 ἔβρεως ἀποινα κἀθέων φρονήματων. Ibid. 814 Ζεὺς τοι πολαστής τῶν ὑπερκόμπων ἀγαν φρονήματων.

88. τὰν ἄπονον δαιμονίαν, better than a possible οὐτις...τῶν ἀπῶνων δαιμονίων, since δαιμόνιον "deity" is not of the time of Aeschylus. τὰν=illam. The great and easy power of the gods is contrasted with the smallness of man and his efforts. By hypallage the epithet ἀπῶνος is transferred from the gods to their βία. ἀπῶνος is the opposite of ἐργώδης (Aristot. E. N. x. 7), and is a common description of the divine life or condition. Cf. Soph. O. C. 1585 ἀρα θεῖα κἀπὸν ψυχῆς; (sc. βίον λαλοῦτε). Hes. Op. 112

ὥς τε θεοὶ δ' ἐξῶν ἀκηδία θυμὸν ἔχοντες νεσφύσιν ἄτερ τε πόνων.

The securum acutum of Lucretius, the ζωὴ ἀνῆπος of Aristot. Cael. II. 1, embraces this ἀπῶνια. βλάν ἐξοπλίζει τὰν ἄπονον is an oxymoron.

89. For the theological question (of Zeus punishing even the gods) cf. II. VIII. init.

δὲ δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα
 τοῖσιν
 ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖ-
 σιν,
 πληγέει οὐ κατὰ κόσμον ἐλεύσεται
 Οὐλύμπῳδε.

90. αὐτόθεν=illico. II. xx. 120, Thuc. I. 141, Plato Gorg. 470 E.

ἐξέπραξεν. Gnostic. The verb takes accusative of person deed or penalty, or any two of these combined. Eur. Med. 1305 μητρίφον ἐκπράσσοντας ἀνδρῶν φόνον (so φρόνημα here). Eum. 624 τὸν πατρός φόνον πράξαντα. Pind. Ol. III. 12 πρᾶσσοντί με τοῦτο θεόδματον χρέος.

ἰγνῶν. Cf. Ag. 183 δαιμόνων δὲ πον χάρις σέλιμα σεμνὸν ἡμένων. Ibid. 519 σεμνοὶ τε θᾶκοι.

91. οἷ' ἀννεάζει. This seems the most natural correction, the omission of N being easy. Hermann's οἷα is awkward in view of the masculine πνυμφήν. The contraction is quite legitimate: Hom. Od. x. 192 ἀννεῖται, Ag. 305 ἀνδαῖω. In Soph. Trach. 396 κἀννεώσασθαι λόγους should be read. Liddell and Scott wrongly give ἀννεάζειν as transitive in Ar. Ran.

+ νεάζει πυθμῆν (schol. i. probable right)
 δι' ἄμὸν γάμον, τεθαλὼς (105)
 δυσπαραβούλοισι φρεσίν,
 καὶ διάνοιαν ἀλεάν

95

+ κέντρον ἔχων ἀφυκτον, ἄτας ἀπάταν μεταλγούς. *misleadingly*

of Hermann. *don* Pauw. 93 ἄμὸν M. vide adnot. ad v. 153. τὸ θάλος M. corr. Bothe. 94 δυσπαραβούλοισιν M. 95 μενδῶν M. *μαινδῶν* schol. et editt. Laborat metrum: quapropter *μαργασάν τε μαινδῶν* Weil, *αἰμῶν* Bamberger. Praestat, credo, ἀλεάν. 96 ἄται (i in rasura) δ' ἀπάτα. μεταγρούς M. "Atas δ' ἀπάταν Westphal, Oberdick. ἄτα δ' ἀπάταν Pauw. ἄταν δ' ἀπάτα plerique.

593. The compound verb is preferable to the simple, which occurs in Ag. 764 in a similar connection φιλεῖ δὲ τίττειν ὕβρις μὲν παλαιὰ νεάζουσιν ἐν κακοῖς βροτῶν ὕβριν. In that place there is no notion of rejuvenescence of an old stock, but of the wantoning of a new one.

92. πυθμῆν. Not, as the Scholiast thinks, αὐτὸς ὁ Αἰγύπτιος. From other familiar references to ὕβρις it is clear that the πυθμῆν is the old stock of collective ὕβρις, which sprouts out "in the matter of this marriage" as it does ever and anon in other matters.

94. The more than usually intelligent note of the Scholiast is οὐ φύλλοις, ἀλλὰ τῇ ἀνοίᾳ τῶν παίδων αὐτοῦ, καὶ διάνοιαν μαινδῶν ἔχων, ὅ ἐστι κέντρον ἀφυκτον.

95—96. The metaphor, contrary to the manner of Aeschylus, becomes mixed. Though the MS. reading is plainly corrupt in v. 96, there is no reason to doubt the words καὶ κέντρον ἔχων ἀφυκτον in grammatical agreement with πυθμῆν. The separation of the metaphors into different clauses makes the confusion less felt than in Shakspeare's "to take up arms against a sea of troubles".

95. διάνοιαν μαινδῶν is against the metre, although editors for the most part ignore the fact. φρόνημα of the strophe is past suspicion. Weil supposes καὶ δι' ἄνοιαν to be an explanation written over a true reading μαργασάν τε. This is too bold. We may suspect a gloss, but more rightly on μαινδῶν. διάνοια and μαι-

νδῶν are both used in connections like this, e.g. S. c. T. 831 ὧλοντ' ἀσεβεῖ διανοίᾳ. Eur. Or. 813 ἀσέβεια μαινδῶν κακοφρόνων τ' ἀνδρῶν παράνοια. A gloss presupposes a rarer word to be explained, and ἀλεάν (ἤλεάν) is such a word. ἤλεός is a Homeric word φρένας ἤλεέ Od. 11. 243, Il. xv. 128; ἤλεός οἶνος Od. xiv. 464; ἤλεά βέβας Call. Fr. 174. Cf. ἤλεματος. In Etym. M. 59. 45 ἀλεός is explained by μάταιος and ἀλεόφρων by παράφρων. Hesychius has ἀλαίος· ἀφρων, Αἰσχύλος.

96. The ordinary reading is ἄταν δ' ἀπάτα μεταγρούς, in support of which Paley quotes Soph. Ant. 630 ἀπάτας λεχέων ὑπερλγῶν. He renders "but it shall know its folly through its disappointment", μεταγρούς being regarded as = *sero cognoscens*. It is admitted that there is no other instance of μεταγρῶναι = μεθύστερον γρῶναι, but it is claimed that words compounded with prepositions may occasionally have a sense corresponding to their parts (cf. the discussion on ξυμφοράς Soph. O. T. 44). μεταλγεῖν, μετακλαίωμα &c., however, plainly offer no true analogy for μεταγρῶναι in this sense. Rather μεταγρῶναι should = "to change one's mind and repent of" (cf. Thuc. 111. 40 μεταγρῶναι τὰ δεδογμένα). To this an insuperable objection lies in the aorist, to which no quasi-future sense can attach. The sons of Aegyptus have not yet felt their error.

The reading offered above makes

Scholiast's note gives the key to the misinterpretation. The reading offered above makes the connection of the two metaphors. — with 92

+ | τοιαῦτ' ἀμαθέ' ἀμελέα θρεομένα μέλη στρ. 5'. (110)
 λιγέα βαρέα δακρυοπετῇ,
 ἰὴ ἰὴ ἰηλέμοισιν ἐμφερῇ,

ἀάτq Meineke. Servant μεταγράψις omnes ante me editt. 97 τοιαῦτα πάθεα μέλεα θρεομένα λέγω M, at post v. 99 addit θρεομένη μέλη, quae verba vulgo editt. cum Schuetzio omnino semovent. μ pro π dedi: de ceteris vide adnot. δ' ἐγὼ pro λέγω Enger, Wecklein, Weil. λέγω Stanley, Paley, ita ut θρεομένα adverbii vim habeat i.e. modum indicet quo aliquis λέγει: prave, opinor. 99 ἐμπρετῇ M. ἐμπρετῇ Turnebus et plerique. ἐμπρετῇ Stanley. ἐμπρετῆς Meffert. Sensus

ἀάτq in exegetical apposition to διδ-
 νοιαν, and the change of ΓΝ to ΛΓ is
 palaeographically of the easiest. The
 reverse change (ἀγρός for ἄλγος) is usual-
 ly made in v. 228. μεταλγῆν, ὑπεραλγῆν,
 ἐπαλγῆν, ἐταλγῆς, ὑπεραλγῆς, διαλγῆς
 afford warrant enough for μεταλγῆς =
 ὑπὲρ ἧς ἄλγος ὑπερὸν ἵσται.

97. MSS. give after v. 99 (*extra me-
 trum*) the words θρεομένη μέλη, which
 are usually rejected altogether. Their
 presence can, however, hardly be an
 accident; and they must have been origi-
 nally either a correction of something
 in v. 97, inserted in the wrong place, or
 else a repetition at v. 99 to explain the
 construction of ἐμπρετῇ. In either case
 they point to μέλη as a proper word for
 v. 97. But that μέλη cannot have been
 the μέλεα which stands in the text of M.
 Oberdick indeed reads τοιαῦτα πάθεα,
 μέλεα (i.e. μέλη) θρεομένα, λέγω, which is
 weak both in arrangement and expression,
 since μέλη would plainly require an epi-
 thet. Moreover what are τοιαῦτα πάθεα?
 If the reference be back to vv. 62 sqq.,
 it is over far; and if to the implication of
 their own sufferings derived from the
 "wantonness" of vv. 94 sqq., πάθεα
 μέλεα ("wretched sufferings") makes too
 great a strain upon that implication. For
 πάθεα μέλεα it might be urged that the
 combination seems to have been favoured,
 cf. Eur. Hipp. 363 ὡ ἀνέκουστα τὰς τυ-
 ράννου πάθεα μέλεα θρεομένας, and ibid.
 830 αἰαί· αἰαί μέλεα μέλεα τάδε πάθη.
 Yet in both these places the incidents
 are such as to be exactly suited to the

expression πάθεα μέλεα. Palaeographi-
 cally the change given in the present
 text is easily accounted for, depending on
 the very old and very common confusion
 of the letters Π and Λ in their semi-
 cursive shapes, cf. inf. 706. After this
 corruption the second accusative μέλη
 would appear out of place. It is needless
 to argue the weakness of λέγω.

For the sense "crying in strains so
 artless and untuned" cf. Agam. 1141
 ἀμφὶ δ' αὐτὰς θροεῖς νόμον ἀνομον οἶά
 τις ξουθὰ ἀηδών. The Danaids are like
 the Ionian dirge-women in that they are
 lamenting, but unlike them in that their
 strains are the strains of nature and not
 of art. Their μέλη θρηνητικά are those
 of ἰδιώτιδες, not of πεπαιδευμένοι.

ἀμαθέα = "inexperienced, lay". Thuc.
 IV. 41 οἱ Λακεδαιμόνιοι ἀμαθεῖς ὅτι ἐν
 τῷ πρὶν χρόνῳ ληστοίαι καὶ τοιαύτου πολέ-
 μου, Ar. Ran. 1445 ἀμαθέστερόν πως εἶπε
 καὶ σαφέστερον.

ἀμελής. In this sense in Pollux II. 117.
 Obviously there is no end of these forma-
 tions e.g. χάρις ἀχάριτος, μορφή ἀμορφος
 &c.

98. λιγέα. Of sounds of lamentation,
 also Pers. 332 λιγέα κωκύματα.

βαρέα. Of *sound*, opposed to λιγέα
 (= ὀξεῖα). Arist. Rhet. III. 1 § 4 τῇ φωνῇ,
 πῶς αὐτῇ δεῖ χρῆσθαι πρὸς ἕκαστον πάθος,
 καὶ πῶς τοῖς τόνοις, οἷον ὀξεῖα καὶ βαρεῖα
 καὶ μέση. Pers. 572 βαρὺ δ' ἀμβάσων
 οὐράνι' ἔχη. Soph. Phil. 207 οὐδέ με
 λάθει βαρεῖα τηλόθεν αὐδᾶ... διάστημα γὰρ
 θρηγεῖ "Now shrill, now deep".

99. ἰή· ἰή. This interjection is used

+ ζῶσα γόοις με τιμῶ. (116) 100
 ιλέομαι μὲν Ἀπίαν βοῦνιν,
 + καρβάνῃ δ' ἂν αὐδᾷ σὺν, γὰ, γνολῆς. *καρβάν (μετὰ γνολῆς καὶ βῆμα)*

sequor. Addunt libri θεωμένη μελῃ. 100 ζῶσα το οἷς με τιμᾷ in marg. Medicei posuit sec. man. 101 ιλέομαι M, corr. Turnebus. ιλεοῦμαι utitur Plato. 102 καρβάνῃ δ' αὐδᾷ εὐακοννέις M, sed inf. v. 111 καρβάν δ' αὐδᾷ εὐγακόννις. Opem mihi videtur ferre cod. Guelf. καρβάνῃ δ' αὐδᾷ ἐνγαγρόννις prae-bens (v. 111); quae lectio e M derivari vix potest. Animadvertendi sunt etiam accentus. His indiciiis et loci sententia usus sum. Vulgo Boissonadii εἰ, γὰ, κο-ννέις recipiunt. εἰ, γὰ, Herwerden. εἰ, δᾷ, κόννις Bamberger. ὦ γὰ Hermann. καρβάν Hermann, καρβάν Pearson, Westphal. καρβάν ὀλην vel ἀγέλαν dubitanter

in preference to the *λω* of the antistrophe as being connected in sound with *ιήλεμος*.

The reading *ἐμπρεπῇ* gives no satisfactory sense with either *πάθεα* or *μελῃ*. *ἐμπρεπῆς* (= *τρέπων ἐν*) should mean *conspiciendus inter* or *ob*. Elsewhere the adjective only occurs in the iambograph Ananias, where the turning is said to be *ιχθύνειν ἐμπρεπῆς ἐν μυττωτῷ*. So the verb Ar. Nub. 605 *Βάκχαις ἐμπρέπων Διώνυσος*. Soph. El. 1187 *ὄρων σε πολλοῖς ἐμπρέπουσαν ἀλγεῖν*. But in neither of these senses can either the *πάθεα* or the *μελῃ* of the Danaids be said *ιηλέμοισιν ἐμπρέπειν*. Either *ιηλέμοισιν* *ΕΥμπρεπῇ* "such as befit a dirge" (v. inf. 437 and S. c. T. 13), or *ιηλέμοισιν* *ἐμφερῇ* "like to a dirge" may be read, but the latter qualification is nearer the truth and the correction easier.

100. ζῶσα i. e. καίπερ ἐτι ζῶσα. Cf. Ag. 1322 *ἄπαξ ἐτ' εἰπὲν ῥῆσιν ἢ θρήνον θέλω | ἐμὸν τὸν αὐτῆς*. Il. vi. 500 *αἱ μὲν ἐτι ζῶν γόν' Ἑκτορα*. Choeph. 926.

For *με* = *ἐμμαντήν* Paley quotes Eur. And. 256 *ἀλλ' οὐδ' ἐγὼ μὴν πρόσθεν ἐκδύσω με σοί*.

τιμᾶν. Of honours to the dead, cf. Cho. 96, 486. S. c. T. 1021, 1046 *τιμῆσεις τάφῳ*, 1024 *ἄτιμον ἐκφορᾷς*. Cho. 200 &c.

101. ιλέομαι. See on v. 23 ὦ πόλις, ὦ γῆ.

· Ἀπίαν. See v. 234. Ag. 256. Soph. O. C. 1303.

βοῦνιν. τὴν γῆν κατὰ βαρβάρους Schol.

(a ridiculous remark). So Hesychius *βοῦνις γῆ· Διοχάλοιο*, wrongly, for γὰ βοῦνι occur together v. 755. *βουνός* "hill", *βουνοειδής*, are words in vulgar use in later Greek, and a modern Greek word for "hill" is *δουνο*. In the Etym. Mag. p. 208, 3 *βουνοί* are explained as *οἱ ὄρηλοι καὶ ὀρώδεις καὶ γεώλοφοι τόποι*. Hdt. iv. 199 (speaking of Cyrene) *τὰ ὑπὲρ τῶν θαλασσιδίων χώρων... τὰ βουνοὺς καλέουσι*, which passage no more proves the word to have been originally "Cyrenian" than "Highlands" is proved to be originally a Scotch word for a similar reason. Though a γλῶσσα, i. e. not a common Athenian word, it was evidently well known in Greece generally. (See further Rutherford New Phrynichus Art. 333.) It would seem to have been affected chiefly by Aeolians and Dorians, and as applied here to the Peloponnese, gives some local colour.

Etymologically *βουνός* cannot be connected with *γουνός* (the original initial not being velar), though the same explanation is given of both in the Etym. Mag. (p. 208 and p. 239). The root is that of *βύω*. There is no other "foreign" word in any part of any chorus, nor is αὐδέ a "word" at all, but a sound or tone, cf. Hom. Od. XXI. 411 *χελιδόνι ἐκέλη αὐδὴν*. The tone of the Danaids is foreign, but their words are Greek.

102. The *εὐακοννέις* of M, as emended to *εἰ, γὰ, κοννέις*, is an assertion which is

(from *πρωτοβιβλίον*) *Εἶναι τέλειον ὁ μὲν Σιδωνία καὶ*

32

AICXYΛΟΥ

πολλάκι δ' ἐμπύτνω
 + | ξὺν λακίδι λινοσινεῖ (120)
 Σιδονίᾳ καλύπτρᾳ. 105
 θεοῖς δ' ἐναγέα τέλεα πελομένων καλῶς ἀντ. 5'.

proponit Weil. 104 λινοσινεῖ M. αἰνοσιν ἢ cod. Guelf. Ipse cor-
 λινοσιν ἢ plerique, facilius quam verius. λινοσιν ἢ Westphal, Oberdick. λινοσι
 καὶ Wecklein. 105 σιδωνία M. Prius fuit σιδωνία. σιδωνία Guelf.

very flat and scarcely warrantable. ὡς
 γῆ νοῖς καὶ τῇ βάρβαρον φωνῇ, Schol.
 κοινεῖν seems only to occur here and
 inf. v. 139. Hesychius explains by συνί-
 ναι, ἐπίστασθαι, and Curtius derived from
 κοφ-νέω (cf. κοῦω). The antistrophe, which
 should evidently give the same words,
 has εὐγακόννης, while cod. Guelf. (to
 which ms. alone does any appearance of
 independent value attach), has in v. 111
 καρβανὰδ' αὐδὲν ἐνγαγγόννης. All this
 points to great corruption, not to be
 corrected by such changes as εὐ to εἰ, but
 by a deeper consideration of the sense.
 The Dahids speak Greek, but with a
 foreign accent. They attempt to pro-
 pitiate Apia, but fear that the foreign
 accent may create prejudice. The de-
 precatation of this would naturally take
 the shape of a wish or mild exhortation
 e.g. καρβανὰ δ' αὐδὲν εὐ, γὰρ, φρονόη, or
 μὴ εὐ, γὰρ, φθονόη. But in view of the
 reading of cod. Guelf., and as a reason-
 able account of the corruption, it seems
 eminently satisfactory to read by tmesis
 σὺν, γὰρ, γνόςης i.e. συγγνόςης. The
 tmesis is Aeschylean, cf. Cho. 460 ξὺν δὲ
 γενοῦ, Sept. c. T. 1028 κἀνὰ κινδυνον
 βάλλω, Prom. Vinc. 134 &c. The cor-
 ruption of σὺν into εὐ (—the ἐν of Guelf.
 retains the N—) is of the commonest.
 Cf. inf. 189 ἐγγνώη for συγγνόςης, while in
 v. 167 συνωπύμων is corrupt for εὐωπύμων.
 The tmesis would account for much
 confusion.

The clause is parenthetical, μὲν of v.
 101 being answered by δὲ of v. 103.

104. λινοσινεῖ. This correction may
 perhaps without presumption be called

certain. α and η are confused from early
 Alexandrine times. The expression is
 the same as in Cho. 27 λινοφθόροι
 δ' ὀφασμάτων λακίδες ἐφλαδον; and the
 latter part of the compound is illustrated
 by Ag. 561

δρόσοι κατεψέκαζον, ἐμπεδον εἶνος
 ἐσθημάτων.

Cf. Pers. 835 λακίδες στημορραγοῦσι.

λινοσιν ἢ hitherto accepted implies a
 conscious alternation, first the garments,
 next the veil. Properly however this
 should be καὶ (hence Westphal ἢ 84), and
 (1) the καλύπτρα is itself of λινον, (2) the
 plural λινὰ is not elsewhere used in the
 sense λινὰ πέπλοι.

For ἐμπύτνω cf. Pers. 125 βυσσίνους
 δ' ἐν πέπλοις πέση λακίς; and in con-
 nection with καλύπτρᾳ Pers. 537 ἀταλαῖς
 χερσὶ καλύπτρας κατερευκόμεναι.

105. Either Σιδονίᾳ or σινδονίᾳ would
 suit the place. σινδὼν is "fine stuff"
 especially the finest λινον. Hdt. 11.
 86 σινδὼν βυσσίνη (of mummy-cloths).
 Soph. Ant. 1222 βρόχῳ μυτώδει σινδόνος
 (with which cf. v. 409 πολυμήτωρ), that
 being the material of Antigone's veil.
 While σινδονίᾳ describes the material, it
 is weaker after λινοσινεῖ than the epithet
 Σιδονίᾳ, which refers to the beauty and
 care of workmanship for which Sidon
 was famous. The sense thus corresponds
 to v. 872 λακίς χιτῶνος ἔργον οὐ κατοικτιεῖ
 (q.v.). Cf. Il. vi. 289 ἐνθ' ἔσαν αἱ πέπλοι,
 παμποικίλα ἔργα γυναικῶν Σιδονίων.

106—107. The Scholiast's note θπου
 δὲ θάνατος ἀπῆ, ἐκεῖ τῶν ἀνθρώπων εὐ-
 πραγούτων τιμαὶ τοῖς θεοῖς ἐπιτρέχουσιν.
 ἐναγέα δὲ, ἐναγίσματα, shews that except

+ ἐπίδρομ', ὁπόθι θάνατος ἀνῆ.
 ἰὼ ἰὼ ἰὼ δυσάγκριτοι πόννοι,

(126)

106—107 Quamquam priorem versum varie mutaverunt editt., meliorem nemo aut dedit aut dabit. In altero tantum error indagandus erat. Praebet enim M

ἐπιδρομῶτόθι θάνατος δῆν; ἀπῆ habuit Schol. ἀνῆ edidi. ἐπῆ Weil. ἐπιδρομος δθι. Bothe, Oberdick. 108 πόροι Westphal. πῆνοι Weil.

in ἀπῆ for δῆν he read what our mss. give. The main difficulty is one of the sense, to see how this bears upon the following lines 108—109, or what place it claims in the general context. If *vn.* 108, 109 are an abrupt exclamation of the Danaids touching their own fate, what is to be understood by τόδε κύμα and δυσάγκριτοι πόννοι? There is evidently a nautical allusion, or else a metaphor from a rushing torrent. δυσάγκριτοι π. makes for the former. We should therefore naturally look for some nautical touch in these verses 106, 107,—a touch which does not appear in the existing text. ἀπῆ of the Scholiast is far too weak even for *e.g.* ἀπέλθῃ, ἀναχωρήσῃ, of which it is intended to be the equivalent. δῆν of M has all the appearance of a gloss on ὁπόθι and has supplanted a somewhat similarly shaped word at the end of the line. Putting this consideration with the Scholiast's ἀπῆ we are led to ἀνῆ "when Death hath relaxed his blast". ἀνῆμι is a *vox propria* of the wind slackening, Soph. Phil. 639 οἰκοῦν ἐπειδὴν πνεῦμα τοῦκ πρώρας ἀνῆ (where mss. ἀνῆ, ἀγῆ, παρῆ). Hdt. II. 113 οὐ γὰρ ἀνίει τὰ πνεύματα, and metaphorically Soph. Phil. 764 ἔωι ἀνῆ τὸ πρᾶγμα τοῦτο τῆς νόσου.

θάνατος. *quasi* ὁ θανατίας, θαιάτου ἀνεμος. The voyager through life is hard pressed by the wind of the storm of death: "when that wind relaxes and all is well, then solemn rites pour in to the gods". This involves a virtual promise or vow to heaven, that if they too be freed from the impending wreck they will pay offerings; and the sense fits with Δέομαι of *v.* 101, and with κύμα follow-

ing. For the notion cf. Hor. Od. III. xxix. 57

Non est meum si mugiat Africus
 Malus procellis ad miseris preces
 Decurrere et votis pacisci &c.

ἐναγία τέλεια are τιμαί, as the Scholiast says, but not ἐναγίσματα, which are for φθιτοί, not for θεοί. There is no question of *parentatio* here. A possible explanation of ἐναγία is δ θεοῖς ἐπισχενέται τις ἐνορκος *i.e.* such that, unless a man pay them, ἐν ἔγει ἐτίχεται (*periculo tenetur*) Hdt. VI. 56. The person would be ἐναγῆς, the offerings are ἐναγία. For this view may be quoted Soph. O. T. 656 τὸν ἐναγῆ φθῶν="amicum sacramento obstrictum". But ἄγος (rather perhaps ἄγος see Curtius, Gr. Et. in voc.) has other meanings than pollution, viz. (1) expiatory sacrifices. Hesychius gives ἄγος· ἄγισμα. θυσιᾶς: cf. Soph. Ant. 775. (2) σέβας Hymn. Cer. 479. In Becker's Anecd. 212, 33 ἄγῃ are explained as τὰ μυστήρια, which are τέλεια *par excellence*. Probably therefore ἐναγία τέλεια="sacrificial rites in expiation", vowed under danger and the consciousness of past sins.

τέλεια="offerings", cf. Soph. Tr. 238 βωμοῦν τέλη τ' ἔγκαρπα.

πελομένων καλῶς, *sc.* τῶν πραγμάτων not τῶν ἀνθρώπων. Cf. Eum. 772, Cho. 80 βλεφρομένων. S. c. T. 274 εὐ ξυντυχόντων καὶ πόλει σσεωσμένης.

107. ἐπίδρομα, "abundant", a sense not elsewhere found with this word, but recognised in ἐπίσσυτος (Ag. 887) and ἐπίρρυτος (Eum. 907).

108. δυσάγκριτοι, *δυσδιάγνωστοι* Schol. The Danaids do not know which way to turn. Weil's πῆνοι is very attractive.

+ ποῖ τόδε κῦμ' ἀπάξει;
 ἰλέομαι μὲν Ἀπῖαν βούνιν,
 καρβάνῃ δ' ἂν αὐδᾶ σύν, γᾶ, γνοίης. 110
 (180)
 πολλάκι δ' ἐμπίτνω
 ξὺν λακίδι λινοσινεῖ
 Σιδονία καλύπτρα.
 + πλάτα μὲν οὖν λινορραφής 115
 τε δόμος ἄλλα στέγων δορός
 ἀχείματόν μ' ἔπεμπε σὺν πνοιαῖσιν. (185)
 στρ. ζ.

109 κῦμα μ' ἔξει Oberdick. ἡμᾶς suggerit Schol. 110 ἰλέομαι M, ut in v. 101. 111 vide adnot. ad v. 102. 112 ἐμπίτνω M, ex ἐμπίτνω corr. 113—114 αἰλοῖσιν ἢ σι.δονίαι M. 115—116 τ' εἰ δόμος Weil. λινορραφούς τε δόμος Dindorf. Si necesse foret, posses τ' ἔντονος. 117 ἀχείματόν M, corr. Turnebus. ἀχείμαντον Weil (et in antist. ἔχουσιν). ἔπεμπε Schuetz. συμ-πνοιαῖς M, praetermisso, ut opinor, signo compendiaro ἧ, quo -ιν significabatur. σὺν πνοιαῖσιν etiam Oberdick. Ceterum ἔπεμπε ἂν πνοιαῖς cod. Guelf., ἀμ πνοῖς cod.:

109. κῦμα, sc. πόνον. Cf. S. c. T. 758 κακῶν δ' ὥσπερ θάλασσα κῦμ' ἄγει.

115. μὲν answered by δὲ after τελευ-τάς: "So far all has been well, may the end be well". So apparently the Scholiast at v. 118 ἴσως οὖν πρὸς τὴν ἀρχὴν ἔσται καὶ τὸ τέλος.

πλάτα...δόμος δορός. The means of propulsion and the vehicle.

λινορραφής τε δόμος δορός. A perfectly sound expression. δόμος δορός is the "timber structure", or "building of our bark" = "our well-built bark", while λινορραφής refers to the manner in which, in ancient times, the timbers were clamped together. The Scholiast's note is better than usual: ἡ ναῦς, παρόσον τρυπῶντες τὰς ναῦς σπάρτοις αὐτὰς συνέρραπτον· καὶ τὸ παρ' Ὀμήρῳ "Νῆας ἀκείμενον". The sewn papyrus boats of the Nile are of course not in point. δόρυ can only be used of a ship built of timber. Strabo's πλοῖα βαπτὰ (p. 308) again are different, being of hide, as are also those mentioned by Sidonius (vii. 369)

cui pelle salum sulcare Britannum Ludus, et assueto glaucum mare findere lembo.

The ship in the poet's mind is like those ships of the vikings, of which we read

that they had their "sides of oak-boards fastened with bark-ropes and iron bolts" (Green, Making of England, p. 16), or that their "timbers were fastened together by wattles of tree-roots for lack of iron" (Conquest of E. p. 59).

λινορραφής, "sewn with ropes", λίνον being the material. Cf. Frag. 189 ὠμολίνου μακροὶ τόνοι. Pers. 68 λινοδέσμῳ σχεδίῃ. Hdt. vii. 36 δύο δπλα λευκολίνου. Eur. I. T. 1043 &c.

In Plato Legg. 945 c πολλοὶ καιροὶ πολιτείας λύσεώς εἰσι, καθάπερ νεὼς ἢ ξύου τινοῖς, οὓς ἐντόνους τε καὶ ὑποζώματα καὶ νεύρων ἐπιτόνους προσαγορεύομεν, all the MSS. except Par. A give τόνους, but Par. A, which is worth more than all the others, gives ἐντόνους. The ἔντονοι are probably some such ξύνδεσμος as this before us.

116. ἄλλα στέγων, i. e. "thus sewn, but well sewn and water-tight". Cf. Thuc. II. 94 νῆες οὐδὲν στέγουσαι.

117. ἔπεμπε, better than ἔπεμψε—the end is not yet—"continued to bring me so long as I was at sea".

σὺν πνοιαῖσιν with ἀχείματον. Cf. σὺν θεῶ, σὺν δαίμονι &c. II. xxiv. 430 πέμψον δέ με σὺν γε θεῶσιν. There has been no mention of propulsion by sails,

οὐδὲ μέμφομαι· τελευτὰς δ' ἐν χέρσῳ νῦν —
 πατήρ μοι παντόπτας *αὐτὸς ἢ ἐν χέρσῳ ἢ ἐν θαλάσσῃ*
 + πρευμανεῖς κτίσειεν, *ὑπερβαλὺν* (140) 120
 + σπέρμα σεμνῶς με δάμαρτος εὐνὰς *ὑπερβαλὺν*
 ἀνδρῶν, ἐέ, ἀγαμον ἀδάματον ἐκφυγεῖν.

Non ausim negare *ἐπεμψ'* ἔμα προαιεῖν poetae deberi. 118—119 τελευτὰς δ' ἐν χέρσῳ πατήρ δ' παντόπτας M. Antistrophe admodum corrupta facit ut multas emendandi vias et hic et illic temptent editt. τελευτὰς omnes, auctore Burgesio. πατήρ μοι παντόπτας Hartung. De eo, quod dedi, vide adnot. τελευτὰς δ' ἐν ἐν χ. π. παντάρχας παντόπτας, et in antist. διωγμοῖς ἐμοῖσιν ἀσχαλῶς Hermann. Multum nocet istud ἐν. τελευτὰς πατήρ δ' ἐν χ. παντάρχας παντόπτας Weil, et in antist. διωγμοῖς τοῖσδ' ἀσχαλῶς. πατήρ παντόπτας et in antist. ἀδμή ἀδμήτας Oberdick. 120 πρευμανεῖς κτίσειε Turnebus. 121 σεμνῶς μέγα ματρός M et editt. Vide adnot. 122 ἐή nonnulli. ἀδάματον M, corr. Bothe.

and the notion is simply that the winds were not *against* them.

118. τελευτὰς in the emphatic place for the antithesis.

ἐν χέρσῳ νῦν. MSS. give ἐν χέρσῳ. The antistrophe is unfortunately most corrupt, but the reading there given in this edition must be somewhere near the mark. The reading here chosen makes the required metrical correspondence, and is a not unnatural source of ἐν χέρσῳ, since the omission or misreading of either of the *signa compendiarie* of *σ* or *ψ* would lead almost as a matter of course to the substitution of χέρσῳ for χερσῶν. Moreover χέρσῳ affords a direct antithesis (*more Aeschyleo*) to the sea-voyage of *νν*. 115—117 (cf. inf. 151 the antithesis of ναυκλήρῳ with τᾶν χέρσῳ); and the appeal for immediate aid (νῦν) is more suited to earnest prayer than an appeal for an end "in length of time".

119. πατήρ παντόπτας *i. e.* Ζεύς. The epithet not only defines πατήρ as Zeus, not Danaus, but also implies that everywhere, on land and sea alike, Zeus can see and help.

121. σεμνῶς με δάμαρτος. The reading μέγα ματρός is generally left without comment. The Scholiast absurdly explains the σπέρμα as Epaphus. Paley renders μέγα "august", a title which in

no way suits the Danaids, either in their own mouths or in their present condition. μέγας means only great in size or in importance, power and position. The Danaids are not the latter, and in the former sense the epithet may be true as a tasteless statement, but is irrelevant as a plea. The point lies rather in their claims of divine descent, their relationship to the Zeus whom they are invoking. They are the children of his own δάμαρ. That σεμνή δάμαρ is no unfit title for Io is proved by *Prom. V.* 834 ἡ Διὸς κλεινὴ δάμαρ προσηγoreύθης (of the same Io). The ground of appeal is thus identical with that of *νν*. 510—516 (q. v.). ΜΕΓΑΜΑΤΡΟΣ for ΜΕΔΑΜΑΡΤΟΣ is a natural misreading.

121—122. As in *νν*. 129—130 the construction is in dependence upon the preceding clause, viz. τελευτὰς π. κτίσειεν (ᾧστε) με, and βύσιος γενέσθω (ᾧστε) με. The Scholiast says λέγει τὸ δοῖν; but the infinitive differs from that of *S. c. T.* 253 θεοὶ πολῖται, μὴ με δουλείας τυχεῖν, where the invocation is direct ὦ θεοί, δότε &c.

122. ἀνδρῶν qualifies εὐνὰς in the sense εὐνὰς γαμηλῶν, νυμφιδῶν. The qualification is necessary, for in *e.g.* *Pind. Ol. ix.* 44 Πύρρα Δευκαλίων τε ἄτερ εὐνὰς (= τοῦ εὐνηθῆναι) κτίσασθαι λίθων γόνον, the context is itself qualifi-

θέλουσα δ' αὖ θέλουσαν ἀγ-
νά μ' ἐπιδέτω Διὸς κόρα,
+ λέχους ἄσεμν' ἐν ᾠπιδι σφάλασα. ἠησαμένη
125
ἀντ. ζ'.
(148)

125 ἔχουσα σεμν' ἐνώπι' ἀσφαλές M. Praeposui A post A omissum, et vitium in fine sanavi. Ἄρτεμις pro ἀσφαλές, quod e proximo versu ortum esse censet, Her-

cation. Cf. Hom. Od. iv. 333 ἀνδρὶ ἐν εὐνῇ. Il. xviii. 433 ἔλπην ἀνερὸς εὐνῇ.

123. θέλουσα δ' αὖ θέλουσαν. θέλουσάν με εἶναι ἀγνήν Schol. It is not clear why Paley supposes him to have read ἀγνάν. Rather the Scholiast asked himself τί θέλουσα καὶ τί θέλουσαν; to which he replied θέλουσά με εἶναι ἀγνήν ἐπιδέτω με ταῦτ' θέλουσαν, and this he condenses into his note.

αὖ of reciprocity, with θέλουσαν. Cf. Ag. 340 ἐλόντες αὖθις ἀνθαλοῖεν ἄν. The separate words are thus of more independent force than in the formulae μόνος μόνον, ἐκὼν ἐκόντα &c. With ἀγνά, θέλουσα may be rendered as = χρῆζουσα, "of her grace". Cf. Ag. 664, Cho. 814, Cho. 19 γενοῦ δὲ σύμμαχος θέλων ἐμοί. But the requirements of the metre point to ἀγνά, neuter plural. Both Artemis and the Danaids ἀγνά θέλουσιν "are for purity"; θέλω being used, as βούλομαι frequently is, of the side or party predilection. Cf. Arist. Pol. v. (viii.) 9 τηρεῖν ὅπως κρεῖττον ἔσται τὸ βουλομένον τὴν πολιτείαν πλῆθος τοῦ μὴ βουλομένου. θέλειν τὰ τινοί = βούλεισθαι τὰ τινοί = φρονεῖν τὰ τινοί.

124. Διὸς κόρα is sufficiently defined by the allusion in the following line. κόρα itself keeps up the notion of virginity, and is a particular title of Artemis and Athena. This too is its signification in Prom. V. 796 (of the Φορκίδες) and Eum. 68 (of the Furies).

125. The emendation of this corrupt line involves no bold change, viz. only that of

ΚΟΡΑΕΧΟΥΣΑΕΜΝΕΝΩΠΙΔΑΦΑΛΕΟ
into
ΚΟΡΑΛΕΧΟΥΣΑΕΜΝΕΝΩΠΙΔΙ-
ΑΦΑΛΑΑ.

Most of the error is plainly due to uncial misreading, and the last part to consequent effort at adaptation. The use of λέχους ἄσεμνα "lustful conduct" and of ἐν (= "in the case of") would facilitate corruption: ἐνώπια of M is out of the question. All are agreed that it cannot mean "eyes". The word is Homeric and is explained by Hesychius as τὰ κατασκευὰ τοῦ πυλῶνος φαινόμενα μέρη, ἃ καὶ διεκόσμου ἔνεκα τῶν παρόντων; while on προνώπια he explains τὰ ἐμπροσθεν τῶν πυλῶν, καθάπερ ἐνώπια τὰ ἐνδον, ὅπου αἱ εἰκόνες ἵστανται. It is now universally accepted that ἐνώπια are the side-walls of the πρόθυρον. Some have fancied a temple to be included in the scene, with a statue of Artemis in its ἐνώπια. Yet how could such a statue in the ἐνώπια be visible to the Danaids? Moreover the scene plainly shews no such temple, but only a mound of ἀγῶναι θεοί, statues and an ἄλσος. The statement might perhaps be regarded as general "thou that possessest in security the side-walls of thy temples" (cf. Hes. Theog. 118 θεῶν ἔδος ἀσφαλές αἰεὶ and the sedes quietae of Lucretius). But why, in such a case, the specific word ἐνώπια? It is not to Artemis as an image in the doorway, but to the living sympathising and potent Artemis, that the Danaids would pray. If the sense were "thou who thyself art secure from ravishment", we should at least read ἐδώλια and compare S. c. T. 437, Cho. 69, Ag. 519, 183 &c.

But the emendation in the text, while accounting for the errors, agrees with one's sense of poetic fitness; (1) it defines Διὸς κόρα, who otherwise might be Athena, (2) in defining her, it does so

- + παντὶ δὲ σθένει διωγμὸν τούσδε σφάλας
 ἀδμάτας ἀδμάτα
 + ῥύσιος γενέσθω, (130)
 σπέρμα Δίας με δάμαρτος εὐνὰς
 ἀνδρῶν, ἐέ, ἀγαμον ἀδάματον ἐκφυγεῖν. *μυλνοκμ* 130
 + εἰ δὲ μή, μέλαθρ' ἐς στρ. ἡ'.

mann. ἀσφαλῶς Heath. ἔχουσα σέμ' ἐνώπια· σφοδρῶς δὲ παντὶ τε σθένει Oberdick.
 126 παντὶ δὲ σθενουσι (σι in rasura) διωγμοῖσι...δ' ἀσφαλῆ M. "σθενουσι factum
 ut videtur ex σθένος" Wecklein. Fortasse super corruptum verbi finem per cor-
 rectionem scriptum εἰ in ci abiit. παντὶ δὲ σθένει Heath. Cetera ipse edd. διωγ-
 μοῖς προσβαλοῦσ' Oberdick, διωγμοῖς εἰσιδοῦσ' Dindorf, longius a mss. aberrantes.
 πάντα δὲ σθένους ἀρωγὸς ἄς φῖλας Conington. 127 ἀδμήτας ἀδμήτα M. ἀδμήτος
 ἀδμήτα Butler, Paley. ἀδματος ἀδμάτου Lobbeck. ἀδμήτας ἀδμήτα Westphal (ῥύσιος
 γενέσθω cum acc. coniungens, collato illo χοῶς προπομπῆς Ch. 22). 130 ἀδάμαν-
 τος M. 131 εἰ δὲ μή M, corr. Turnebus. Recte etiam Schol. 131—132 με-

by an allusion to a deed exactly like the
 deed she is asked to accomplish now,
 (3) it combines the words *θελοῦσα ἀγνὴ*
 (v. 123) with *διωγμὸν* (v. 126), by in-
 stancing that "siding with purity" which
 has before now led her to "foil lustful
 pursuit". "As she foiled Orion's pur-
 suit of Opis, so may she foil these pur-
 suers of ours".

λέχους ἀσεμνα, "unholy conduct in
 the matter of λέχος".

ἐν Ὠπίῃ, "in Opis' case"; cf. inf. 962
πᾶς δ' ἐν μετακῶ γλῶσσαν ἐτυχον φέρει.
 Soph. Aj. 1315 *ἐν ἐμοὶ θρασύς*. Cf. in
 Cic. Verr. II. 3. 3 § 6. Verg. Aen. II.
 540 &c. Mythology is very confused both
 as to this name and to Orion's attempt.
 In Callimachus Dian. 204 *Ὀπίς* is Ar-
 temis herself. In Hdt. IV. 35 *Ὠπίς* is a
 Hyperborean nymph connected with the
 story of the birth of Artemis. In Verg.
 Aen. XI. 532 *Opis* is one of Artemis'
 attendant nymphs. There naturally fol-
 lows a confusion as to whether Orion
 made his attempt on the nymph or on
 Artemis herself. Cf. Hor. Od. III. iv.
 70 *integrae* | *Temptator Orion Dianae* |
Virginea domitus sagitta.

126. παντὶ δὲ σθένει...ῥύσιος, cf.
 S. c. T. 285 παντὶ τρέπῳ, Διογενεὶς
 θεοί, πόλιν ῥύεσθαι. Ag. 233 παντὶ θυμῷ.

τούσδε—these, as she did those.

131. εἰ δὲ μή, sc. τελευταῖς πνευματικῆς
 κτίσει Ζεὺς, καὶ ῥύσιος γυνήσεται Ἄρτε-
 μιν.

131—132. The reading *μελανθὲς ἡλιό-
 κτυπον γένος* is specious, but will not
 bear scrutiny. *κτύπος* is "noise" and
 its compounds always imply crashing,
 rattling &c. This notion, clear in *ὁπλό-
 κτυπος* (S. c. T. 83) is equally in-
 herent in *ὁμβρόκτυπος* (Ag. 656), *χιω-
 νόκτυπος* (Soph. Aj. 695), *νιφόκτυπος*
 (Athenaeus 455 A), words in which the
rattling of the hail, rain, and sleet is
 intended. The terms *ἡλιόβλητος*, *ἡλιό-
 βολος* are manifestly different. *μελανθὲς*,
 "swarthy" (*μελανθὲς μέλαν* Hesychius)
 for **μελανανθὲς* may indeed be supported
 by forms like *κελαϊνεφής*, *ἡμέδιμνον*, and
 in point of meaning by the uses of *λευ-
 κανθής* (Pind. N. IX. 55 *λευκανθέα καπνόν*),
 and *ἄνθος* (Prom. Vinc. 23 *χροιάς ἀμεί-
 ψεις ἄνθος*). The common Egyptians, it
 is true, were swarthy to blackness: cf.
 vv. 698, 724. Hdt. II. 57 *μέλαιναν λέγων-
 τες εἶναι τὴν πελειίδα σημαίνουσιν ὅτι
 Αἰγυπτίη ἡ γυνὴ ἦν*. But the Danaids
 themselves are not marked by any special
 degree of swarthy, if we are to judge by
 the places in which such a characteristic
 was likely to be named, viz. vv. 208—

+ ἥλιφ στρυγούμεν', ὥς τ' αὐτὴ φρεσὶς - λυμφοῖον (133)
τὸν γάϊον

+ τὸν πολυξενώτατον Ζῆνα τῶν κεκμηκότων ἡ θάλα αὐτὴ εἴρη
αὐτοῦ αὐτὸ

λαοὶς ἡδύκτυπον γένος M. Recipiunt fere omnes Wellaueri ἡδύκτυπον, nimium festinanter, ut opinor. De toto loco infra disceptavi. καὶ δόκτιον Pauw.

133 τὸν γάϊον M et accentu tantum variante, ceteri codd. corr. Wellauer. τὸν ἀγραῖον habebant grammatici veteres (Etymol. Gudian. p. 227. 37, Cramer Anecd. II. 443). τὸν γάγριον Schneidewin. τὸν Ζαγρέα Blomfield. τοῦ γάγριον nescio quo sensu Tur-

210, 251—262. They have an un-Greek στολή, χαρακτήρ, and μορφή (and are like the Amazons and Cyprians—who were not black or very swarthy), but no allusion is made to their colour. And even if swarthy, they are not *sunburnt*, their faces being hidden under the veil (cf. on v. 62). Moreover what is the point of the comparison? "We, a black sunburnt brood will go—to the *nether* Zeus". Had τὸν σκότιον, τὸν ἀνῆλιον (S. c. T. 841), τὸν ἀναύγητον (Prom. Vinct. 1031), τὸν κρεφαῖον (P. V. 1032) Ἀιδὼν followed, there would have been some sort (though a frigid one) of antithesis between the sunburnt race and the sunless regions. But with the ordinary text there is none, unless by a large implication. ἡδύκτυπον is however altogether suspicious. The misreading ΜΕΛΑΝΘΕC for ΜΕΛΑΘΡΕC might, from the position of the preposition, have been expected, since the neuter adjective is inevitably suggested. The rest of the corruption was partly adaptation, partly uncial misreading. In the common confusion of IC and K, Ω and O, the change ΗΛΙΩΙΚΤΥΓΟΥ ΜΕΝΩΙΚ into ΗΛΙΟΚΤΥΠΟΝ ΓΕΝΟC is by no means violent, for though the points of confusion are several, the one change of IC into K would produce ἡλιόκτυπον as a matter of course, and the general *Verschiebung* would follow. μέλαθρα is the scansion also in Ag. 1434, 851, 957. The δῆμος Ἀἶδος—the unsunned halls of Pluto—are frequently contrasted with the world where men φῶς βλέπουσιν; and the notion of death is often thus poetically conveyed. Cf. Eur. Hel. 518 Μενέλαος

ὅπου μελαμφαῖς ὄχεται δι' ἔρεβος. S. c. T. 828 θεωρεῖται τὰν ἀστειβῆ Ἀπὸ λωνι, τὰν ἀνῆλιον, πᾶνδοκον εἰς ἀχρῶν τε χέρσων. For the expression ἥλιφ στρυγόμενα cf. S. c. T. 691 Φοῖβφ στρυγθέν. Prom. V. 592 Ἦρα στρυγτός. Eur. Alc. 62 ἐχθροὶ γε θνητοῖς καὶ θεοῖς στρυγμένους. The horror of the place is expressed more strongly thus than by ἀνῆλια.

ἐς of the place, ὥς of the person: cf. Thuc. VIII. 81 ἐς τὸν Ἑλλήσποντον ὡς Φαρνάβαζον πέμπειν. VIII. 39 ἀπέπλευσαν ἐς Φωκαίαν ὡς Ἀστυόχον.

133. τὸν γάϊον: τὸν καταχθόνιον Ἀιδὼν Schol. So in Il. IX. 457 Hades is Ζεὺς καταχθόνιος. Cf. Ag. 1386 τοῦ κατὰ χθονὸς Διὸς. γάϊος is not elsewhere found as = κατὰ γένος, but χθόνιος is common = καταχθόνιος. In Soph. O. C. 1606 and Hes. Opp. 463 Ζεὺς χθόνιος = Ἀιδῆς. τὸν γάϊον is the direct antithesis of τὸν Ὀλύμπιον (v. 136). Hence the repeated article "that other Zeus".

The corruption at this point was old. In Cramer's Anecd. (Oxon. II. 443) it is stated that in the "Ἀλγύπτια" Aeschylus τὸν Πλουτῶνα καλεῖ τὸν ἀγραῖον τὸν πολυξενώτατον, and the same words are given in Etym. Gudian. p. 227.

134. τὸν πολυξενώτατον, both subjectively and objectively, but rather referring to the welcome than to the fact of numbers. As Weil remarks, Aeschylus, as an Eleusinian, would be well acquainted with the hymn to Demeter, in which the titles πολυδέκτης (v. 9), πολυδέγμων (vv. 17, 31) are applied to Hades. Cf. S. c. T. 839 πᾶνδοκον εἰς χέρσων. Prom.

ἰξόμεσθα σὺν κλάδοις ἀρτάναις θανοῦσαι, (100) 135
 μὴ τυχοῦσαι θεῶν Ὀλυμπίων.
 + ἃ ζημοῖ σ', Ἰώ, μῆνις μάστειρ' ἐκ θεῶν. *did thou hurt*
 κοννῶ δ' ἄγαν γαμετῶν τῶν οὐρανοοίκων.

nebus. 137 ἀζημιουσι M, quod emendasse mihi videor. ἃ ζημοῖσ' Ἰώ Wel-
 lauer. ἃ ζημοῖσ' Ἰώ Naegelsbach. ἃ Ζήν, Ἰοῦς Ἰῶ Hermann, Paley. Ἰοῦς Ἰώδης
 Westphal. Deinde μνάστειρ' Pearson, Weil. μαστίκτειρ' Abresch scholio deceptus.
 139 κοννῶδάταν M. ἄγαν scribebam, sed eius correctionis ius Bambergero conceden-
 dum esse docet Wecklein. γαμετουρανόνεικον M, quod e γαμετ' τ' οὐρανοοίκων
 factum esse haud dubito. γαμετᾶς οὐρανοοίκου Turnebus. γαμετᾶς οὐρανόικον
 Victorius. γαμετᾶς σᾶς οὐρανόικον Hermann (οὐρανόικου Paley). De οὐρανοοίκου

Vinct. 152 ἄιδου τοῦ νεκροδέγμονος. The
 great number of the dead leads to the idea
 of "going over to the majority" Ar. Eccl.
 1073 γραιὺς ἀνεστηκυῖα παρὰ τῶν πλείονων.

135. ἰξόμεσθα, still with the notion
 of *icēla* as expressed in σὺν κλάδοις.
 "We will make Pluto our Ζεὺς ἰκέσιος".

ἀρτάναις θανοῦσαι, i.e. by the worst
 form of suicide, bringing most reproach
 on its cause. The threat is repeated to
 Pelasgus inf. v. 444. Cf. v. 765. Eum.
 746 εἴν' ἀγχόνης μοι τέρματ'. Soph. O. T.
 1374 ἔργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασ-
 μένα, which Jebb rightly explains as deeds
 too bad to be expiated by suicide in that
 form. Similarly Ar. Ach. 125 ταῦτα δὴτ'
 οὐκ ἀγχόνης;

136. μὴ τυχοῦσαι κ.τ.λ. Dobree
 compares Verg. Aen. XII. 312 "flectere
 si nequeo superos, Acheronta movebo".

137. The emendation ζημοῖ σ', Ἰώ,
 offered in the text, understands that the
 punishment of Io by Hera (ἐκ θεῶν
 vaguely to avoid the φθόνος of plain
 speaking against that goddess) continues
 still in the sufferings of her descendants.
 The mindful ire (μῆνις) has continued to
 the fifth generation (Prom. Vinct. 853).
 This abiding of an ἄγος or of the ἄγῃ of
 a god is a favourite topic of Aeschylus,
 and the expression here, though less full,
 recalls Ag. 153 sqq. μίμνει γὰρ φοβερά
 παλινόρτος οἰκονόμος δόλια μνάμων μῆ-
 νις τεκνόποιος. μίμνει and τεκνόποιος
 are virtually implied in the present ζημοῖ
 σ' i.e. ζημοῖ σ' ἐτι ἐν τοῖς τέκνοις σου.

The reading δ Ζήν, Ἰοῦς Ἰῶ explained
 as *propter odium Ius* (i.e. *erga Io*) is
 harsh enough to be impossible.

μάστειρ'. "At Athens the μαστήρες
 were officers appointed to ascertain and
 get possession of the assets of public
 debtors and exiles" (L. and S. Lex. in
 voc.). Conington supposed a reference
 to these (such as there certainly is in
 Ἑρμῇ μαστηρίῳ v. 888). It would be
 easy to conjecture μνάστειρ'. The Scho-
 liast's μαστιγωτική is probably not due to
 his reading either μαστίκτειρ' (Abresch)
 or μάστιρα (from μαστίω, Hermann), but
 to a misunderstanding of μάστειρα itself.
 In point of poetical vigour there can be
 no comparison between a common-place
 like μαστίκτειρα, and a word full of
 special metaphorical significance like
 μάστειρα, "following up and exacting the
 full penalty", which in a manner em-
 braces all the meanings μνάμων παλιν-
 ορτος τεκνόποιος. Cf. Δίον πράκτορα
 κότον v. 625.

139. κοννῶ. See on v. 102.

ἄγαν. This certain emendation, anti-
 cipating by Bamberger, suggests itself, as
 in Ag. 131 οὐκ ἔστι δὲ θεῶν κρεβάση
 (MSS. ἀτα), from c.g. Hdt. VI. 62 φθόνῳ
 καὶ ἄγῃ χρεώμενος, and Hesychius ἄγαις·
 ζηλώσεις· Δισχύλος θρήσσεις.

γαμετῶν τῶν οὐρανοοίκων. It is some
 cause for wonder that this reading has not
 suggested itself before, instancing, as it
 does, two of the commonest forms of cor-
 ruption (see critical note). The allusive

- + χαλεποῦ γὰρ ἐκ πνεύματος εἰσι χειμῶν. (168) 140
καὶ τίτ' οὐ δίκαιοις ἀντ. ἡ'.
+ Ζεὺς ἐνέξεται λόγοις, καὶ ἐκτισεὶ γόνῳ
τὸν τᾶς βοός (170)
παῖδ' ἀτιμάσας, τὸν αὐτὸς ποτ' ἐκτίσεν, γόνῳ
+ νῦν ἔχων παλίντροπον ὄψιν ἐν λιταῖσιν. 145
ὕψοθεν δ' εὐ κλύει καλούμενος.

cogitavit Pearson. 140 δ' pro γὰρ Weil. τὰρ Westphal. 142 ἐνέξεται
M. ἀνέξεται cod. Par. Corr. Porson e scholio. ἐπεύξεται Westphal. ἐλέγεται
Marckscheffel. Possis etiam ἐνείρξεται i.e. "includetur". 144 ἐκτίσεν γόνῳ vulgo
coniungunt. γόνῳ Pearson. 146 κλύει M et editt. vide adnot.

plural is distinctly preferable to the definite singular. Confirmation is obtained from Prom. Vinct. 896 μηδὲ πλάθειν γαμέτα τι τῶν ἐξ οὐρανοῦ. No objection can be taken to the form: cf. δερκοί, S. c. T. 720 ὠλεσίοικον; Soph. O. C. 1243 κυματογαίης. The Scholiast actually attempts to explain the monster γαμετουρανόνικον, for his note is τὴν τῆς Ἥρας τῆς ἐν ἀνδρὶ νικώσης πάντας τοὺς ἐν οὐρανῷ θεοὺς, i.e. "of her who in virtue of her husband conquers all heaven". Robertello's alteration ἀνδρείας and Paley's εὐανδρείας are misplaced.

140. γὰρ. The train of thought is not over clear. An ellipsis must be filled up e.g. "I know well what their anger is (and in my present condition I recognise and expect it), for where there is a wind stubbornly untoward (as Hera's πνεῦμα is to us) there necessarily follows a stormy sea". A χαλεπὸν (= ἀργαλέον II. XIII. 795) πνεῦμα is not itself a χειμῶν (which embraces swell and rage of sea), but leads to one. A χαλεπὸν πνεῦμα is the opposite of those winds which "sine pertinacia vehementes sunt" (Seneca de Ira 1. 16). It is the *pertinacia* which stirs the depths. Schneidewin on Soph. Aj. 257 λαμπρὰς ἀπὲρ στεροπὰς βῆας ὄξυς νότος ὡς λήγει, quotes Ibycus (fr. 1. 7) for a comparison of obstinate passion with the wind Boreas.

πνεῦμα, with the double reference: cf. v. 29. S. c. T. 708 δαίμων ἰσως ἀν

ελθοι θελεμωτέρῳ πνεύματι. Ag. 219 φρεσὶς πνέων τροπαίαν. Cho. 34 κύτον πνέων.

141. καὶ τότε κ.τ.λ. τὸ ἐξῆς, καὶ τότε οὐ δίκαιοις ἐνέξεται Ζεὺς λόγοις, νῦν ἔχων παλίντροπον ὄψιν ἐν λιταῖς· οὐκ εὐαπολόγητος ἔσται, φησὶν, ὅταν ἡμᾶς παρίδῃ ἀπολλυμένους. Schol.

οὐ δίκαιοις ἐνέξεται λόγοις, not to be confounded with the ordinary phrases ἐνέχεσθαι ἐγκλήματι, αἰτίᾳ, ἐπιτιμίοις; for in these ἐνέχεσθαι is joined with a dative of the *charge* or *penalty* to which one is liable. Here ἐν οὐ δίκαιοις λόγοις "in an unjust plea" is the condition or position in which Zeus will find himself entangled. According to the former use the absurd result would be "Zeus will be unjustly arraigned". Weil says = *ἀδικοὶ ἀκούσεται*, but analysis does not elicit that meaning. Rather "Zeus will be in the difficulty of having no just plea of defence". The word has not yet become wholly one of legal diction: cf. Hdt. 1. 190 Κύρος ἀπορίῃσι ἐνείχετο, and II. 121 τῇ πάγῃ ἐνέχεσθαι.

143. τὸν τᾶς βοός, a touch of pathetic bitterness.

144. γόνῳ, dative of reference with ὄψιν ἔχων, and = ἡμῖν, τῷ γένει αὐτοῦ. The usual rendering is ἐκτίσεν γόνῳ "generando creavit" (Paley). But γόνος is hardly γονή, and the emphatic *generando* scarcely corresponds to the true ἐπαφή.

146. The sense is greatly strengthened

ἃ ζημιοῖ σ', Ἰώ, μῆνις μάστεϊρ' ἐκ θεῶν
 κοννῶ δ' ἄγαν γαμετῶν τῶν οὐρανοοίκων.
 χαλεποῦ γὰρ ἐκ πνεύματος εἰσι χειμῶν.

ΔΑ. παῖδες, φρονεῖν χρή· ξὺν φρονούντι δ' ἦκετε (176) 150
 πιστῷ γέροντι τῷδε ναυκλήρῳ πατρί·
 καὶ τὰπὶ χέρσου νῦν προμηθίαν λαβεῖν
 + αἰνῶ φυλάξαι τ' ἄμ' ἔπη δελτουμένας.

147—149 Deest ephymnium in libris: primus revocavit Canter. 150 Personae notam πρὸς habet M: praescripsit πρεσβύτης sec. man. πρ. codd. Guelf. Esc. "h. e. πρεσβύτης" (Hermann). Quidni πατήρ? ΔΑ Scaliger. ἔκετε M, corr. Porson.

152 προμηθείαν superscripto M. λαβῶν Wordsworth, Geel, quos sequuntur plerique. 153 φυλάξαι τὰμ' M. θ' ἄμ' Heath. τ' ἄμ' etiam Bamberger.

by reading κλύει for κλύει. The substitution of a prayer for a predication (especially in the case of εἰ κλύειν, which appears repeatedly in the imperative form) was natural in the circumstances. With κλύει an ellipse must be supplied "but (after all, may there be no need of this reproach), may he listen &c." Yet in that case ὑψόθεν is ornate only and therefore not Aeschylean. The sense should be "he holds his face aloof, but *hear* us he does, however high he sits..." Cf. Eum. 286 κλύει δὲ καὶ πρόσωθεν ὦν θεός. Prom. Vinc. 313 τάχ' ἂν σου καὶ μακρὰν ἀνωτέρω θακῶν κλύει Ζεὺς.

ὑψόθεν then = καίπερ ὑψοῦ ἤμενος.

150. The Epic form ἔκετε need not be defended, since ι and η are constantly confounded in all MSS. (cf. inf. 191 κικλίσκω). Paley quotes the first fragment of the Aetnaeae Παλίκων εὐλόγως μένει φάτις, | πάλιν γὰρ ἱκόν' ἐκ σκότου τόδ' ἐς φάος. But the appearance of an archaic form to explain an etymology is little evidence for its use in ordinary speech.

151. The sense has a half conclusion at ἦκετε, the remaining words giving cumulative emphasis. The whole is best taken ξὺν φρονούντι ("with one who is wise") viz. πιστῷ (i.e. sure) γέροντι (i.e. experienced) πατρί (i.e. affectionate and careful). To these is added ναυκλήρῳ, distinguishing the capacity in which he has hitherto shewn these qualities, viz.

ἐπὶ τῆς ἀλός as opposed to ἐπὶ χέρσου.

πιστῷ, passive: "trustworthy", Thuc. v. 14 ἐλπὶδα πιστῇ.

152—153. προμηθίαν λαβεῖν κ.τ.λ. The commonly accepted λαβῶν is wrong in point of tense, unless we are to understand that Danaus has been looking about him and has already taken in the situation and the best way to deal with it. This, however, would be expressed by e.g. σκέψω, not προμηθίαν. Rather he is *promising* to take forethought if they will obey him. "I have saved you hitherto, I will do so still". Commentators generally give to αἰνῶ the sense of παραινῶ, κελεύω, comparing Cho. 555 αἰνῶ δὲ κρύπτειν τάσδε συνθήκας ἐμὰς. Cf. Cho. 715, and ἐπαυῶ inf. 964, Cho. 581 &c. But from the sense of "saying aye to" there may be derived the notions of (a) saying aye to *another's* action—αἰνῶ σε πράττειν, (b) saying aye to *one's own* i.e. acquiescing (ἐπαυεῖν, ἀγαπᾶν) or promising, αἰνῶ πράττειν. Cf. Eur. Alc. 12 ἦρεσαν δὲ μοι θεοὶ Ἀδμητὸν Ἀΐδην τὸν παραντία' ἐκφυγεῖν. Soph. Phil. 1398 ἃ δ' ἦρεσάς μοι δεξιὰς ἐμῆς θιγῶν, πέμπειν πρὸς οἶκον, ταῦτά μοι πράξον, τέκνον. Soph. O. C. 1508 καὶ σ' ἄπερ ξυνῆρεσα θέλω πόλιν τε τήνδε μὴ ψεύσας θανεῖν. Cho. 706 κατατρέσαντα ("having promised").

153. φυλάξαι τ' ἄμ'. The common reading τὰμ' is construed αἰνῶ (παραινῶ)

+ ὀρῶ κόνιν, ἀναυδον ἄγγελον στρατοῦ (180)
 σύριγγες οὐ σιγῶσιν ἀξονήλατοι· 155
 ὄχλον δ' ὑπασπιστήρα καὶ δορυσσόον
 λεύσω ξὺν ἵπποις καμπύλοις τ' ὀχήμασιν· *hundred chariots*

155 οὐ M. Spiritum restitui. οὐ σιγῶσι δ' Enger.

157 λεύσω M, altero s

φυλάξαι τὰμ' ἐπη, δελτουμένας (αὐτά), which involves a position of the participle not favoured by Aeschylus. An alternative παραινῶ φυλάξαι (i. e. φυλάξασθαι "to be on your guard"), δελτουμένας τὰμ' ἐπη is possible, cf. Eur. I. A. 144. The reading in the text makes δελτουμένας the direct object of φυλάξαι. For ἀμός in v. 93 and v. 194 M gives ἀμός, and Canter would read the aspirated form as=ἡμέτερος and leave ἀμός as=ἐμός. For this distinction there are no sufficient data. The aspiration was no doubt as unsettled as that of ἀθρόος, ὁμίλη &c., and it is probable that the true Aeschylean form was preserved here by accident, τ' ἀμὰ being taken for τὰμὰ i. e. τὰ ἐμὰ; otherwise θ' ἀμὰ would most likely have been substituted.

δελτουμένας, ἀπογραφομένας Schol. A favourite metaphor. Cf. Eum. 275 δελτογράφῳ φρενί. Prom. Vinc. 789 ἦν ἐγγράφου σὺ μνήμων δέλτοις φρενῶν. Soph. Frag. 535 θὲς ἐν φρενὸς δέλτοις. The same idea otherwise expressed in Pind. Ol. x. 1 ἀνάγνωτέ μοι Ἀρχεστράτου παῖδα πόθι φρενὸς ἐμᾶς γέγραπται. The present is the appropriate tense "if on each occasion ye record..."

154. κόνιν. κόνιν is Epic. Herodian calls this lengthening Attic. Cf. Prom. V. 1084 στρόμβοι δὲ κόνιν εἰλίσσουσι. So δφίς and δφιν Cho. 544, 928. Photius, p. 363, 27 δφίς: ἐκτείνουσι κατὰ τὸ ἐνικόν.

ἀναυδον ἄγγελον. With this and the following should be compared the very similar S. c. T. 80 sqq. βρεῖ πολλὸς ὅδε λεῶς πρόδρομος ἱππότας· | αἰθερία κόνις με πείθει φανείσ' | ἀναυδος σαφὴς ἔτυμος ἄγγελος. For ἀναυδον in particular cf. Eum. 245 ἔπου δὲ μηνυτήρος ἀφ' ἐλέγκτου φραδαῖς.

155. οὐ. The MS. reading οὐ causes an asyndeton which can only be explained by a protracted pause after στρατοῦ, while Danaus is awaiting further developments. But the sense "the dust arises and the wheels rattle" is inferior to the sense "the dust betrays it, however silent all else in its approach may yet be". ἀναυδον gains in strength by the change. In the parallel passage (S. c. T. 80) it is clear that dust is the first sign, and the sound of the σύριγγες much later. In that place the order of approach is (1) the silent dust, (2) the rattle of arms (83), (3) the shouts (85), while not till v. 153 occurs the phrase ἔλακον ἀξόνων βριθομένων χροαί, and in v. 205 ὅτε σύριγγες ἐκλαγξαν ἐλίτροχοι is synchronous with ἱππικῶν τ' ἄπυον πηδαλίων διὰ στόμια πυριγενετῶν χαλινῶν, which demands great proximity. οὐ σιγῶσιν moreover is scarcely adequate for κρίζουσιν, κλάζουσιν, while σιγῶσιν is good for οὐτω ἀκούονται.

σύριγγες ἀξονήλατοι, the sockets (in the naves) pressed by the axle, or through which the axle is driven. For the latter cf. Il. v. 400 οἷστός ὦμῳ ἐν στιβαρῇ ἡλήλατο. Pers. 871 ἐληλαμένοι περὶ πυργόν. The epithet is intended (1) to define σύριγγες as those of the wheel and not of music, (2) to account for the sound which they produced.

156. ὑπασπιστήρα. The Argives were famous for the making and use of shields, cf. S. c. T. 89 ὁ λεύκασπις λεῶς, Pind. Ol. vii. 83 (Gildersleeve). Pind. Frag. 73, among the mention of places famous for certain things, δπλα (ἐξαχώματα) ἀπ' Ἀργεῖς.

157. ξὺν ἵπποις, not with ὄχλον, but with the sense of ὑπασπιστήρα καὶ δορυσσόον.

τάχ' ἂν πρὸς ἡμᾶς τῆσδε γῆς ἀρχηγέται
 ὀπτήρες εἰεν ἀγγέλων πεπυσμένοι. (185)
 + ἀλλ' εἴτ' ἀπήμων εἴτε καὶ τεθηγμένοι 160
 ὦμῃ ξὺν ὀργῇ τόνδ' ἐπόρνυται στόλον,
 ἄμεινόν ἐστι παντὸς εἶνεκ', ὃ κόραι,

superscripto. δχήμασιν M. 160 τεθειμένος M, corr. Pearson. τεθυμένος
 Turnebus. τεθυμένος Abresch, Porson. Haud male possis πεφλεγμένος: vide
 adnot. 161 ἡμῶν ξὺν ὀργῇ Oberdick scholio deceptus. 162 οὐνεκ' Heath,

σόν *i.e.* πολεμικῶς ἐπορνούμενον. In
 Hom. Od. XXIV. 193 ἢ ἄρα σὺν μεγάλῃ
 ἀρετῇ ἐκτίσω δαίκαται it is better to join
 σὺν to the whole ἐκτίσω-δαίκαται than to
 δαίκαται alone.

καμπύλοις denotes war-chariots, Ho-
 mer's ἀγκύλων ἄρμα.

159. ὀπτήρες εἰεν πρὸς ἡμᾶς, implied
 motion, as in Cho. 570 δεῦρ' ἐποπτεύσαι.
 Hdt. VIII. 60 παρῆναι ἐς τὸν Ἰσθμόν.

ὀπτήρες, not (as generally in verse)
speculatores, but "eye-witnesses". "Spies"
 would not come with a large army. "Mes-
 sengers have carried news of us, and now
 they come themselves to see". So ὀπτήρ
 in Antiphon 132, 33.

160. ἀπήμων, the reversion to the
 singular referring to στρατοῦ and δχλον,
 after the intervening ἀρχηγέται, is natural,
 if we remember that Danaus must have
 paused several times in this speech, com-
 menting from time to time on the further
 progress of the Argives.

ἀπήμων, active, while in Ag. 554,
 Eum. 893 it is passive. Inf. 555 ἀπη-
 μάντιω σθένει may have either sense,
 though best taken as active. So ἄλυσος,
 ἄσυνής, ἀβλαβής and such words gene-
 rally. Cf. *formidolosus* &c.

τεθηγμένοι. This correction of Pear-
 son seems the easiest. In the moral
 sense cf. S. c. T. 715 τεθηγμένον τοί μ'
 οὐκ ἀπαμβλυνεῖς λόγῳ. Prom. Vinc. 311
 εἰ δ' ὦδε τραχεῖς καὶ τεθηγμένους λόγους
 ρίψεις. Eur. Hipp. 689 ὀργῇ ξυτεθηγ-
 μένος φρένας. Ar. Rhet. III. 3 § 2 (quoting
 Alcidas) ἀκράτῳ τῆς διανοίας ὀργῇ
 τεθηγμένον.

For Porson's τεθυμένος, a word which

Photius explains as ὑπὸ πυρὸς ἐκκεκαυμέ-
 νος, it is usual to quote Plato Phaedr.
 230 A, where ἐπιτεθυμένον is opposed to
 ἡμερώτερον. There, however, it is used
 etymologically with reference to Τυφών,
 and is a little strained for the purpose.

The claims of πεφλεγμένος are per-
 haps worth considering. Cf. Ar. Nub.
 993 καὶ τοῖς ἀσχροῖς ἀσχύρεσθαι κἂν
 σκώπτῃ τίς σε, φλέγεσθαι. Plato Legg.
 716 A νεότητι καὶ ἀνοίᾳ φλέγεται τῇ
 ψυχῇ. S. c. T. 52 θυμὸς ἀνδρείᾳ φλέγων.

The word goes well with ὦμῃ, φλέγε-
 σθαι being used (like φλεγμαίνεω) of the
 effect of diet, and ὦμος an ordinary
 epithet of raw or crude food. "Inflamed
 with undigested anger", appears stronger
 than "whetted with savage wrath", or,
 taking ὦμῃ ξὺν ὀργῇ with ἐπόρνυται,
 "rushes on with undigested wrath".

161. τόνδ' ἐπόρνυται στόλον. The
 Scholiast explains τὸν πρὸς ἡμᾶς (*i.e.*
 τόνδε) στόλον μετὰ ὀρμῆς ποιεῖται (*i.e.*
 ἐπόρνυται). His paraphrase is intended
 to mark στόλον as a cognate accusative.
 There is no question of a confusion be-
 tween ὀργῇ and ὀρμῇ. Cf. Soph. Trach.
 339 τοῦ με τὴνδ' ἐφίστασαι βάσιν; Aj. 42
 τί δῆτα ποίμαις τὴνδ' ἐπεμπίπτει βάσιν;
 Dem. F. L. 392 ἀπήραμεν πρέσβειαν.
 Our Scholiast would probably have ex-
 plained the first of these instances by διὰ
 τί τὴν πρὸς ἐμὲ βάσιν μετὰ σπουδῆς
 ποιεῖ;

162. εἶνεκ'. M gives εἵνεκα also in
 Prom. V. 345. This being the Ionic
 (and Homeric) form of εἵνεκα has a
priori likelihood for tragedy. Dindorf
 reads οὐνεκα and maintains that εἵνεκα is

πάγον προσίξειν τῶνδ' ἀγωνίων θεῶν.
 + κρείσσον δὲ πύργου βωμός, ἄρρηκτον σάκος. (190)
 ἀλλ' ὡς τάχιστα βάτε, καὶ λευκοστεφεῖς 165

Hermann, Dindorf. 163 τῶνδ' Turnebus. πάγῳ Pearson minus eleganter.
 164 κρείσσων M, in -ον correctum. κρείσσον cod. Guelf. 165 "Forsitan

the only true Attic form in prose, while in metrical composition, where the long syllable is required, *οὐνεκα* and not *εἵνεκα* is correct, the latter being due to copyists. But for this view there is no support, and Dindorf scarcely understood the difference between the Attic of prose and the "Attic" of tragedy. Three mss. of Arist. Pax 210 also give *εἵνεκα*. The Lesbian is *ἐνεκα* (= *ἐνσεκα*). Cf. *νοῦσος*, *μοῦσος*, *ξείνος* &c. in tragedy.

163. πάγον προσίξαν, cf. Pers. 204 βωμόν προσέστην. Ag. 834 ἰὸς καρδίαν προσήμενος. Eum. 446 τὸ σὸν ἐφεζόμεν βρέτας. Paley quotes Eur. Frag. incert. 24 βωμόν προσίξειν. The accusative is preferable to the dative since motion is implied.

ἀγωνίων, not from the sense ἀγών = ἀγορὰ "the great assembled gods", as some have understood (e.g. Eustathius on Il. XXIV. 1), but, as Hesychius says, ἀγῶνιοι = αἱ τῶν ἀγώνων προσετώτες. This meaning is evident from the facts that (a) Zeus, Apollo, Poseidon and Hermes are the deities specially enumerated, and these names correspond to the Olympian and Nemean (Zeus), the Pythian (Apollo), and the Isthmian (Poseidon) games; while Hermes is concerned in all alike: (b) if the meaning had been "the twelve greater gods", others of more importance than Hermes would have been named. We may at least suppose that offended Hera would have been propitiated, Artemis appealed to by virgins, and Ares invoked in view of the approaching Egyptians: (c) where the same epithet occurs in Ag. 513 those named are Zeus, Apollo and Hermes; and of these Apollo is called ὁ Πύθιος ἀναξ, and Zeus is ὁ παῖς χώρας i.e. lord

of Nemea: (d) wherever the word occurs elsewhere it has reference to contests. Cf. Plat. Legg. 783 A; where "we must struggle with passions" προσχωμένους Μούσαις τε καὶ ἀγωνίοις θεοῖς (evidently a quotation) Pind. I. 1. 85. δὲ ἀγῶνιος Ἑρμᾶς ἔπορεν ἱπποῖς Ol. VI. 135. Soph. Trach. 26 τέλος δ' ἔθηκε Ζεὺς ἀγῶνιος καλῶς: (e) ἐναγῶνιος is applied to Hermes Pind. P. 11. 20, on which place the Scholiast (explaining by ὡς τῶν ἀγώνων προστάτης) quotes from Aeschylus ἐναγῶνιε Μαιας καὶ Διὸς Ἑρμᾶ. See all the passage Ar. Plut. 1155—1163.

Games of less note than the four great festivals were held at Argos (as at Sikyon, Aegina, Megara &c.), v. Pind. Ol. XIII. 106. Their title was Heraea and Hecatombaea.

165. λευκοστεφεῖς ἱκτηρίας. See on v. 21. Cf. Cho. 1035. Dem. de Cor. 262 οὐχ ἱκτηρίαν ἔθηκε τρητράρχης οὐδεὶς παρ' ὑμῖν ὡς ἀδικούμενος. Liddell and Scott treat the word as an adjective with *βάβδος* understood. It is better to regard it as an abstract noun become concrete: κλάδος, not *βάβδος*, is the usual name of these branches of olive. The wool was by ritual white (the colour of purity). Eum. 43

ἐλαίας ὑψιγέννητον κλάδον

λήπει μεγίστῳ σωφρόνως ἐστεμμένον,
 ἀργῆτι μαλλῶ.

166. ἀγάλματ', "sacred", "dedicated" to Zeus the Merciful—in a sense ἀναθήματα. ἄγαλμα is a thing ᾧ ἀγάλλομεν τὸν θεόν, cf. Hom. Od. III. 437

ὁ δ' ἔπειτα βοῶς κέρασιν περικύβεν
 ἀσκήσας, ἐν' ἄγαλμα θεᾷ κεχάροίτο ἰδοῖσα.
 None of these words are otiose, "the white suppliant boughs made holy to Zeus, the god of mercy"—these will ap-

ικτηρίας, ἀγάλματ' αἰδοίου Διός,
 σεμνῶς ἔχουσai διὰ χερῶν εὐωνύμων,
 αἰδοῖα καὶ γοεδνὰ καὶ τὰ χρεῖ' ἔπη *με μὴ μὴ*
 ξένους ἀμείβεσθ', ὡς ἐπήλυδας πρέπει, (193)
 τορῶς λέγουσαι τύσδ' ἀναιμάκτους φυγὰς. 170
 + φθογγῇ δ' ἐπέσθω πρῶτα μὲν τὸ μὴ θρασύ,

τάχιστ' ἀμῆστε" Paley. 166 *ικτηρίας* M. Sonum gratiorem reddidit Victorius.
 ἀγάλματ' Klausen, Oberdick. 167 *σεμνῶς* M, corr. sec. man. *εὐωνύμων*
 M, corr. Auratus. *εὐωνύμων* aperte habuit Schol. *ὀρθωνύμων* Oberdick. Ne de
συνημμένων cogites vide adnot. 168 *γοειδῆ* M, corr. Robortellus. τὰ χρεῖα M,
 corr. Turnebus. *ἔχρε'* Geel, Bamberger, alii. *κοῦκ ἀχρεῖ* Pearson. 170 "For-
 tasse τὰς" Wecklein. 171 *φθογγῇ libri omnes*, corr. Pauw. *ἐπέσθω* H. Voss.

peal to the feelings of the approaching host.

167. *εὐωνύμων*. The Scholiast had the true reading: *ἀντέχεσθε τῇ δεξιᾷ τῶν ἀγαλμάτων, τῇ ἀριστερᾷ τοῦ κλάδου κατέχουσai*. *εὐωνύμων* has its point, since the *right* hand would naturally be used in touching *sacred* things (the statues here), as it is used in treaties, vows &c. *συν*- and *εὐ*- are confused in v. 102, 189, 696. It is therefore unnecessary to read *e.g.* *συνημμένων* "clasped", a suggestion which presents itself among others.

168. *αἰδοῖα*. From the following words it is clear that the meaning is "calling for pity", not "bashful, modest": cf. v. 434 *πολλῶν ἀκουσῶν τέρματ' αἰδοίων λόγων* ("appeals for pity"), *αἰδοίῳ πνεύματι* v. 29.

In v. 470 *αἰδοίων πρόξενον* the active sense "pitying", in Hom. Od. xv. 373 *ἐφαγόν τ' ἐπιών τε καὶ αἰδοίουσιν* *ἔδωκα* the passive sense "pitied" appears.

τὰ χρεῖ'. The article is thus used when a class or category is vividly present to the speaker's mind. "There is a sort of words which are *χρεῖα*,—that sort you must use".

Cf. Soph. Aj. 312 *ἐπειτ' ἐμοὶ τὰ δειν' ἐπηπείλη'* *ἔπη*. Eur. Phoen. 180 *ποῦ δ' οἱ τὰ δεινὰ τῆδ' ἐφυβρίζει πόλις*; *χρεῖα* *ἔπη* are the words of one who is *χρεῖος*.

Geel's *ἔχρε'* is built upon the analogy

of *ζάθεος*, *ζυπληθής*, *ζάφυρος* &c., and on the frequent confusion of T and Z, but is less good.

169. *ξένους*. This form of double accus., analogous to *κρύπτειν τινα τι*, is uncommon with *ἀμείβομαι*. Usually we find either a dative of the person and accus. of the answer, or vice versa. The case is obviously simpler where the *acc.* *rei* is a neuter pronoun *e.g.* Hdt. II. 173 *ταῦτα τοῖς φίλοις ἡμείψατο*. With the present passage cf. Pind. P. IX. 68 *τὸν δὲ Κένταυρος μῆτιν ἔδν εὐθὺς ἀμείβετο*.

170. *τύσδ' ἀναιμάκτους φυγὰς*—*i.e.* *τύσδε τὰς φυγὰς*, *ὅτι ἀναιμάκτοί εἰσι*. The adjective is in sense predicative. Cf. v. 6. "We are not *ἐναγείς*, *ρίακυλαres*". Not like Orestes Eum. 40 *ἄνδρα θεομυσῇ | ἔδραν ἔχοντα προστρόπαιον, αἵματι | στάζοντα χεῖρας*.

171. *πρῶτα μὲν*, a slight anacoluthon. We should look for *φθογγῇ δ' ἐπέσθω πρῶτα μὲν τὸ μὴ θρασύ, ἔπειτα δὲ τὸ μὴ μάταιον*, but, instead of *ἔπειτα δὲ* with the second quality which is to attend *φθογγῇ*, *φθογγῇ* is left and *πρῶτον* dealt with. The order of the words plainly makes it impossible to render *καὶ πρῶτα μὲν φθογγῇ ἐπέσθω τὸ μὴ θρασύ, (ἔπειτα) δὲ ἔτω κ.τ.λ.* *πρῶτα μὲν* had in fact passed into a compound adverb = *ante omnia*, to which the *δὲ*-clause is only mentally supplied, the *δὲ* actually following being only connective. Cf. v. 385 and note.

- 1 τὸ μὴ μάταιον δ' ἐκ κατωποσωφρόνων ^{κατωποσωφρόνων} ^{κατωποσωφρόνων} ^{κατωποσωφρόνων}
 ἔτω προσάπων ὀμματος παρ' ἡσύχου.
 καὶ μὴ πρόλεσχος μὴδ' ἐφολκός ἐν λόγῳ (200) ^{καὶ τὴν}
 γένη· τὸ τῆδε κάρτ' ἐπίφθονον γένος.
 μέμνησο δ' εἴκειν· χρεῖος εἰ ξένη φυγὰς. 175

172 μετώπων σωφρόνων M. μετωποσωφρόνων cod. Pat. μετωποσωφρόνων
 Porson, quo, cum manifestum sit quamobrem ipsum displiceat, usus tamen sum
 ad coniecturam meam: vide adnot. μεγιστοσωφρόνων M. Schmidt. σεσωφρονισμέ-
 νων audacius Dindorf. ἐκ μετώπων σωφρόνων ἔτω προσέρπον Oberdick.
 175 τριβῇ δὲ Oberdick pro τὸ τῆδε. ἐπίφθονον πέλει Weil. γυνή pro γένος
 Hermann. ἐπίλογον Burgee. 176 εἶξεν ἢ M, corr. Sophianus. ἢ ξένη Dobree.

172. τὸ μὴ μάταιον = σεμνότης. μα-
 ταίτης is unsteadiness or lack of mental
 ballast, becoming either recklessness or las-
 civiousness. Eum. 336 αὐτοῦργιαι μάταιαι
 (of matricide), Soph. Trach. 565 (of Nessus
 with Deianira) ψαύει ματαίαις χερσίν.

κατωποσωφρόνων. Porson's μετωπο-
 σωφρόνων is very doubtful. Setting aside
 the savour of tautology in μέτωπον and
 πρόσωπον, it would seem that σωφρονομε-
 τώπων should be the form of the com-
 pound, if the emphasis is to lie upon the
 σωφροσύνη rather than on the μέτωπον.
 "A forehead-modest countenance" is an
 expression which does not commend
 itself. The conjecture in the text as-
 sumes a confusion of μετα- and κατα-,
 which in many MSS. are practically indis-
 tinguishable. v. Bast, Comment. Palaeog.
 p. 285 and Cobet Var. Lect. (Index).
 Inf. v. 303 καταπτύοισα should be read
 for μεταπτύοισα. The compound with-
 out a noun part is paralleled in S. c. T.
 347 ἀκριτόφυρτος. Prom. Vinct. 450
 ἀγνωρίτων. Cho. 425 ἀπριδόπληκτα.
 For the meaning, cf. κατηφής, Thomson's
 "downcast modesty", and Spenser,
 Faery Q. IV. canto x. "and next to her
 sate goodly Shamefastness | Ne ever durst
 her eyes from ground upreare".

173. ὀμματος παρ' ἡσύχου. Cf. Spenser
 (loc. cit.)

Her name was Womanhood: that she
 exrest

By her sad semblant and demeanour
 wyse;

For steadfast still her eyes did fixed rest
 Ne roved at random after gazers'
 guise.

174. ἐφολκός, "laggard". The ac-
 tive meaning ("drawing on") is more
 common. Thuc. IV. 108 τοῦ Βρασίδου
 ἐφολκὰ λέγοντος. The passive meaning
 is only found here and in Ar. Vesp. 268
 οὐ μὴν πρὸ τοῦ γ' ἐφολκός ἦν, ἀλλὰ πρῶ-
 τος ἡμῶν ἦγεῖτ' ἂν ἔδων Φρυγίχου. See,
 however, ἐφολκίς, ἐφόλκιον. In Hdt. III.
 105 οἱ ἐπελκόμενοι are the stragglers.

175. ἐπίφθονον. The Argives had a
 special reputation for brevity of speech,
 cf. v. 247. Pind. I. vi. (v.) 58 τὸν Ἀργείων
 τρόπον εἰρήσεται πᾶς ἐν βραχίστοις. Soph.
 Frag. 411 μῦθος γὰρ Ἀργολιστὶ συντίμειν
 βραχύς. Cic. Brut. 50 quis enim Argivum
 oratorem scit fuisse? This was a charac-
 teristic shared by Sparta: cf. λακωνίζειν.
 Hermann's question "Unde didicit Da-
 naus, qui modo Argos venit; pronos ad
 vituperandum esse Argivos?" is ridicu-
 lous. Besides the fact that countries ac-
 quire a reputation abroad, it is sufficient
 if Aeschylus and the Athenians had heard
 of it. It is Aeschylus who speaks in
 Danaus. The meaning, however, is not
 "pronos ad vituperandum", but "pronos
 ad irascendum, invidendum". Cf. Ap-
 pian Civ. VIII. 39 τὸ θεῖον ἐπίφθονον
 ("apt to take offence"). ἐπίφθονον =
 φθορερόν, and φθόνος = "offence" Eum.
 686 Ἀμαζόνων...δὲ ἦλθον Θησέως κατὰ
 φθόνον. Hdt. I. 32 τὸ θεῖον πᾶν ἐστὶ
 φθορερόν.

θραυστομεῖν γὰρ οὐ πρέπει τοὺς ἥσσονας. (μνημν)
 XO. πάτερ, φρονούντως πρὸς φρονούντας ἐννέπεις·
 φυλάξομαι δὲ τάσδε μεμνήσθαι σέθεν (205)
 κενῶς ἐφετμάς· Ζεὺς δὲ γεννήτωρ ἴδοι. 180

+ ΔΑ. μή νυν σχόλαζε· μηχανῆς δ' ἔστω κράτος.

178 φρονούντος M, corr. sec. man. φρονῶν ται F. W. Schmidt. Deinde φρονούσας Turnebus. φρονούσαν Dindorf. 179 φυλάξομαι Turnebus, Auratus. τάσδ' ἀμνημονεῖν Bamberger, loci structuram non intellegens. 181—195 Desunt personarum notae in libris. Alii alio ordine versus 181—185 disposuerunt (vide adnot.), dum v. 184 ἴδοιτο δῆτα post ἴδοι (v. 180) continuo sequi debere pro certo habent. Distributione tamen sua cuique facta, necesse est aut hiatum alicubi notent aut sensum nescio quid claudicare fateantur. 181 μηχανῆς M. μηχανῆ δ' ἔστω κράτος Schwerdt. ἔστω τάχος Blomfield. "Fort. μηχανῆς δραστηρίῳ" Wecklein. Multa proponi possunt, e.g. μηδ' ἀντὶ τοῦ κράτος (sc. ἱμῖν ἔστι), sed nil causae est

178. φρονούντας, the masculine, as the Danaids are speaking of themselves objectively.

179. Construe φυλάξομαι δὲ τάσδε κενῶς ἐφετμάς σέθεν, (ὥστε) μεμνήσθαι (αὐτῶν), rather than φυλάξομαι μεμνήσθαι ἐφετμάς. φυλάσσεσθαι with infinitive is apparently only found either with the negative or with an implied negative, i.e. in the sense φυλάσσεσθαι μή, e.g. Antiphon 124, 37 φυλάσσεσθαι μηδὲν βαλεῖν. The only instance quoted by the lexicons to support the positive use φυλάσσεσθαι μεμνήσθαι (cavere ut) is a misquotation and a direct instance to the contrary, viz. Hdt. VII. 5 ἵνα τις ὁστέρον φυλάσσηται ἐπὶ γῆν τὴν σὴν στρατεύεσθαι (i.e. φ. μή). φυλάσσεσθαι with noun in the sense φυλάσσεσθαι ἐν θυμῷ (Hes. Opp. 489) is common: cf. Hes. Opp. 261 ταῦτα φυλασσόμενοι, βασιλεῖς, ἰδύνετε μύθους.

181—195. The order of the MSS. is more satisfactory than any of the re-arrangements attempted by commentators. It is only requisite to distribute the lines properly between the speakers. Most editors since Burges assume (what is at first sight very plausible), that v. 184 ἴδοιτο δῆτα ought to follow immediately upon Ζεὺς δὲ γεννήτωρ ἴδοι, just as σύγγονοιτο δῆτα (v. 190) follows immediately upon συγγνώμη (v. 189), and as Eur. El. 676 δὸς δῆτα follows immediately upon νί-

κην δὸς ἡμῖν (675). Yet inf. 332 ἴδοιτο δῆτα stands without any reference whatever to any preceding verb of seeing. It is true that in v. 332 the subject θέμις is added, while in v. 190 and Eur. El. loc. cit. the subject is understood from the preceding words, as it must be in v. 184. Yet such subject can be equally as well supplied from ὁ Ζεὺς (v. 183) as from Ζεὺς ἴδοι of v. 180. Hermann, followed by Paley, disposes the verses in the order 180, D. 184, Cho. 182, D. 181, Cho. 183, D. 185, Cho. (lacuna of one line), D. 186, Cho. 187, Dan. 188 &c., an arrangement both arbitrary and unsatisfactory. Oberdick, again, places v. 185 after 184 but both before 181; with a lacuna between 184 and 185. There is no ground for the assertion that "the whole of this dialogue is disjointed and disarranged in the MSS." The πρῶτον ψεύδος of editors lies in the above-mentioned notion that ἴδοιτο δῆτα must follow directly on ἴδοι, and they have been further misled by the assumption that the whole dialogue must be stichomuthic.

181. μηχανῆς δ' ἔστω κράτος, i.e. μηχανῆς δ' ἐξέστω κρατεῖν, "let us make sure of our means of defence". Cf. inf. 808 βαῖνε φυγῆ πρὸς ἀλκάν. The μηχανῆ is the shelter of the sanctuary, of which they must make sure before the Argives arrive.

ΧΟ. θέλοιμ' ἂν ἤδη σοὶ πέλας θρόνους ἔχειν.
ὦ Ζεῦ, κόπων οἴκτειρε μὴ ἀπολωλότας.

ΔΑ. ἴδοιτο δῆτα πρευμενοῦς ἀπ' ὄμματος.

κείνου θέλουτος εὖ τελευτήσῃ τάδε.

(210) 185

καὶ Ζηνὸς ἱνὺν τόνδε νῦν κικλήσκετε.

cur quicquam mutetur.

182 σοῦ Stanley.

183 ὦ Ζεὺς M. ὦ Ζεῦ sec.

man. et ceteri cod.

186 ὄρνιν M. ἱνὺν reposui: idem coniecisse sed repudias

182. ἤδη, emphatic: "you say, do not delay: I am ready *this moment* to come where *you yourself* (σοὶ) are". The unusual position occupied by the Chorus on the stage itself is thus explained (and in a manner apologised for).

σοὶ, for the dative cf. Fr. 101 ἀμφωτίδες τοὶ τοῖς ἐνωτοῖς πέλας. Hermann Opusc. I. p. 254 illustrates the difference of conception (genitive and dative) by *prope ab* and *prope ad*.

183. ὦ Ζεῦ, an adjuration made after a pause, which occurs while the Chorus is ascending the steps. The Danaids having arrived on the πάγος address the greatest of the ἀγῶνιοι θεοί.

κόπων οἴκτειρε, cf. Ag. 1321 οἴκτειρω σε θεσφάτου μέρου. So οἴκτιζω, εὐδαιμονίζω, ζήλω &c.

μὴ ἀπολωλότας, the masculine participle perhaps not objective, but as including Danaus. The sense is πρὶν ἀπολέσθαι ἡμᾶς (i.e. ἕως ἔτι σφ' ὄσμεν). μὴ belongs to the imperative. In point of orthography, synecphonesis rather than aphaeresis should be indicated, as inf. 70, μὴ ἀμελεῖν θεῶν. Eum. 85 οἶσθα μὲν τὸ μὴ ἀδικεῖν. Cho. 918 μὴ ἀλλά. Others write in crasis μὴδικεῖν or μάδικεῖν. Dindorf claims aphaeresis before ε (e.g. μὴ 'κδοῖς inf. 312, μὴ 'ξαιρήσεται inf. 892), crasis before α (e.g. μάλλά, which, he says, is found in MSS. and recognised by grammarians), and synecphonesis in μὴ οὐ. In Aeschylus, however, MSS. give only the full form μὴ ἀλλά. It is obvious that in combinations like μὴ ἀλλά and μὴ οὐ, more still in ἢ οὐ, ἢ εἰ, both words must have remained distinctly intelligible. Whatever the pronunciation, it is safer to

write μὴ ἀπολωλότας than either μὴ 'πολωλότας or μάπολωλότας.

185. κείνου, if *he* be willing, none else can prevent it.

186. Ζηνὸς ἱνὺν. This conjecture has been previously given by Kiehl. It does not, however, appear to have found acceptance. The vulgate ὄρνιν is explained by the Scholiast as τὸν ἥλιον· ἐξανίστησι γὰρ ἡμᾶς ὡς ὁ ἀλεκτρυών. Oberdick remarks that the effigy of Helios would be accompanied by a cock, which, according to Pausanias (v. 25. 5) was his sacred bird—ἥλιου δὲ ἱερὸν φασιν εἶναι τὸν ὄρνιν, καὶ ἀγγέλλειν ἀνίστασθαι μέλλοντος τοῦ ἡλίου. Paley fancies a connexion between ἀλεκτρυών and the Homeric name of the sun 'Ἠλέκτωρ. Pausanias further (ii. 18. 3) tells us that there was an altar of Helios by the Inachus. This seems to be the case for ὄρνιν, but it is a very weak case.

(1) The explanation of the Scholiast has no weight, since it was evidently made to suit the words Ζηνὸς ὄρνιν and the following καλοῦμεν αὐτὰς ἥλιον. If ὄρνιν is the cock that wakes us, Ζηνὸς ὄρνιν may be either metaphorically the cock that awakes Zeus, as the biped does mortals, or else the celestial cock of Zeus as opposed to the common earthly bird. It is of course possible to call the sun that awakes us "the chanticler of Zeus", but as a matter of taste it seems scarcely desirable to do so. The metaphor is not only farfetched, but also halts, since the cock awakens us with his *voice*. The sun does indeed awake the cock, cf. Soph. El. 17

ὡς ἡμῖν ἤδη λαμπρὸν ἥλιον σέλας
ἔφα κινεῖ φθέγματ' ὄρνιν σάφῃ,

ΧΟ. καλοῦμεν ἀνγὰς ἡλίου σωτηρίους
ἀγνόν τ' Ἀπόλλω φυγάδ' ἀπ' οὐρανοῦ θεόν.

-se reperio Bambergerum. κικλίσκεται M. κικλήσκειται sec. man. corr. Robortellus.

and the cock awakes men, Ar. Vesp. 816 ἴνα γ', ἥν καθεύδης ἀπολογουμένον τινός, φέων ἀνωθεν ἐξεγείρη σ' οὔτοσι: but to call the sun in consequence "the cock of Zeus" does not sound like Aeschylus. If Helios is here at all, he is the personified Helios, not the common noun "sun", and even if "chanticleer of Zeus" suited the latter, it would not suit the proper noun.

(2) Ζηρός δρων without qualification would almost necessarily mean the eagle. Soph. Fr. 760 ὁ σκηπτροβάμων ἀετός, κίων Διός. Prom. V. 1022. Il. XXIV. 310 αἰετός ὅτε σοι αὐτῷ φιλτατος οἰωνῶν. *Iovis ales* in Latin frequently.

(3) Helios in his earlier character as distinct from Apollo is not an ἀγώνιος θεός. On the other hand, Helios and Apollo are frequently identified; but in such cases the name is Apollo, not Helios. The following verse (187) may therefore naturally form part of an invocation to Apollo, who is regarded as (among other things) *the god of ἥλιος*, not as Helios. But Apollo is not "the cock of Zeus".

(4) Pausanias' statement about the sacredness of the cock to the sun may be true (despite its being also sacred to Aesculapius), but does not bear upon the argument. The cock is sacred to Aesculapius, but Aesculapius is not therefore the cock of Zeus.

(5) We have nothing to do with the Ἥλιον βωμός or with the Inachus. We are concerned with a κοινωβωμία of ἀγώνιοι θεοί in a different part of Argos.

Perhaps none of these far-fetched explanations of δρων would have been attempted except for the following line, in which the Chorus proceed to call upon the sun. The sense runs "Having called on Zeus, next call on this his son".

187. ἀνγὰς ἡλίου—ἀγνόν τ' Ἀπόλλω.

T. S.

τε is exegetical, as in v. 55 (q. v.), and would be far too weak if introducing a new divinity of the catalogue. After Zeus we have (v. 186) καὶ τῶνδε νῦν..., in v. 191 τιν' οἶν ἐτ' ἄλλον..., in v. 194 Ἑρμῆς δδ' ἄλλος..., each being introduced in a marked manner. For the identification of Apollo and the sun cf. S. c. T. 857 τὰν θεωρίδα, τὰν ἀστειβῆ Ἀπόλλωνι, τὰν ἀνάλιον.

In Choeph. 986 Ἥλιος is called to be a witness—

ὥς ἂν παρῇ μοι μάρτυς ἐν δαῖτι ποτέ,
and when he does so appear, it is as Apollo. Cf. Ag. 508

νῦν χαίρε μὲν χθών, χαίρε δ' ἡλίου φάος,
ὕπατός τε χώρας Ζεὺς, ὁ Πύθιός τ' ἀναξ,
i. e. first the land and the sun, and then their presiding deities. Oberdick quotes a fragment of Euripides

ὦ χρυσόφειγγες Ἥλι', ὡς μ' ἀπώλεσας,
δθεν σ' Ἀπόλλων ἐμφανῶς κλήσει βροτός.

The mention of the sun's rays here is probably prompted by some conventional representation of solar rays upon Apollo's statue. Cf. Apoll. Rhod. iv. 727. Verg. Aen. XII. 162 tempora circum | aurati bis sex radii fulgentia cingunt | solis avi specimen.

σωτηρίους. As applied to Helios, the adjective would be deficient in point, but is particularly appropriate to Apollo, who is *par excellence* the god of help and healing, παιάν, ἀκέσιος, ἀλεξίκακος, ἀποτρόπαιος, προστατήριος, ἐπικούριος, σωτήρ. The word is both epithetic and proleptic.

188. ἀγνόν, a special reason for calling upon him. "Though exiled, he is the god of purity: we, though exiles, are pure, nay, our exile is for purity's sake". ἡλίου and φυγάδ' ἀπ' οὐρανοῦ are in a manner contrasted. "The god

εἰδὼς ἂν αἶσαν τήνδε συγγνώμη βροτοῖς. (αὐτὸς ἐστὶ) (215)

ΔΑ. συγγνώμη δὴτα καὶ παρασταίη πρόφρων. 190

ΧΟ. τίς οὖν κικλήσκω τῶνδε δαιμόνων ἔτι;

ΔΑ. ὁρῶ τρίαῖναν τήνδ' ἀνακτος Ἴσθμιου.

ΧΟ. ἀλλ' εὖ τ' ἔπεμψεν εὖ τε δεξάσθω χθονί.

ΔΑ. Ἑρμῆς ὅδ' ἄλλος τοῖσιν Ἑλλήνων νόμοις. (220)

189 *εὐγνώμη* M. *συγγνώμη* Turnebus, quae nil nisi epica forma est modi subiunctivi. *συγγνώμη* Lobeck (Phryn. p. 347). 190 *σύνγνωμο* M, corr. Victorius. γένοιτο Naber. 191 *κικλήσκω* M. 192 *τήνδε*, σημείον θεοῦ M et omnes editt. Vix requirunt Danaides ut, inter δαίμονας stantes et eos δαίμονας iam nuncupantes, discant *deum aliquem* significari: vide adnot. Posses τήνδε γ' Ἴσθμιου θεοῦ. 194 *πομπῆς* Ἑλλήνων νόμοις Wecklein. 195 *ἐλευθέροις*

who rules the sun in heaven was once an exile on earth".

θεόν, i.e. θεόν περ ὄντα (v. Eur. Alc. 2), and used in forcible antithesis to βροτοῖς.

The allusion is of course to his banishment from heaven for slaying the Cyclopes (Eur. Alc. 5), or, as the Scholiast on that place says, the serpent Pytho.

189. εἰδὼς, &c. Bothe compares Verg. Aen. 1. 630 Non ignara mali miseris succurrere disco.

190. *συγγνώμη*, for the change of voice cf. ὤοντο (184) and ὤοι (180). Cho. 406 ἴδετε πολυκρατεῖς Ἀραῖ... ἴδεσθ' Ἀτρεΐδαν τὰ λοιπ'. Paley compares Herod. VI. 92 *συγγνώμης... συνεγνωσκοντο*. According to Veitch the word in our text is the only instance of the middle (except in the future) of *γνωσκω* in Attic. The middle forms of present and imperfect are confined to the Ionic of Herodotus.

192. The MS. reading τήνδε, σημείον θεοῦ can hardly be right. It is strange that commentators have not remarked upon the obvious flatness of the two last words. The Danaids would not require to be told that the trident "betokens a god", for they have already recognised the statues as those of the ἀγώνιοι θεοί. They have called on Zeus and Apollo, and they ask "whom next?" Danaus replies "I see yonder a trident, the sign of..." What? "a god"! Surely some epithet, e.g. *πομπῆς*, *ἐπικούριου* would be

required with θεοῦ, to betoken Poseidon.

"I see yonder a trident, the sign of the sea-god" is something: "the sign of a god" is meaningless. Danaus knows well *what* god the trident signifies. The gods being here regarded as ἀγώνιοι, the special epithet suited to Poseidon would naturally be the one distinctive of his festival—the Isthmian games. As Apollo is Πόθιος and Zeus is Νέμειος, so Poseidon was called Ἴσθμιος. If the poet wrote ICΘΜΙΟΥ it is not difficult to see how this would become CIMIOY, and thence CHMEIOY by itacism. θεοῦ may be due to a gloss on ἀνακτος or to a metrical correction of ἀνακτος σημείον; but it is more scientific to suppose that the corrupt CHMEIOY was read as CHMEI' ΘΥ, i.e. σημείον θεοῦ, and ἀνακτος excluded.

That the gods are represented by statues and not merely by signs, e.g. a trident, is manifest from the subsequent threats of the Danaids to "hang themselves upon these gods", and other indications *passim*. The Scholiast's *ἐν γραφῇ* is a mistake.

194. Ἑρμῆς ὅδ' ἄλλος, "here again is Hermes". Cf. S. c. T. 424 γίγας ὅδ' ἄλλος τοῦ πάρος λελεγμένου | μείζων ("here is another, a giant"). Eur. Ion 161 ὅδε πρὸς θυμέλας ἄλλος ἐρέσσει κύκνος (the last bird having been an eagle). The rendering "the other yet remaining is Hermes" is

XO. ἀλλ' εὐρεθεῖς νῦν ἐσθλὰ κηρυκεύτω. 195
 ΔΑ. πάντων δ' ἀνάκτων τῶνδε κοινοβωμίαν
 + σέβεσθ', ἐν ἀγνῶ δ' ἐσμός ὡς πελειάδων

νῦν M. Vim suam loco reddidi. ἀλλοθρόους Burges. νῦν plerique. 196 τῆρδε Stanley. 197 δεσμός M, corr. Auratus. 198 ἔσθαι κρέκω M. (κεκρέκω

opposed by these instances, as well as by the fact that there was evidently a large number of other statues (*v.* Introduction).

τοῖσιν Ἑλλήνων νόμοις. There was an Egyptian analogue of Hermes called Thuth, not represented like the Greek Hermes in a phallic form (which form is here euphemistically alluded to in the words "as the Greeks represent him"). It is altogether uncertain whether Aeschylus knew of this Thuth and the resemblance. As represented at the games Hermes would have the old and Panhellenic embodiment, and not the local Athenian form. The former, which was bearded, with no hands and feet and in a phallic attitude, is stated by Hdt. (II. 51) to have been borrowed from the Pelasgians. The Athenian custom was to call any square pillar surmounted by a head and with τὰ αἰδοῖα a Hermes. Cf. ἡ τετράγωνος ἐργασία, Thuc. VI. 27. By the addition of these words Danaus does not contrast the Greek with the Egyptian, as the Scholiast thinks (ὡς τῶν Αἰγυπτίων ἄλλως αὐτὸν γραφόντων), but in a way apologises for the form which might shock his daughters.

195. Δευτέρους of MSS. is absolutely pointless. Paley and Oberdick paraphrase by ὥστε εὐρεθῆναι εἶναι, and the former connects κηρυκεύτω with κηρύσσειν in the sense of selling, *i.e.* "but may he, as the crier of the sale, cry that we are free"—a sense scarcely worth the effort required to obtain it. It is as an ἀγώνιος θεός that Hermes is present, and κηρυκεύτω in its present setting could only refer to Hermes' function as the κήρυξ who ἀναγορεύει τὰς νίκας. Now in answer to Danaus, when he speaks of Poseidon, the Chorus replies ἀλλ' εὖ τ'

ἔπεψεν &c.; so here, when he speaks of Hermes they reply ἀλλ' ἐσθλὰ κηρυκεύτω. Burges' ἀλλοθρόους is not without some meaning: "may the Hermes of the Greeks, the herald, be the herald of good to those of another tongue"; but nearer to the MSS. and infinitely stronger in sense is to read ΕΥΡΕΘΕΙΣ for ΕΥΘΕΡΟΙΣ. When a good thing is found unexpectedly, that εὖρημα is a ἔρμαιον, and it was usual to cry κοινὸς ἔρμῃς "shares in the luck" (*v.* Cope on Arist. Rhet. II. 24 § 2) to the finder. Cf. Theoc. Char. XXX. εὕρισκομένων χαλκῶν ἐν ταῖς ὁδοῖς...ἀπαιτῆσαι τὸ μέρος, κοινὸν εἶναι φήσας τὸν Ἑρμῆν. Hermes ἐρμούριος is here blended with Hermes κήρυξ. "We have fallen in with Hermes (excellent luck!), may he herald success to us".

196. πάντων, there are many others included in the festival honours, though not special patrons of celebrated games. πάντων is emphatic, "in short, all".

κοινοβωμίαν. From the abstract "community of altar" are derived the concrete meanings (1) κοινὸν βωμὸν "the common altar", (2) the place in which the common altar stands (cf. λατομία, ξυνοικία, &c.). The former is the meaning here, the "common altar" being the thymele. Altars were raised to two, twelve, or all the gods: cf. Pind. Ol. x. 69 &c., Ol. v. 5 βωμοὺς ἐξ διδύμου (at Olympia). Hermann compares Strabo XIII. p. 923 βωμοὶ τῶν δώδεκα θεῶν, and in Pausanias V. 15 (init.) it is said ἔστιν οὖν βωμοὶ ἐν τῷ οἰκῆματι θεοῖς πᾶσιν ἐν κοινῷ. Gods so associated were called σύμβωμοι (Plut. II. 492 C, Strabo 672).

197—203. These lines are marked by a curious confusion, both of metaphor

ἴξεσθε κίρκων τῶν ὁμοπτέρων φόβῳ,

cod. Par.). In margine ἴξεσθε κέρκω adscriptis sec. man. Corr. Robortellus. Commemorare licet genus quoddam esse accipitrum qui κέρκοι nominentur. 199 ἐχ-

with simile and also of the literal with the metaphorical. The literal notion (of the *persons*) makes a heavy strain upon the metaphor. A literal translation will shew this: "and upon holy ground sit ye, like a flock of doves, from fear of hawks of the same plumage, kindred who are hostile and defile the race. Were bird to eat of bird, how could he be pure? and how, marrying an unwilling bride from an unwilling sire, could he become pure? Nay, not even in Hades, &c." Thus (1) ἴξεσθε κίρκων φόβῳ (metaphor) is interrupted by ἴσμεν ὡς πελειάδων (simile), (2) the sons of Aegyptus are ὁμόπτεροι with the Danaids, but hawks are not ὁμόπτεροι with doves in the same sense, but only in the wider sense of being "winged things". Similarly ὁμαίων and γένος (v. 199) are properly applicable to the relationship of the cousins, but only in the widest sense to the relationship of hawks and doves. The common notion is and was that cannibalism (so to speak) is only regarded as such among birds, when they are members of the same species (hawk and hawk, &c.), not when the species differ as much as those of hawks and doves. Yet from vv. 199, 200 Aeschylus must be understood to look upon any bird devouring a bird as a cannibal. In Quaest. Rom. § 93 Plutarch quotes v. 200 in the following connexion: πετεινοῦ γὰρ οὐδεὶς ἐώρακε γῆπα γεγόμενον, ὡς ἀετοὶ καὶ ἱέρακες τὰ συγγενῇ διώκουσι καὶ κόπτουσι· καίτοι κατ' Αἰσχύλον, Ὀρνίθος ὄρνις κ.τ.λ. In vv. 201—203 the reference is wholly to the persons, though the grammatical subject is still ὄρνις. A bird cannot be married or be tried in Hades. This confusion of course could be remedied by the change of πῶς to τίς, but a critic will rather accept the laxity than venture on the change.

197. ἐν ἀγνῷ. This use of neuter ad-

jective (denoting position) without article and noun is rarer in Greek than in Latin, and seems to be almost confined to notions of safety and ease, or the contrary. Cf. Theoc. xv. 73 θάρσει, γύναι· ἐν καλῷ εἰμέτι. Thuc. vii. 77 ἐν ἐχυρῷ εἶναι; iv. 18 ἐς ἀμφίβολον; iv. 97 ἐν βεβήλῳ. So ἐν ἀσφαλεῖ, ἐξ ἀσφαλούς, ἐν καθαρῷ.

Doves were apparently the only birds allowed in sacred precincts: cf. Eur. Ion 1196 πτηνὸς εἰσπίπτει δόμοις | κῶμος πελειῶν. Λοξίου γὰρ ἐν δόμοις | ἀτρεστα ναίουσ', and ibid. 154—178.

ἴσμεν ὡς πελειάδων, i.e. ἴξεσθε, ὡς ἴσμεν π. ἴξεσθε φόβῳ κίρκων. But, as often in Greek, the action and circumstances of the simile are confused with the action and circumstances of those to whom the simile has reference. Cf. Cho. 503

παῖδες γὰρ ἀνδρὶ κληδόνες σωτήριοι
θανόντι· φελλοὶ δ' ὡς ἀγούσι δίκτυον.

i.e. ἀγούσι δὲ (viz. τὸν οἶκον), ὡς φελλοὶ ἀγούσι δίκτυον. Soph. Aj. 168 (quoted by Conington)

παταγούσιν ἄτε πτηνῶν ἀγέλαι·
μέγαν αἰγυπιὸν δ' ὑποδείσαντες
σιγῇ πτήξειαν.

197—198. πελειάδων—κίρκων. πελειάς (or πέλεια) the emblem of timidity, and κίρκος its traditional foe. Cf. τρήρων "the trembler", and e.g. Il. xxii. 139

ἦύτε κίρκος δρεσφιν, ἐλαφρότατος πετεηνῶν
ρήϊδιως ὀμῆσε μετὰ τρήρωνα πέλειαν.

Prom. V. 856 (of these same persons) κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι. A special epithet of the falcon (ἱρηξ) is φασσοφόνος (Il. xv. 238), and this afterwards became a noun to denote a particular species of ἱρηξ (Arist. H. A. ix. 12, 4).

- + ἐχθρῶν ὀμαίων καὶ μαινόντων γένος. (225)
 ὀρνιθος ὀρνις πῶς ἂν ἀγενεῖοι φαγῶν; 200
 πῶς δ' ἂν γαμῶν ἄκουσαν ἄκοντος πάρα : *facti* ;
 ἀγνὸς γένοιτ' ἂν; οὐδὲ μὴ 'ν "Αἰδου θανῶν
 + φύγη μάταιον αἰτίαν πράξας τάδε. *metaphr.*

ὅπως ὀμαῖον καταμαίνοντων γένος Hermann, quod quidem vix Aeschylum sonat.
 Vide tamen v. 955. 200 Sic laudat hunc versum Plutarchus Quaest. Rom.
 286 c et Romul. c. 9. ἀγενεῖοι praebebat M, a Turnebo primo correctum. θιγῶν con-
 ciat quivis. 201 τίς δ' ἂν Burges. γάμων M, corr. Robertellus. Ceterum
 παρὸς Oberdick a scholiasta suo iterum deceptus. 202 μὴν M, corr. Turnebus.
 203 μάταιον αἰτίας M. αἰτίαν edidi. Eodem sensu ματαίους Tournier.

199. ἐχθρῶν κ.τ.λ. ὀμαίων is best
 taken as the noun and ἐχθρῶν κ.μ.γ. as its
 adjectival expansion.

μαινόντων, as used of the sons of
 Aegyptus, refers to the ἀσεβῆ γάμον of
 v. 9 (vv. 30, 40), and is explained in
 v. 201. Their conduct involves an ἄγος.

200. ὀρνιθος κ.τ.λ. The line is quoted
 in this form by Plut. Quaest. Rom. (just
 cited). Paley should scarcely say that
 μέρος τι is understood. The genitive
 notion is independent of such subaudition.
 (The same genitive Xen. An. IV. 8. 20
 δοῖσι ἐφαγον τῶν κτηνῶν.) The verb
 φαγεῖν is rare in tragedy, and Elmsley
 (Eur. Med. 1156) was for confining it to
 Satyric plays. It occurs frequently in
 the Odyssey, and belongs also to Aristo-
 phanes and Plato. In the tragic poets it
 is found in Eur. Cycl. 336 (Satyric), Soph.
 Fr. 149 (Satyric), and Soph. Frag. incert.
 777

δαφνὴν φαγῶν ὀδόντι πρίε τὸ στόμα.

(where the metre indicates a Satyric com-
 position). There is accordingly some
 ground for conjecturing θιγῶν, which has
 the sense of attacking (Eur. Bacch. 1183)
 and also of sexual intercourse (Eur. Hipp.
 1044).

201. γαμῶν, the present of action with
 a continuing result or relation. Cf. νικῶν,
 ἀδικῶν, τίκτουσα, φεύγων, &c. The pre-
 sent and aorist are combined in Eur.

Med. 606 τί δρῶσα; μὴν γαμοῦσα καὶ προ-
 δοῦσά σε;

ἄκουσαν ἄκοντος πάρα, similarly ἐκ
 and ἀπὸ. Eur. Andr. 975 ὡς φίλων μὲν
 ἂν γήμαιμ' ἀπ' ἀνδρῶν, ἐκτοθεν δ' οὐ βλάβως.
 Ibid. 1279 κατ' οὐ γαμείν δῆτ' ἐκ τε γεν-
 ναίων χρεῶν, δοῦναί τ' ἐς ἐσθλοῦς. Hdt.
 III. 88, Theogn. 189, Rhes. 169.

παρὰ, in particular cf. Plato Pol. 310 c
 γαμοῦσι τε παρὰ τούτων καὶ τὰς ἐκδο-
 μένας παρ' αὐτῶν εἰς τούτους ἐκπέμπουσι.

203. φύγη μάταιον αἰτίαν, "be prose-
 cuted on an empty charge". This cor-
 rection appears easiest and best in sense.
 The vulgate itself is perhaps not abso-
 lutely untranslatable. μάταιον might
 possibly be regarded as an adverb,
 with φύγη αἰτίας in the legal sense.
 This adverbial use is, however, unsup-
 ported. In any case φεύγειν αἰτίαν
 in such a context must mean *reus fieri*
criminis, not *effugere crimen*. In Soph.
 Phil. 1404 αἰτίαν δὲ πῶς Ἀχαιῶν φεύ-
 ξομαι; surely means "and how shall I
 look when the Achaeans arraign me for
 it?" Cf. Hdt. VII. 214 φεύγοντα τὸν
 Ἐπάλτην ταύτην τὴν αἰτίαν. For μάταιον
 feminine cf. Ag. 1151 ματαίους δῖας.
 Cho. 82 ματαίους τύχαις. Eum. 337
 αὐτουργίαι μάταιαι.

The ματαίων αἰτίας of Schütz = ματῶν
 αἰτίας ("escape being accused of μάταια"),
 with which Weil would compare e.g.
 γραφὴ παρανόμων.

κάκει δικάζει τὰπλακήμαθ', ὡς λόγος,
 Ζεὺς ἄλλος ἐν καμουσιν ὑστάτας δίκας.
 σκοπεῖτε καμείβεσθε τόνδε τὸν πρόμον
 + ὅπως ἂν ὑμῖν πρῶτος εὖ νικᾷ τόδε.

(220)

205

BA. ποδαπὸν ὅμιλον τόνδ' ἀνελληνόστολον

ματαίων Schuetz; μάταιος Abresch. 204 ταπλα. εν. μαβωι M, corr. Victorius. τὰπλακήμαθ' Canter, Hermann. Est qui τὰνθάδ' ἔργμαθ' (i.e. τὰ ἐνθάδε βεχθέντα) proponere in animo habebat. 205 ἄλλος οἶν Enger. ὑστάταις δίκαις Bothe, minus eleganter. 206 τόπον M. Ipse correxi. Stanleii τρῶπον vulgo recipiunt. Versus aliquot excidisse putavit Hermann. 208 Deest personae nota. ἀνελ-

204. κάκει. A particle e.g. γὰρ might have been expected. Its omission is to be explained either (1) by regarding the whole οὐδὲ μὴ...κάκει as = φεύγεται αἰτίαν τῶνδε ἐν "Αἴδου, καὶ ἐκεῖ δικάζει κ.τ.λ. or (much better) (2) by understanding κάκει as very emphatic: "even there", as well as in the upper world. ἐκεῖ has its well-known sense "in the other world". Cf. Eur. Med. 1073 εὐδαιμονοῖτον ἄλλ' ἐκεῖ· τὰ δ' ἐνθάδε πατήρ ἀφείλετ'. Eur. Hec. 418. Cho. 355, 358. Plato Rep. 330 E. In Ar. Ran. 1461, the speakers being in Hades, the sense is humorously reversed ἐκεῖ φράσαιμ' ἂν· ἐνθαδὶ δ' οὐ βούλομαι.

The question as to the forms ἀπλακήμα, ἀμπλάκημα scarcely admits of settlement. Porson and Elmsley (Eur. Med. 115) decide for the former in all cases, Hermann Op. III. 145 for the latter. In Eum. 934 ἀπλακήματα is required in anapaests, and the form being thus assured to Aeschylus, it is best to abide by the mss.

205. Ζεὺς ἄλλος. See on v. 134.

ὑστάτας δίκας, the double accusative as in Eum. 231 δίκας μέτειμι τόνδε φῶτα. In Eur. Bacch. 346 Elmsley rightly corrects τόνδε τὸν διδάσκαλον | δίκην μέτειμι for δίκη. For the general reference cf. Pind. Ol. II. 64 τὰ δ' ἐν τῷδε Διὸς ἀρχῇ αἰτιρὰ κατὰ γᾶς δικάζει τις.

206. τόπον of mss. is indefensible. Wellauer explains "huc vos conferte", but the Danaids have already seated themselves (vv. 182 sqq.). Stanley's

τρῶπον is said to mean "respondete huic in modum quomodo causa vestra vincat" which practically means that τόνδε can = τοιοῦτον. The approach of the king, whose speech begins in v. 208, should be marked in some manner, and Paley suggests a lacuna of such a line as ἄλλ' εἰσορῶ γὰρ τῆσδ' ἀνὰ γῆς πέλαι. Danaus, however, does not know or assume that the person about to enter is ἀναξ (see his question inf. 221). The same sense, without this objection, is obtained by reading πρόμον (another instance of confusion of μ and π). Pelasgus is to Danaus the "foremost man" only.

207. ὅπως ἂν, depends upon the combined meaning of σκοπεῖτε καμείβεσθε, "take care and (=to)..." the Plautine vide et...for vide ut...

πρᾶγμα τόδε, "your cause", cf. Eum. 477 μὴ τυχοῦσαι πρᾶγματος νικηφόρου, and inf. 329.

208. ἀνελληνόστολον. The Scholiast gives τὸν οὐχ Ἑλλήνα κατὰ στολήν, from which Paley gathers that he read ἀνέλληνα στολήν. Rather he was explaining by κατὰ the construction, and by στολήν the meaning, of στόλον with ἀνέλληνα, so that no one might take the latter as an epithet of the former in the sense "a foreign company". Bothe's compound is far from "incredible" in Aeschylus the κομποφακελορρήμων (Ar. Ran. 839). ἀπειρόδακρυς, ἐπασσυντεροτριβής, ἀτμοπενθής, ἀκρετόφυκτος are at least as bold, and the difference between ἀνελληνόστολος and νεβριδόστολος for instance is in-

ἔτλητ' ἀτρέστως, τοῦτο θαυμαστὸν πέλει. (240)
 κλάδοι γε μὲν δὴ κατὰ νόμους ἀφικτόρων 215
 κεύνται παρ' ὑμῖν πρὸς θεοῖς ἀγωνίοις·
 + μόνον τόδ' Ἑλλὰς χθὼν συνοίεται στόχῳ·

217 *συνήσεται* Burges, Conington. *συνέσεται* Bothe. *συνήσεται* Hermann.
ἀποίεται Paley. *συνοίεται* στόλῳ Menzel. Si necesse esset, posset *σύνουیدن* οὐ

phrases as *πνεῦν* ὑπὸ σάλπιγγος (Ar. Ach. 1001), ὑπὸ φανοῦ πορεύεσθαι (Xen. Lac. v. 7), *καταβάψομεν* ὑπὸ κλαυθμῶν (Ag. 1553). ὑπὸ properly denoted the guiding or encouraging agent or circumstances, and then passed into the wider sense of accompaniment. In Soph. Trach. 391

μῖμν', ὡς δὲ ἀνὴρ οὐκ ἐμῶν ὑπ' ἀγγέλων
 ἀλλ' αὐτόκλητος ἐκ δόμων πορεύεται·

the sense *κληθεῖς* is instinctively super-added to *πορεύεται*. But in the present passage *μολεῖν* ὑπὸ τινος can hardly be explained as directly = *ἀγεσθαι* ὑπὸ τινος, on the analogy of *ἀναστῆναι*, *φεύγειν*, *ἀποθνήσκειν* ὑπὸ τινος, for these involve a passive sense which is felt, while here the Danaids are not thought of as "led" or "induced" by a herald, but accompanied or introduced.

213. *ἀπρόξενοι*. Cf. inf. 887. Pind. N. VII. 96 *προξενία* πέποιθα. Eur. Med. 359 *τίνα προξενίαν ἐξευρήσεις*; As a large body of foreigners,—large enough to be formidable—, the Danaids would require a *κῆρυξ*, as foreigners at all, a *πρόξενος*. So far was it necessary for foreigners to be formally recognised, that at Athens even a *μέτοικος* was liable to a *γραφὴ ἀπροστασίου* if he had no *προστάτης*, and to a *γραφὴ ἀποστασίου* for leaving him. A non-resident *ξένος* required a *πρόξενος* (the modern "consul", almost).

νόσφιν, ἀπαξ λεγ. in Tragedy. The steps *κῆρυξ* *πρόξενος* *ἡγήτης* are in the direction of greater particularity "you venture to land without knowing whether we shall meet you with peace or war: you have no representative to see to your personal safety: you know nothing of the country and where to go".

215. κλάδοι γε ("branches") μὲν ("indeed") δὴ (it is true). The answering clause *τάλλα δέ*, which would be looked for, is differently expressed, v. 218.

217. *συνοίεται* στόχῳ, "only in this point will a Grecian land acquiesce in (be satisfied with) a guess", i.e. "will feel sure it can guess aright". The vulgate may very well bear this sufficiently satisfactory rendering. The Scholiast's *συμφωνήσει* is scarcely more in favour of Conington's *συνήσεται* than of the text (as understood by him). With *συνήσεται* indeed it is difficult to translate at all. The vulgate is otherwise rendered by Weil "Hoc unum coniectando *υποτίσκωμι* *conveniet*", and by Paley "In this matter alone will Hellas agree with you in its conjecture". The latter supposes a condensation for "will (in guessing its purpose) find this one point only to use for evidence that you are of our country". But plainly Pelasgus has not the least idea as yet of their being of his country, and could only mean (if the above translation of Paley and Weil were right), "will, in guessing its purpose, agree with you" (i.e. with your *real* purpose in it). This is apparently Weil's view. Yet it is better to make *στόχῳ* depend directly on *συνοίεται* than to understand ὑμῖν, regarding *στόχῳ* as instrumental. In this sense (*ἀγαπᾶν*) the verb is used in Plat. Crat. 419 D *εὐφροσύνη* ἀπὸ τοῦ εὖ τοῖς πράγμασι *ξυμφέρεσθαι* τοῦτο *εἶλαβε* τὸ *ὄνομα*. Plut. Timol. 15 *ξυμφέρεσθαι* τοῖς παροῦσιν.

μόνον τόδ', i.e. κατὰ τόδε μόνον. Cf. inf. 377, *ἀμφοτέρους* τὰδ *ἐπισκοπεῖ* Ζεὺς. Xen. Cyr. VIII. 5. 23 τὰ μὲν *παρελθόντα* ὑμεῖς *Κύρον* *ᾤξήσατε*.

καὶ τὰλλα πόλλ' ἐπεικάσαι δίκαιον ἦν,
 + εἰ μὴ τορόν τι φθόγγος ἦν ὁ σημανῶν. (215)
 ΧΟ. εἶρηκας ἀμφὶ κόσμον ἀψευδῆ λόγον. *εἰρηκας folia 220*
 ἐγὼ δὲ πρὸς σὲ πότερον ὡς ἔτην λέγω
 ἢ ῥήτορ' ἰρόρραβδον ἢ πόλεως ἀγόν;

στῆχ; sed vide adnot. 218 καὶ πολλὰ γ' ἄλλα μ' εἰκάσαι Elmsley. καὶ τὰλλα
 πο' μ' Hermann. καὶ ἄλλα πόλλ' ἐτ' εἰκάσαι Martin. κατ' ἄλλα Reisig. Deinde
 δίκαιος nonnulli; δίκαι' ἂν Marckscheffel. 219 παρόντι M. Non sine fiducia
 emendavi. ἀποροῦντι Burges. 221 προσ. M. προσσε sec. man. πρὸς σὲ cod.
 Guelf. πρὸς σε haud bene editt. ἔτην M, corr. Robortellus. θύτην Hartung.
 222 ἤτηρον (ἤτηρόν sec. man.) ἡρουράβδον M. In margine αἶμαι ἢ ἐρμού ῥάβδον

218. καὶ τὰλλα="et, quod ad cetera
 attinet". Cf. Ag. 918 καὶ τὰλλα μὴ
 γυναικὸς ἐν τρόποις ἐμὲ ἄβρυνε. More
 usually τὰ δ' ἄλλα. The text does not
 call for correction, or at least is not to be
 emended by such processes as those of
 Hermann and Elmsley. There is per-
 haps something to be said for Martin's
 πόλλ' ἐτ' εἰκάσαι for metrical reasons and
 also for the sense "to go on making many
 a conjecture". The Scholiast's note
 ἐμῶν δὲ στοχασμῶν τὰ καθ' ὑμᾶς λέγειν
 ought not to have been pressed into evi-
 dence for δίκαιος. He is but giving the
 sense δίκαιον (ἂν) ἦν (μοι), and could
 not well express himself otherwise.

219. The MS. reading παρόντι is
 usually passed over without remark.
 Burges, who, though a clumsy corrector,
 was a vigilant critic of sense, suggested
 ἀποροῦντι. Morshead renders "teach the
 man who stands to hear". This sounds
 well in the English, but rather represents
 e.g. τῷ ἀκούειν βουλομένῳ or ἀκουσομένῳ;
 that is to say, the Greek only expresses
 "who stands", and it is precisely the
 added words "to hear" (i.e. desirous of
 hearing) which make the sense. Of the
 possible renderings (1) "if there were no
 voice to inform one here on the spot" (2)
 "if voice were not the proper means of
 telling to one who stands face to face",
 neither gives any real value to παρόντι.
 The emendation here offered affords the
 antithesis "it were but right to give (an-

certain) guesses, if there were no voice to
 tell clearly and with certainty once for
 all". τορός and τορῶς are peculiarly
 suitable to such telling as shall settle a
 matter decisively, cf. inf. 248 βραχὺς
 τορός θ' ὁ μῦθος. Pers. 479 οἶσθα σημήναι
 τορῶς. Ag. 26 &c. TOPONTI would
 naturally be misread as a dative parti-
 ciple.

220. ἀμφὶ, a rare use of the accusa-
 tive in Attic verse, the genitive being
 usual. Cf. Soph. Frag. 937 ἀμφὶ νῦν
 γούμενος. In S. c. T. 843 μέριμνα δ'
 ἀμφὶ πτόλιν the sense is "surrounds" (of
 place). The use is however found in
 Homer, and in Pindar P. II. 27 κελαδέοντι
 ἀμφὶ Κινύραν φάμαι.

221. ἔτην, the Scholiast says νῦν δημό-
 την: "a commoner"; and Hesychius ex-
 plains ἔται by πολῖται, δημόται, as well as
 by ἑταῖροι, φίλοι. Cf. Frag. 314 οὔτε δῆμος
 οὐτ' ἔτης ἀνὴρ. Eur. Frag. Incert. 158
 ἀρχῶ...κούκ ἔτη πρέπων.

σὲ should clearly be emphatic: "but
 in my turn let me know who you are".

222. The MS. reading ἢ τηρ. ον ἡφρον
 ῥάβδον is to be corrected in the light of
 the consideration urged by Hermann
 "tria tantum quaerere poterat chorus, pri-
 vatusne venisset ille an praeco an rex".
 Weil indeed adds "sed tamen etiam sa-
 cerdotem eum habere poterat", and hence
 the reading adopted by some ἢ τηρόν
 ἱεροῦ ῥάβδον, i.e. "or are you the stick
 that looks after the sanctuary", ῥάβδον

BA. πρὸς ταῦτ' ἀμείβου καὶ λέγ' εὐθαρσῶς ἐμοί.
 τοῦ γηγενοῦς γάρ εἰμ' ἐγὼ Παλαίχθονος (250)
 ἱνὶς Πελασγός, τῆσδε γῆς ἀρχηγέτης. 225

scripsit sec. man. Praeclare coniecit Schuetz ἡ ῥήτορ' ἱερὸραβδον (lege ἱερὸραβδον);
 vulgo tamen recipiunt ἡ τηρὸν Ἑρμοῦ ῥάβδον, quasi homo sit baculum. ἡ γῆρυν
 ἱερὸραβδον M. Schmidt. ἡ ῥαβδότηρον ἱερὸν Emperius. 223 λέγει' εὐθαρσεῖς M.
 Librarius pluralem requirebat. λέγ' εὐθαρσῆς Turnebus. Robortellum secutus sum.
 225 Πελασγοῦ M, corr. Canter. 228, 229 αἰδῶς διὰ λόγος ἐρχεται Στρυμῶν M.

being used for ῥαβδοῦχον by a metonymy which seems impossible outside comedy. The analogy of our "Black Rod" "Gold Stick" will not hold for Greek tragedy; nor will that metonymy whereby a body of shieldmen or spearmen is called *δοῦν* or *λόγχη* apply. In those cases the word is collective and the individual personalities are sunk. The second hand of M writes οἶμαι ἡ Ἑρμοῦ and the Paris ms. has Ἑρμοῦ. But though the herald carried a wand and was under the protection of Hermes, there is no analogy for a form Ἑρμόραβδον which might suggest itself. Ἑρμοῦ was probably not derived from the *ἥρου* of our text but from an old interlinear note on *ἱερό*—, explaining *to whom* the wand was sacred. Schütz long ago proposed the excellent correction ἡ ῥήτορ' ἱερὸραβδον, which assumes only the ordinary error *η* for *ι* and the frequent error of reverse writing *τηρ* for *ρητ*.

ῥήτορ'. The primary meaning of ῥήτωρ is spokesman, then especially one who speaks in behalf of the public. So *orator* Plaut. Stich. III. 2. 35 *oratores populi summi viri* | *Ambracia veniunt huc legati publice*. Cic. Legg. II. 9. 21 *foederum pacis belli indutiarum oratores fetiales indicesve sunt*. Cf. Ov. Met. XIII. 196. Verg. Aen. VII. 153, &c. Unqualified, ῥήτωρ would already in the time of Aeschylus mean "an orator": the epithet defines it to the sense *κήρυκα, πρεσβευτήν*. The ῥάβδος is the *σκήπτρον* of Il. XVIII. 505, and corresponds to the *caduceus*.

223. ἐμοί. "I am the right person, be assured".

224. γηγενοῦς...Παλαίχθονος. The king of Argos is thus in the second descent from Earth, and the people are called after him. Yet the Danaids are in the 5th descent from Epaphus (P. V. 853) and the 7th from Inachus, who once ruled in this same Argos. Aeschylus had not formulated any definite notions upon the connection between Argos under Inachus and Argos under Pelasgus. It is no embarrassment to authors to have *γγεγενεῖς* appearing in any place and any time, even when a country is populated. Argos, the persecutor of Io, was a *γγεγενής* (inf. v. 277). Moreover Aeschylus varies his mythical history and legend to suit his purpose, just as he makes the wanderings of Io in this play entirely different from her wanderings in the Prometheus. It would be the merest fancy to suppose that Pelasgus, king of a wider realm, had come down from the north upon Argos in the interval since Inachus. With the vaguest notions about the earliest origin of the Greek peoples and the meaning of the term "Pelasgian", dramatists freely take the liberty of signifying the antiquity of a character by the titles *αὐτόχθων*, *γγεγενής* or such names as *παλαίχθων*. Plato Pol. 297 B *ἀκηκόαμεν τοὺς ἔμπροσθεν φύεσθαι γηγενεῖς καὶ μὴ ἐξ ἀλλήλων γεννᾶσθαι*.

225. Πελασγός. vv. 226, 227 sufficiently prove this to be the true reading. That the king's name was Pelasgus is proved by its express mention in v. 978. So Apollodorus III. 8, II. 1. 7. We might grant the feminine Πελασγοῦ on the authority of γῆ Φαρσαλός Eur. I. A. 812,

ἐμοῦ δ' ἄνακτος εὐλόγως ἐπώνυμον
 + γένος Πελασγῶν τήνδ' καρπούται χθόνα.
 καὶ πᾶσαν αἶαν, ἧς δι' Ἄλιος ἔρχεται

δ' Ἄλιος codd. Guelf. Par. De toto loco infra disceptavi. δ' ἄνακτος Wordsworth. δ' ἄνακτος Wecklein. δ' ἄνακτος H. L. Ahrens. Alii fluminis alicuius nomen latere putaverunt; unde Ἄλιος Turnebus, Ἄλλος Klausen, Αἶνος Butler, Ἄψος Stanley, Στρυμῶν τε in proximo versu legentes. Sed τὸ unice verum est. τὸ in τοῦ mutatum

but no arguments can outweigh the testimony of the following verses, which would be doubly strange if Πελασγοῦ were sound. If the land had been called "Πελασγίδι", it would be at least useless to add that the people were Pelasgians, and it would be wonderful if he should say that the Pelasgians were called so after him, and yet not give his own name.

The Pelasgi were to Aeschylus the oldest people who were known or believed to have inhabited pre-historic Greece within certain traditional geographical limits, which limits were gathered from local traditions and from early references in literature e.g. the Homeric passages Il. II. 681, XVI. 233. He certainly however regarded them as old Hellenes (v. inf. 882), unless we are to suppose him forgetful for the moment. The boundaries set forth in the following passage pretty completely embrace those parts included in the Pelasgic traditions, of which Thessaly, Chaonia, Thesprotia, Attica, Argos and Arcadia were particularly full. Argos is regarded as the centre and capital of the Pelasgian realm, partly from its antiquity and partly, no doubt, from a false impression, which was very general, as to the place meant by Homer's Πελασγικὸν Ἄργος. (Cf. Eur. Phoen. 105 where Πελασγικός = "Argive" and ibid. v. 857 where Πελασγοί = Ἀργεῖοι.)

226. εὐλόγως, refers, not so much to a duty or propriety of naming a people after its king, as to the agreement of the name with an intelligible source (cf. sup. v. 45 and Fr. 5): i.e. "with a good reason", μετὰ λόγου (as opposed to ἀνευ λόγου, ἀλόγως, "without a reason"), not

= εἰκότως. The Greek mind seeks for the reasons of names, and when a sort of etymology cannot be given (such as that of Παλλίων in Frag. 5), it becomes necessary to invent a hero ἐπώνυμος (cf. v. 235). Thuc. VI. 2 καὶ ἡ χώρα ἀπὸ Ἰδάλου, βασιλεύει τινὲς Σκελίων, τοῦτομα τοῦτο ἔχοντες, οὕτως Ἰταλία ἐπωνομάσθη. Similarly the Ionians are named from Ion, Eur. Ion 74.

228. It is customary to treat Wordsworth's ἄνακτος...Στρυμῶν as a certain correction, and to quote Pers. 497 βέθρον ἄνακτος Στρυμῶνος. ἄνακτος however has little or nothing to do with this context, and being used somewhat liberally of rivers (cf. Prom. V. 433, Frag. 304 &c.), it has no special fitness as a standing epithet to Strymon in particular. Yet the reasons for objecting to this reading and substituting that of the text are mainly geographical. In vv. 230—232 Pelasgus is plainly drawing the northern boundary of the Pelasgians (τῶνδ' ἐπὶ τὰδε κρατῶ). The "land of the Perrhaebi" is the most outlying part, and this land, as Aeschylus must have known, was very far from approaching the Strymon, being bounded by another river of importance. In the time of Aeschylus Perrhaebia extended from the South and West of Mt Olympus to Mt Pindus, between Macedonia on the North and the river Peneus on the South. Earlier Perrhaebia was a name for all the region between the Haliacmon and the Peneus, and had extended from Pieria to Dodona. Il. II. 749

τῷ δ' Ἐκίπρῃς ἔποντο μενεπτόλεμοι τε Περαιβοί,
 οἱ περὶ Δωδώνῃ δυσχείμερον οἰκί' ἰθέρτα.

Ἄκμων, τὸ πρὸς δύνοντος ἡλίου κρατῶ. (234)
 ὀρίζομαι δὲ τὴν τε Περραιβῶν χθόνα 230
 Πίνδου τε τὰπέκεινα, Χαόνων πέλας,

habet M: in margine autem in τὸ rursus correxit sec. man. 230 τῆνδε M, corr.
 Stanley. περραιβῶν M. 231 παίωνων M et editt. omnes. Sed vide adnot.

Pindus is called *Perrhaebus Pindus* by Propertius (III. 5. 33). The geography of Aeschylus was no doubt faulty in respect to countries beyond Hellas and its commerce, but it would be an injustice to him and to his times to suppose him so ignorant of the geography even of northern Thessaly as to make Perrhaebia extend to the Strymon, and to place the Dodonaeon mountains westward of that river. Aeschylus plainly knows his distances better in Pers. 482—494. Moreover the poet is teaching the Athenians a historical and geographical lesson, and he would be careful to keep to the proper Pelasgic limits. If therefore for ἀλῖος there be read ἀλιος and not ἀρῖος, and if the "corrected" Στρυμών be replaced by the word it supplanted, viz. Ἄκμων, all the conditions are satisfied. The unfamiliar resolved name "Ἄλιος..." Ἄκμων might almost have been expected to suffer as it has done. The Haliacmon was a considerable river, and is named in the form Ἀλιάκμων by Hesiod (Theog. 341) and Hdt. (VII. 127). Yet this method of writing κατὰ σύνθεσιν must have been preceded by the form κατὰ παράθεσιν, and admitted of poetical resolution. Cf. Ἄρειος πάρος, Σκαπτή Ὀλη &c. The formation Ἀλιάκμων anticipates in classical times the step taken by e.g. μεγάλη πόλις (into Μεγαλόπολις) in post-classical times.

229. τὸ πρὸς δύνοντος ἡλίου. An adverbial phrase like τὸ ἀπὸ τοῦδε, τὸ ἐκ' ἐκείνου εἶναι (Thuc. VIII. 48) &c. Cf. inf. 341 τὸ κοινόν. That this is the construction is shewn by Herod. IX. 14 ἐς ταύτην δὴ ἐκαστάτω τῆς Εὐρώπης τὸ πρὸς ἡλίου δύνοντος ἢ στρατιῇ ἀπείκετο.

230. ὀρίζομαι, lit.: "I mark out within boundaries for myself", i.e. I draw my

border round them and define my empire by that border. ὀρίζω would mean "I lie on the borders of", cf. Thuc. II. 96. For the middle use cf. inf. 368 ὄνταστρον μήκος ὀρίζομαι γάμον φυγῆ, "I set as bounds to my flight all the space beneath the stars". Eur. Fr. 697 γαῖα... ἦν Πέλοψ ὀρίζεται (marks off for his own). Cf. *mei finis* = ὅσον γῆν ὀρίζομαι. Plato Menex. 239 ε Δαρείος μέχρι Σκευθῶν τῆν ἀρχὴν ὤρυσσεν is condensed for μέχρι Σ. τ. δ. εἶχε καὶ ἐνταῦθα ὤρυσσεν αὐτὴν.

231. Χαόνων. The Paeonians are far away in the North, beyond Macedonia and extending as far as Rhodope. They cannot, after the mention of the Perrhaebi, be spoken of as "on the other side of Pindus". Pindus is the name of only a short part of the range which is the western border of Thessaly and the Perrhaebi. Πίνδου τὰπέκεινα means "westward" of Pindus, a position which brings us rather farther from than nearer to the Paeonians. A mythical king of *England* might as well describe his territory thus "I include within my borders the land of the Northumbrians and the other side of the Pennines, near to the Highlanders, and the mountains of Skiddaw". It is to the Chaonians that we are brought. The Chaonians, like the Epirots generally, were anciently Pelasgians, and Dodona of Pelasgian Zeus was frequently spoken of as being in Chaonia itself: Verg. Ec. IX. 13 Chaonias columbas (of Dodona), Georg. II. 67 Chaoniique patris glandes (i.e. Dodonaei). Properly speaking, however, Chaonia extends from the Acrocerania peninsula to the river Thyamis, 15 miles from Dodona, while Dodona is in Molottis (or Thesprotia, according to Aeschylus Prom. V.

+ ὄρη τε Δωδωναία· συντέμνει δ' ὄρος
 ὑγρᾶς θαλάσσης· τῶνδε τὰπὶ τάδε κρατῶ.
 αὐτῆς δὲ χώρας Ἀπίας πέδον τόδε

(280)

"Fortasse λίπας" Wecklein. Possis πόλας. 233 τ' ἀπειτα δὲ M, corr. Canter.

829-850).

232. ὄρη τε Δωδωναία, cf. Prom. Vinct. 830 τῇν αἰτῶντων ἀμφὶ Δωδώνην. The mountain at whose foot the temple stood was Tomarus (Tmarus). The elevated situation is δυσχεύμερον (Il. II. 749, XVI. 233). Dodona was notably Pelassic: cf. Il. XVI. 233 Ζεὺ ἀνα Δωδωναιε Πελασγικέ.

συντέμνει κ.τ.λ. The sea is the sea to the westward of Dodona, known to Aeschylus as the Ἰόνιος κόλπος or κόλπος Πέας (P. V. 837, 840). It is possible to understand "and *elsewhere* the sea forms my border", but the scholiast's view is better: ὁ δὲ ὄρος ὁ ἡμέτερος τὰπὶ Δωδώνην ἔχει ἑως τῇ θαλάσσει. Having drawn his northern boundary from sea to sea, the king adds "all on the hitherward side of that line is mine". For the form of expression cf. Verg. Aen. I. 287 Imperium Oceano terminet.

συντέμνει="cuts short" Eum. 227 τί-μας εὐ μὴ σύντεμνε.

233. ὑγρᾶς, not otiose, the force of the epithet belonging to ὄρος. "The border limiting me is not a foreign territory, but nothing less than the absence of land". Grammatically δ. ὁ. θ.= "a boundary (consisting) of the watery deep", and the whole might have been expressed by συντέμνει δὲ τὴν ἐμὴν ἀρχὴν ὄρος ὑγρὸς (ὁ τῆς θαλάσσης). The expression was proverbial. Paley quotes Eur. Ion 295 ὄροις ὑγροῖσιν, ὡς λέγουσ', ὠρισμένη.

So much was this contrast of dry solid land and fluid sea fancied, that sometimes ἡ ὑγρὰ alone = ἡ θάλασσα (Od. I. 97), and is opposed to ἡ ξηρὰ (Xen. Oec. XIX. 7). Cf. also e.g. Pind. Ol. VII. 69 βλάστε μὲν ἐξ ἀλὸς ὑγρᾶς νᾶσος, where the epithet expresses "where before

there was *but the water* of the deep, there grew up *land*".

234. αὐτῆς δὲ χώρας Ἀπίας πέδον τόδε κ. The order is against taking Ἀπίας as predicative with κέκληται, for which we should require e.g. αὐτῆς δὲ τῆςδε χώρας πέδον Ἀπίας κέκληται. Rather πέδον δὲ τ. αὐτῆς (τῆς) Ἀπίας χώρας πάλαι (ὄντω) κέκληται: "has long borne that name".

Ἀπίας. The true derivation may possibly be that suggested by Curtius: viz. from a stem ἀρ "water" (cf. Μεσσηνιοὶ Ἀπι-δαρῆς) from older ἀρ. He compares the Slavonic name *Morca* from *more* = L. *mare*. The Homeric ἀπὶ γαίῃ is sometimes referred to the same source, but is more probably quite as distinct in derivation as it is in application (v. Soph. O. C. 1685). It is quite natural that a people coming over (ἐκ πέρας), across the Corinthian gulf, would call the Peloponnese a "water-land", or even an island (Πέλοπος νῆσος). The Greek word for water (ὕδωρ) being quite different from the derivatives of ἀρ, it follows that the name Ἀπία would grow mysterious enough to require the invention of a hero eponymus. In Pausanias II. 5. 5 it is stated that before the time of Pelops the Peloponnese was called Apia from Apis, king of Sicyon, the son of Telchis. In Apollodorus I. 7. 6, II. 1 § 1 Apis is king of Argos and is slain by Telchis. This Apis, son of Phoroneus, was a great lawgiver. Here Apis is son of Apollo. It should be noted that Τελχίνιος is an epithet of Apollo (Diod. v. 55), and that the Τελχίνες were cultivators of the soil and workers in arts and enchantments. Thus there is found in all these versions a connection between Apis, Apollo, the Telchines, and the

πάλαι κέκληται φωτὸς ἱατροῦ χάριν.
 Ἄπις γὰρ ἐλθὼν ἐκ πέρας Ναυπακτίας
 ἱατρόμαντις παῖς Ἀπόλλωνος χθόνα

235

καὶ τὰδε Stanley: cetera nullius pretii sunt. 236 Verbo admodum raro πέρας
 offensi varia obtulerunt editt. χώρας γὰρ ἐλθὼν Ἄπις Turnebus. ἐκ πέρας Dobree.
 ἐκ πάρας Jacobs. Hartungii Ἄπις περάλας ἐλθὼν ἐκ propterea tantum refero, ut
 inventuti nostrati appareat Graecorum versuum componendorum facultatem non

arts; from which it might appear, by a process of euhemerism, that an ancient ruler actually did, by drastic legal and economic measures, civilise the Peloponnese. The name Apis, however, is quite as likely to have been invented from Apia as the contrary.

In point of extent Apia is synonymous with the Peloponnese (Soph. O. C. 1303, Theoc. xxv. 183), and Ag. 256 is not warrant enough for limiting it in any case to the meaning of Argolis. There was a metrical difficulty in Πελοπόννησος, which Pelasgus is here contrasting with the northern parts of the mainland. The words ἐκ πέρας Ναυπακτίας are applicable of crossing to the Peloponnese, not to Argolis.

235. φωτὸς ἱατροῦ, cf. Il. iv. 193 Μαχάονα δεῦρο κάλεσσον φῶτ' Ἀσκληπιου υἱόν, and ibid. xxi. 546; where φῶτα almost=ἥρσα.

236. ἐκ πέρας. πέρας as a declinable noun is extremely rare, ἡ περάλα being used instead. The accusative πέραν is common as an adverb and not rare as a preposition, and πέραθεν occurs Eur. Heracl. 82, Hdt. vi. 33, Xen. Hell. iii. 2. 2. The accusative appears as a noun in Ag. 190 Χαλκίδος πέραν ἔχων, and probably (though disguised) in Persae 721 πῶς δὲ καὶ στρατὸς τσοῦδε περὶς ἤνυσεν περᾶν; MSS. give περᾶν i.e. ἤνυσεν ὥστε περᾶν, but a more usual construction with ἀνύτω is an accusative of the place of arrival: cf. Soph. Ant. 805

τὸν παγκοίτην δὲ ὀρῶ θάλαμον
 τήνδ' Ἀντιγόνην ἀνύτουσαν.

Aj. 607 ἀνύσειν τὸν ἀπότροπον Ἄϊδαν.

Eur. Tro. 595. Suppl. 1142 &c. Probably therefore ἤνυσεν πέραν, "reached the other side", should be read. Eustathius (Il. p. 306, 23) notes πέρας γὰρ ἡ γῆ κατὰ γλῶσσαν, ὅθεν ἡ περάλα παράγεται.

Ναυπακτίας. The Scholiast remarks on the anachronism: τῶν Ἑρακλειδῶν ναυσι διαβάτων εἰς Ἄργος οὕτως ἐκλήθη Ναύπακτος. Pausanias x. 38. 5 says it was reported that the Dorians made their ships there and so gave it the name. See Grote, Hist. Greece, Vol. II. c. 18.

237. ἱατρόμαντις, the "medicine-man" of savages. Medicine and divination go hand in hand (v. Plato Charm. 155 E). Pind. P. III. 50 (of Asclepius) λύσαις ἄλλον ἀλλοίων ἀχέων | ἔξαγεν τοὺς μὲν μαλακαῖς ἐπαοιδαῖς ἀμφένων, | τοὺς δὲ προσανέειπνοντας, ἡ γυῖος περάπτων πάντοθεν | φάρμακα, τοὺς δὲ τομαῖς ἔστασεν ὀρθοῦς. Soph. Aj. 581 οὐ πρὸς ἱατροῦ σοφοῦ | θρηνεῖν ἐπὶ ψαῖς πρὸς τομῶντι πῆματι. Of Apollo it is said (Ar. Plut. 11) ἱατρός ὢν καὶ μάντις, ὡς φασιν, σοφός, and (Eum. 62) ἱατρόμαντις δ' ἐστὶ καὶ τερασκόπος, | καὶ τοῖσιν ἄλλοις δωμάτων καθάρσιος. The cures effected are accordingly τομαῖα (of medicines and spells) and λυτήρια (of spells and purifications). The latter were employed to remove an ἄγος, cf. Plato Rep. II. 364 B (in particular). Cho. 968 &c.

παῖς Ἀπόλλωνος. Paley understands this as a general title for physician, and compares Pind. P. III. 67 ἱατῆρά τοι κέν μιν πίθον | καὶ νῦν ἐσλοῖσι παρασχεῖν ἀνδράσιν θερμᾶν νύσων | ἢ τινα λατοῖδα κελημένον ἢ πατέρος. That place, however, is doubtful, as is also Soph. Phil.

- + τήνδ' ἐκκαθαίρει κνωδάλων βροτοφθόρων,
 τὰ δὲ παλαιῶν αἱμάτων μιάσμασιν (265)
 + } χρανθεῖσ' ἀνῆκε γαῖα μητρυνῆς δίκην, 240
 δρακονθόμιλον δυσμενῇ ξυνοικίαν.

omnino carere utilitate. 238 βροτοφθόρων M. θ superscripsit sec. man.
 239 δὲ M, corr. Turnebus. 240 χρανθεῖσ M. μηρεῖται δὲ M. Sensui et
 litteris me satisfacisse spero. Multitudo provenit coniecturarum quarum optima sunt
 μήνιος τέκη (Weil), μηρῆτις δάκη (Wecklein), μηνιταῖ δακη (Hermann). Liberius
 πημονῆς δακη Oherdick; cuius quidem generis nullus est finis; e.g. possis δειμάτων δακη
 (quod apud ipsum Aeschylum alibi reperitur), δημόταις δακη &c. κλητήρια Heim-

1333 τῶν παρ' ἡμῶν... Ἀσκληπιδῶν, for
 both admit of the literal sense. We might
 quote e.g. Ὀμηρίδαι, λατρῶν παῖδες (=λα-
 τροί Luc. Hist. Consc. 7), and the Bibli-
 cal use of "son". But here we have a
 categorical statement: no descent is too
 high for the hero eponymus: others may
 call him the son of Telchin or Phoro-
 neus, but to Pelasgus he is no less than
 the son of Apollo.

238. κνωδάλων β. The Peloponnese
 with its marshes and mountains was in
 old times infested by noxious beasts.
 Of the 12 labours of Hercules several are
 concerned with Peloponnesian monsters—
 the Nemean lion, the Lernean hydra,
 the Erymanthian boar and the Stympha-
 lian birds. These legends undoubtedly
 recall a time of wild beast panics. Cf.
 Theoc. xxv. 183 (Phyllus is addressing
 Heracles and asking how the lion came
 to Nemea)

οὐ μὲν γὰρ κε τοσόνδε κατ' Ἀπίδα κνώ-
 δαλων εὖροις
 ἱμείρων ἰδεῖν· ἐπεὶ οὐ μάλα τηλίκαι
 βόσκει,
 ἀλλ' ἄρκτους τε σῦας τε λύκων τ'
 ὀλοφύων ἔρως.

If we add serpents, the list will be prob-
 ably complete.

239. μιάσμασι. The Scholiast ex-
 plains ὡς τῶν πολιτῶν αὐτοκτονησάντων,
 which is probably correct. Cf. Eum. 281
 μητροκτόνων μίasma δ' ἐκπλυτον πέλει.
 Cho. 1028. The Peloponnesus suffered
 from a general ἔγος like that of the house

of Atreus.

We may suggest that Plato was per-
 haps thinking of this passage in writing
 (Phaed. 244 E) the anacoluthic ἀλλὰ μὴν
 νόσων γε καὶ πόνων τῶν μεγίστων, ἃ δὲ
 παλαιῶν ἐκ μηνιμάτων ποθὲν ἐν τισι
 τῶν γενῶν, μαρία ἐγγενομένη καὶ προφη-
 τεύσασα οἱ εἶδει, ἀπαλλαγὴν ἤβρετο, κατα-
 φυγοῦσα πρὸς θεῶν εὐχάς τε καὶ λατρείας,
 ὅθεν δὴ καθαρμῶν τε καὶ τελετῶν τυ-
 χούσα κ.τ.λ. Ast, however, thinks the
 reminiscence was rather of Eur. Phoen.
 934 Κάδμου παλαιῶν Ἀρεὸς ἐκ μηνιμάτων.

240. μητρυνῆς δίκην. This correc-
 tion is not violent and restores a very apt
 sense, involving a simile favoured by
 Aeschylus and supported by expressions
 about to be quoted. No one is likely to
 accept Hermann's μηνιταῖ δακη (=sola-
 mina irae), much less Dindorf's μηνιαῖ
 δακη "beluas singulis mensibus emissas
 scelerum ulciscendorum causa"—for what
 the months have to do with the matter
 passes all comprehension.

For the sense given in the text cf.
 Quint. XII. 1. 2 rerum ipsa natura non
 parens sed noverca fuerit si etc. The
 earth is constantly represented as a mo-
 ther or nurse: Plato Rep. 414 E καὶ ἡ γῆ
 αὐτοῖς μήτηρ οὖσα ἀνῆκε. S. c. T. 16 γῆ
 τε μητρὶ, φιλότῳ τροφῇ. Pr. V. 90 παμ-
 μήτηρ τε γῆ &c. But she may become a
 stepmother: Plato Menex. 237 B τρεφό-
 μενοι οὐχ ὑπὸ μητρυνῆς ἀλλ' ὑπὸ μητρὸς
 τῆς χώρας (with which cf. Hes. Op. 823
 ἄλλοτε μητρικὴ πέλει ἡμέρη, ἄλλοτε μή-
 τηρ). A metaphor of a stepmother oc-

+ τούτων ἄκη τομαῖα καὶ λυτήρια
 πράξας ἀμέμπτως Ἄπις Ἀργεῖα χθονί
 μνήμην ποτ' ἀντίμισθον ἤυρετ' ἐν λιταῖς. (370)
 ἔχων δ' ἂν ἤδη τὰπ' ἐμοῦ τις ἐν μέρει
 γένος τ' ἂν ἐξεύχοιτο καὶ λέγοι τορῶς. 245

soeth. Quidni potius μνητήρια? 241 δράκωνθ' ὀμλῶν M. δράκωνθ' ὀμλων
 sec. man. corr. Bothe. δακῶν ὀμλων Weil. 242 καὶ καυτήρια Naber.
 243 μεμπτῶς ἄπεισ M, corr. Robortellus. 244 ποταπτινισθον M, corr. Tur-
 nebus. τότ' Kirchhoff. πόνουσι μισθὸν Heimsoeth. εἴβρετ M. 245, 246 ἔχων
 δ' ἂν ἤδη τὰπ' ἐμοῦ τεκμήρια γένουτ' ἂν ἐξεύχοιο καὶ λέγοι προσω. M. In marg. γρ.

curs Prom. V. 727 γνάθος ἐχθρόξενος ναύ-
 ταισι μητρὶα νεῶν and the notion is too
 common to require further illustration.
 The words in the next line δυσμνή ξυν-
 οικίαν are eminently appropriate to the
 hostility of stepbrothers living in the same
 house. Earth has a second brood of chil-
 dren in the shape of evil beasts, who live
 in hostile relations with their stepbrothers
 the human beings.

242. τομαῖα, cf. Cho. 539 ἄκος τομαῖον
 ἐπιπλάσσει πημάτων. The notion is not so
 much of applying the knife to a sore, as
 of shredding herbs in due proportions,
 (cf. τομὴ φαρμάκων): Ag. 17 ὕπνου τὸδ'
 ἀντιμολπον ἐν τέμνων ἄκος, Pind. P. IV.
 394 ἀντίτομα ὀδυνᾶν, Eur. Alc. 972 φάρ-
 μακα ἀντιτέμνων βροτοῖς. The other sense
 should not, however, be excluded: cf.
 τομῶντι πῆματι Soph. Aj. 582, and Ag.
 849 ἦτοι κέαρτες ἢ τεμόντες...πῆμα. It
 might be urged that no surgery or medi-
 cine is possible in the case, and that it is
 only as μάστις that Apis is required, to rid
 the land of its ἄγος. ἄκη τομαῖα would
 then have reference to the herbs shred in
 sorcery. On the other hand, the snakes
 and other beasts gave deadly bites, in
 whose cure the λατρός would be required
 and to which ἄκη τομαῖα would apply.

λυτήρια, i.e. by καθαρμοί (see on v.
 237).

244. ἀντίμισθον. For the μισθός of
 physicians cf. Pind. P. III. 25 (of As-
 clepius), and Aristot. Pol. III. 16. 17.
 The form and meaning of ἀντίμισθος are

paralleled by ἀντήρορος σποδοῦ (Ag. 442),
 ἀλγῇ ἀντίκεντρα (Eum. 466), ἀντίφερων
 Ἰλίου φθοράν (Ag. 406).

Mention in prayers was an honour
 highly esteemed by divinities: cf. Eur.
 Bacch. 46 (Dionysus loq.) ὠθεῖ μ', ἐν
 εὐχαῖς τ' οὐδαμοῦ μνείαν ἔχει. As a ἦρος
 Apis would be invoked at the second
 libation (see on v. 26). The prayer is of
 course *to*, not *for*.

245, 246. The correction of these
 lines must start with ἔχων δ' ἂν. It is
 contrary to all the principles of criticism
 that this should be an error for ἔχουσα δ'.
 ἔχων is the only rational correction. But
 the speech has not been addressed to Da-
 naus, and yet the masculine ἔχων cannot,
 like a plural ἔχοντες, be used of females.
 The subject of ἔχων must therefore be ex-
 pressed in the sentence, presumably by
 τις. The reading λέγοι of M points to
 the third person as being true, while ἐξ-
 εύχοιο can be readily emended by the
 insertion of τ after ι. Either λέγοι or
 ἐξεύχοιο is wrong, and the omission of c
 from the former is less likely than that of τ
 from the latter. Next, what τεκμήρια has
 the king given? He has made a statement,
 but he neither offers nor needs to offer
 "proofs". The meaning "you have now
 your proofs that I am the person to be ad-
 dressed" might be got from the words,
 but cannot from the sense, for by no lax-
 ity could his bare word be styled positive
 proof. Nor is it possible to read ἔχων δ'
 ἂν ἤδη τὰπ' ἐμοῦ, τεκμήρια γένουσι τις ἐξ-

- † μακράν γε μὲν δὴ ῥῆσιν οὐ στέργει πόλις.
 ΧΟ. βραχὺς τορός θ' ὁ μῦθος· Ἀργεῖαι γένος
 ἐξευχόμεσθα, σπέρμα τ' εὐτέκνου βοός· (375)
 † καὶ ταῦτ' ἀληθῆ πάντα προσφύσω λόγῳ· 250
 ΒΑ. ἄπιστα μυθεῖσθ', ὦ ξένοι, κλύειν ἐμοί,
 ὅπως τόδ' ὑμῖν ἐστὶν Ἀργείου γένος.

ἐχουσαν sec. man. Itaque ἐχουσα δ' Heimsoeth. ἐχοντες Hermann, quali sequen-
 tium structura, non liquet. γένος τ' et λέγους πρόσω Robortellus, quam lectionem
 recipiunt paene omnes. γένος σὺν Stanley. λέγους σέθεν Oberdick: potuit τὸ σὺν.
 Altiora vitia removi. 247 γε μὲν in γέ μιν mutatum M. γε μὴν Schuetz. γε
 μέντοι Hermann. δηρίων M, corr. Sophianus. 248 Deest personae nota.
 249 σπέρματ' M et editt. 250 ἀληθεῖ Burges. παντὶ Schuetz. κάρτα Meineke.
 τὰμὲ Schmidt. Sed quorsum haec? λόγων M. λόγῳ sec. man. 251 ἄπειστα
 M. ἄπιστα iam edit. Ald. 252 τοῦθ' Meineke.

εὐχοίτο καὶ λέγοι, since the substitution
 of τῆς for τ' δὲ is not good criticism, nor
 is the phrase τεκμήρια γένους ἐξεύχεσθαι
 warranted by γένος ἐξεύχεσθαι. If then
 ἔχων δ' δὲ and γένος τ' δὲ εὐχοίτο be
 true readings, it is in the inapposite τεκ-
 μέρια that τῆς is buried. The sense and
 the ordinary paths of corruption lead
 back to τῆς ἐν μέρει i.e. τῆς ἐν μέρει for
 τεκμήρια. For τῆς in the imperative
 use cf. Ag. 944 ἵνα τῆς ἀρβύλας λύοι—
 (both of royal commands). The double
 δὲ as in Ag. 340, Pers. 429, sup. 201 &c.
 τὰμ' ἐμοῦ "my side of the matter", with-
 out a noun: cf. Soph. O. C. 1628, and
 Arist. Plut. 100 ἀφ' ἐμῶν με νῦν. ἴστων γὰρ
 ἤδη τὰμ' ἐμοῦ. For ἐν μέρει in similar
 connections cf. Eum. 198, 586, 436.

246. τορός. MSS. give πρόσω, which
 is generally altered to πρόσ. τορός is
 much stronger: it is answered by τορός
 of v. 248; and it leaves to γε μὲν δὴ the
 usual sense, while πρόσ forces upon
 those particles the unwarranted meaning
tamen (γε μέντοι). "Speak to the point.
 A long speech, I may tell you, is disliked
 by us".

247. οὐ στέργει=μισεῖ, cf. οὐκ ἐῶ
 &c. On Argive brevity see v. 175.

249. σπέρμα τ', the singular is regu-
 lar in this sense. τ' is epexegetical as in
 v. 55 (q. v.). Instances of the plural
 T. S.

σπέρματα (which is generally read here)
 will be found to involve a difference.
 The lexicons quote Eum. 909 καὶ τῶν
 βροτείων σπερμάτων σωτηρίαν where τοῦ
 σπέρματος would obviously=*seminis* and
 where the idea of plurality (through all
 time in all generations) is distinctly in-
 tended. Soph. O. C. 600 γῆς ἐμῆς ἀπη-
 λάθην πρὸς τῶν ἐμῶν σπερμάτων, where
 the notion of more than one, the in-
 dividuals, is prominent. Plato Legg.
 853 c ἀνθρώπων σπέρμασι νομοθετοῦμεν,
 where different generations are meant.
 Here the notion of plurality is entirely
 excluded, the Danaids speaking as a
 body.

εὐτέκνου, either (1) "prolific", rela-
 tively to the number of the Danaids
 themselves, (2) "happy in her offspring",
 relatively to her divine son Epaphus.
 εὐτεκνεῖν has the latter sense Eur. Frag.
 523, and εὐτεκνος in Eur. Phoen. 1618;
 and on the whole that sense is preferable
 here.

250. προσφύσω, cf. Ar. Nuh. 372
 τοῦτό γέ τοι δὴ τῷ νῦν λόγῳ εὖ προσ-
 ἐφύσας. The sense is derived from that
 of making one thing "grow on to"
 another: i.e. so that the tale is all of a
 piece, welded together.

252. ὅπως=quomodo, not ὡς or ὅτι.
 The preceding line is equivalent to οὐ

Λιβυστικαῖς γὰρ μᾶλλον ἐμφερέστεραι
 γυναιξὶν ἔστε κούδαμῶς ἐγγχωρίαῖς. (280)
 + καὶ Νεῖλος ἂν θρέψειε τοιοῦτον φυτὸν. 255
 + Κύπριος χαρακτήρ τ' ἐν γυναικείοις τύποις
 εἰκὼς πέπληκται τεκτόνων πρὸς ἀρσένων.

254 γυναιξὶ δ' M, corr. Turnebus. 255 θρέψειεν M. 256 Κύπρις M, corr. sec. man.
 Κύπριος Oberdick, Hartung. 257 πέπλησται Meffert. πέπληται Burges. Piget me,
 tam manifesto amore mutandi magis quam explicandi teneri VV.DD. πρὸς ἀρτίων

μαρθάνω, οὐ συνίεναι δύναμαι, cf. Soph.
 O. T. 548 τοῦτ' αὐτὸ μὴ μοι φράξ', ὅπως
 οὐκ εἰ κακός ("do not pretend to any ex-
 planation how it can be &c."). So after
 αἰκτεῖρω (Soph. Phil. 169), θαυμάζω (Xen.
 Mem. 1. 1. 20), ἐπιζῶ (Eur. Heracl.
 1051).

τῶδ', not *id quod dicitis* (τοῦτο) as Weil,
 but *id quod hic conspicio*.

253. μᾶλλον ἐμφερέστεραι, not merely
 a double or pleonastic comparative.
 μᾶλλον = *potius* or *immo vero* and be-
 longs to the sentence. "I should rather
 say you are more like &c." Cf. S. c. T.
 673 τίς ἄλλος μᾶλλον ἐνδικώτερος; "who
 else, rather, has the more right?" Eur.
 El. 122, Plato Phaedo 79 E, Gorg. 478 B.
 An instance of "double comparative"
 quoted from Aristot. Rhet. 1. 7 § 18 is
 proved by Cope's note to be better ren-
 dered otherwise. In Soph. Antig. 1210
 (ἐρποντι μᾶλλον ἄσσαν) it is possible that
 ἄσσαν has partially lost its comparative
 signification. Attic writers indeed seem
 to use the so-called double comparative
 only in cases where (1) μᾶλλον qualifies
 other words or the general sense rather
 than the adjective, (2) the words are se-
 parated by some interval. In Homer and
 Herodotus, however, the pleonasm is be-
 yond all doubt. Cf. Hdt. 11. 76 μάλιστα
 καὶ ἐμφερέστατα.

255. Νεῖλος ἂν θρέψει, rivers being
 κουροτρόφοι. Paley quotes Frag. 150
 "Ἰστρος τοιαύτας παρθένους λοχεύεται. Cf.
 Cho. 6 πλόκαμον Ἰνάχῳ θρεπτήριον. The
 metaphor is made specific by φυτὸν, cf.
 Eur. Med. 231 γυναικεῖ ἔσμεν ἀθλιώτατον

φυτὸν.

256—257. Κύπριος χαρακτήρ κ.τ.λ.
 The metaphor is from coinage, πέπληκ-
 ται being quite inappropriate to sculp-
 ture, and χαρακτήρ particularly common
 of the stamp on coin. τύπος is indeed
 used of a figure in statuary, painting &c.,
 but is equally applicable to outline forms
 in any art. τύπος is the shaped but un-
 marked metal, χαρακτήρ is the significant
 impress. The fathers stamp the γυναι-
 κείοι τύποι or female forms of their daugh-
 ters with the distinctive Cyprian χαρακτήρ.
 εἰκὼς is predicative: "the Cyprian im-
 press has been stamped *to the life*", the
 τέκτονες being regarded as imitative ar-
 tists. Usually editors have treated εἰκὼς
 as εἰκὼς τῷ ὑμετέρῳ, i.e. "a Cyprian im-
 press, resembling yours, has been stamped
 on female forms by male artists". For
 this we should expect something more
 definite than the unqualified εἰκὼς (e.g.
 τοῖος), and a different tense from πέ-
 πληκται.

The Scholiast's note again is different
 καὶ γυναῖκες ἂν Κυπρίαι ἀνδράσι μιγεῖσθαι
 τέκονεν καθ' ὑμᾶς, i.e. he regarded γυναι-
 κείοι τύποι as the "female moulds" i.e.
 the mothers.

For χαρακτήρ of coin cf. Eur. El. 559
 ἀργύρου λαμπρὸς χαρακτήρ. Eur. Med.
 522, Aristot. Pol. 1. 9. 8 (on the origin of
 coinage) ὁ γὰρ χαρακτήρ ἐτέθη τοῦ πόντου
 σημείου. ἐπιβάλλειν is the usual word,
 replaced here by the more poetical πέ-
 πληκται. Coins were to the Greeks im-
 portant works of art, as they were to the
 Italians of the Renaissance. Of human

† τοίας τ' ἀκούω Νομάδας ἵπποβάμοσιν *horeu - talk - like*
εἶναι καμήλοις ἀστραβιζούσας χθόνα *unlike in (285) any land*

infelicitur Heimsoeth. 258 Ἰνδοί τ' M. Ἰνδοί τ' Bothe, Wecklein, alii. Ex adnotatione ad τοίας adscripta ortum esse arbitror. ἀκούων M, corr. Robortellus. ἵπποβάμοσιν M. ἵπποβάμονας Scaliger. 258, 259 ἀκούων...οἶμαι Burges: "Alioqui aliquid intercidisse putandum esset" Hermann. 259 οὕτως pro εἶναι Schwerdt. τοίας Heimsoeth, cui consentiunt Weil, Oberdick. ἀστραβιζούσας M,

features χαρακτήρ is found Hdt. I. 116 καὶ ὁ χαρακτήρ τοῦ προσώπου προσφέρεσθαι ἰδόμεναι εἰς ἐωυτόν; and τύπος Eur. Heracl. 858, with which cf. Eum. 49 Γοργεῖσιν εἰδέναι τύποις.

258—260. These lines are very difficult. ἀστραβιζούσας of M leaves us in doubt whether -σαις or -σας should be read. Ἰνδοίς of v. 258 leaves no word to express their likeness with the Danaids (as τοιοῦτον in 255). Moreover the meaning of ἀστραβίζειν is itself uncertain; and, whatever its meaning, the construction of the following words is somewhat obscure. ἀκούων of MSS. most probably owes its final letter to the initial of νομάδας. Of previous attempts at correction it may be remarked that Hermann's ἀκούων οἶμαι is weak both in sense and construction. Without εἶναι moreover, the participle (ἀστραβιζούσας) with ἀκούω cannot be used in the sense here required. Heimsoeth, transferring the Scholiast's note λείπει τὸ εἶναι from ἦκαστα (v. 262) to this place, reads τοίας for εἶναι in an awkward position. Paley now writes ἵπποβάμονας...ἀστραβιζούσαις and supposes χθόνα to depend on ἀστρυγαιονομένης. The most satisfactory conclusion seems, however, to be that Ἰνδοίς was originally a note explaining who these Nomads were that "lived near the Aethiopians". The long description of them (three lines), instead of a mere name which would correspond to Κύπριος &c., and the word ἀκούω, suggest vagueness and absence of the name itself. If sound, this would be the earliest extant mention of the name Ἰνδοί. The poet had heard of the fact of such a peo-

ple existing; a reader of later times thought that he referred to those whom Herodotus calls Ἰνδοί, and annotated accordingly. In Herodotus III. 94 the great number of the Ἰνδοί is recorded, and in c. 98 it is said that they are the furthest people towards the East; and he adds ἐστὶ δὲ πολλὰ ἔθνη αἰνῶν καὶ οὐκ ὁμόφωνα σφίσι, καὶ οἱ μὲν αὐτῶν νομάδες εἰσὶ οἱ δὲ οὐδ. In c. 102 there are named Indians who live northward of the other Indians, and of them it is stated στέλλονται εἰς τὴν ἔρημον οἱ Ἰνδοὶ ζευζόμενοι ἑκαστός καμήλους τρεῖς κ.τ.λ., and αἱ γὰρ σφι κάμηλοι ἱππων οὐκ ἤσσωτες εἰς ταχυτήτά εἰσι. These Indians are according to Herodotus (III. 101) black: τὸ χρῶμα φορέουσι ὅμοιον πάντες καὶ παραλήθειαν Διόψι, and ἡ γονὴ αὐτῶν μέλαινα κατὰ περ τὸ χρῶμα. But Aeschylus does not make his Danaids black. It is clear that he by no means possessed Herodotus' knowledge on the subject. He understood Aethiopia to extend, unbroken by any sea, from S. Arabia westward into Nubia and eastward into unknown regions. Thus in Prom. Vinc. Io wanders Eastward from Scythia, South-east to Aethiopia, and thence down the Catabathmos of Egypt by the banks of the Nile, without any sea to cross. It is therefore probable that by his "nomad neighbours to the Aethiopians" the poet meant the dusky nomads of South-western Asia generally, including the Semites of S. Arabia.

ἵπποβάμοσιν is explained by the Scholiast as ἵπποις τακταῖς κατὰ τὸ τάχος. Rather perhaps ἐφ' ᾧ ἀναβαλόντων, ὥσπερ ἐφ' ἵππων οἱ ἐφ' ᾧ ὀχούμενοι βαλ-

παρ' Αἰθίοψιν ἀστυγειτονομένην
καὶ τὰς ἀνάνδρους κρεοβότους Ἀμαζόνας,
εἰ τοξοτευχεῖς ἦτε, κάρτ' ἂν ἦκασα

260

una littera erasa. ἀστραβιζούσας codd. Guelf. Esc. 260 ἀστυγειτονομένης M. Ita scripsi ut χθόνα ab ἀστραβιζούσας pendeat. ἐγχι γηνομένης Martin. Fieri potest ut altius lateat vitium, et nescio quid arridet εἶναι καμήλοις ἀστραβηφορούμενας κατ' Αἰθίοψιν ἀστυγέιτονα χθόνα. 261 καὶ τὰν cod. Guelf. καὶ τὰν Hermann. καὶ τὰν Marckscheffel. ἡ καὶ Heimsoeth. ἡ τὰς Burges. κρεοβότους δ' M. δ' deleuit Wellauer, quippe quod sequenti AMA debeat. κρεοβότους Scaliger.

νοῦσιν ὥσπερ ἐφ' ἵππων: "ridden like horses". He read ἀστραβιζούσας, explaining καμήλοις νωτοφορούμενας κατὰ τὴν χθόνα. ἀστράβη δὲ λέγεται ἡ νωτοφόρος ἡμίονος. ἀστράβη is, however, not a mule, but an easy saddle with a chair-back. Cf. Dem. 558. 16 ἐπ' ἀστράβης ὀχοῦμενος ἀργυρᾶς. Lys. 169. 13 εἰ γὰρ ἐκεκτῆμην οὐσίαν, ἐπ' ἀστράβης ἂν ὠχούμην, ἀλλ' οὐκ ἐπὶ τοῖς ἀλλοτρίοις ἵππους ἀνέβαινον (because the latter necessitated some trouble).

The slight alteration given in the text ἀστυγειτονομένην for -ας leaves χθόνα to the construction of the Scholiast, i. e. ἀστραβίζειν χθόνα, on the analogy of e.g. "sail the deep", "navigare aequor" &c., cf. Prom. Vinct. 725 στείχ' ἀνθρώπους γύας, Soph. Aj. 845 ὦ τὸν οὐρανὸν διφρηλατῶν, Eur. Hel. 118 θι ἔδραμε βόθια, Soph. Aj. 30 πηδῶντα πεδία, Cic. De Fin. II. 34 § 112 cum Xerxes maria ambulavisset terramque navigasset (doubted by Madvig), Verg. Georg. II. 487 hacchata Taygeta.

Possibly the error may lie deeper, especially as ἀστραβιζούσας for ἀστραβευούσας has the appearance of a late formation. If the eye were misled through the syllable ἀστ- in each line, the latter of the words so beginning would run a risk of corrupt adaptation to the shape of the former. If, for instance, ἀστραβηφορούμενας were in the former line and ἀστυγέιτονα in the latter, ἀστυγειτονομένης would be a very likely consequence. This error once committed, χθόνα would

become *extra metrum* in the latter line; and if ἀστραβιζούσας were substituted in later times for ἀστραβηφορούμενας, χθόνα would take its place in the line with that word; i. e. in

εἶναι καμήλοις ἀστραβηφορούμενας κατ' Αἰθίοψιν ἀστυγέιτονα χθόνα, the latter line would become κατ' Αἰθίοψιν ἀστυγειτονομένης χθόνα, which would subsequently be corrected as we have it. In the text the emendation has been made which involves least change, yet it should not be forgotten that literal resemblance is only one argument in reconstructive criticism.

261. τὰς, "the well-known". ἀνάνδρους, though implying στυγάνδρους (cf. Prom. V. 724 Ἀμαζόνων στρατὸν ἤξει στυγάνορ), in itself = either (1) "husbandless", or (2) "menless". For the first cf. Soph. O. T. 1506 πτωχὰς ἀνάνδρους ἀλωμένας: for the second, Pers. 166 χρημάτων ἀνάνδρων πλήθος.

κρεοβότους, a popular derivation of Ἀμαζών was from ἀ- privative and μάζα. Another was from ἀ- and μαζός. The former is stated by Eustathius, whom Paley quotes: Ἀμαζόνες ἐκαλοῦντο Σαυροπάτιδες διὰ τὸ σαύρας πάσασθαι, δ' ἐστὶ γείσασθαι. τοιοῦτων γὰρ ἦσθιον κρεῶν, διὸ καὶ Ἀμαζόνες ἐκαλοῦντο, οἷα μὴ μάζαις. ἀλλὰ κρέασι θηρίων ἐπιστρεφόμενοι.

262. εἰ τοξοτευχεῖς ἦτε, cf. Eum. 628 τόξους ἐκηβόλοισιν, ὥστ' Ἀμαζῖνοι. Hdt. IV. 114 τοξέουμέν τε καὶ ἀκοντίζομεν.

ὑμᾶς· διδαχθεὶς δ' ἂν τόδ' εἰδείην πλέον,
ὅπως γένεθλον σπέρμα τ' Ἀργεῖον τὸ σόν. (280)

XO. κληδοῦχον Ἥρας φασὶ δωμάτων ποτὲ 265

Ἰὼ γενέσθαι τῇδ' ἐν Ἀργεῖα χθονί;

* BA. ἦν ὡς μάλιστα, χῆ φάτις πολλή κρατεῖ. *ἡμῶν αὖτε κινεῖται*

κροθῆρον Abresch. Saepius inter se confunduntur βροθῆς et βοθῆν. 263 ἂν M. δ' ἂν Abresch. 265—306 Desunt in libris personarum notae. Dividunt vulgo longe aliter atque ego, neque quisquam in hoc sibi ipsi satisfacisse videtur. Dant enim choro *vv.* 265, 266, regi *v.* 267, tum iterum regi *v.* 268: inde rex interrogat, chorus respondet. Sed inde evenit ut et lacunas ponant post 267, 279, 283, et multa utrimque inepte dicantur. 265, 266 Interrogationis nota addenda erat. Ita enim interrogant Danaides ut ostendant se quidem ipsas rem satis novisse, sed regem recordari velle. Ubi pro eo quod scit respondit rex, incipiunt invicem Danaides narrare quid postea Ioi eveniret: rex interrogat, chorus respondet. Ita demonstrant illam Io e patria expulsam et in Aegyptum actam ipsis originem praeuisse. Versibus sic dispositis neque lacunis neque ordine mutato opus est. 265 φᾶσ M, omisso signo compendiaro quo *v.* significabatur, φασὶ sec. man. 266 τῇ Ἰδῶν M, corr. Sophianus. 267 ἦν M, corr. Hermann. καὶ φάτις M. Reposui

263. ὑμᾶς. The omission of εἶναι and the position of ὑμᾶς are both unusual. The latter is due to emphasis (=ὑμᾶς γε), the former only seems to occur in the much easier Soph. Antig. 1244 τί τοῦτ' ἂν εἰκάσειας; εἰκάσω is here treated like ἡγοῦμαι, νομίζω, ἰσχυρίζομαι &c.

265—285. The chief difficulty of this passage lies in its distribution between the interlocutors. See critical note. It is impossible to state here the various views that have been held of the parts taken by the King and the Chorus respectively in the dialogue, but it is obvious that all arrangements which necessitate transposition of verses or a large number of lacunae are little likely to be right. It is true that one line has been lost after *v.* 286, and in the present edition only that supposition is called for. The false readings were mostly introduced by correctors, owing to the absence from the mss. of marks of the speakers, and to the influence of the variations in the myth. The secret of correction lies in the sign of interrogation at *v.* 266. When this is once restored the development of the

dialogue becomes clear. The translation, it is hoped, will vindicate the present arrangement.

265—266. These lines must necessarily be interrogative. The Danaids, coming from Egypt and speaking to the Argive king, would scarcely begin with the positive assertion "*they say* &c." Rather, in seeking to prove their descent, they begin by appealing to the king's and the Argives' own knowledge or tradition of an ancient event: "Is it not said...?"

κληδοῦχον, cf. Eur. I. T. 137. Scalliger on Euseb. p. 24 corrects Hesychius in voc. Ἰὼ καλλιθέσσα. καλλιθέσσα ἐκαλεῖτο ἡ πρώτη ἱερεῖα τῆς Ἀθήνας τοῖς Ἰὼ καλλιθῆναι ἐκαλεῖτο ἡ π. ἱερ. τῆς Ἥρας. Apollodorus II. 1. 3 ταύτην ἱερωσύνην τῆς Ἥρας ἔχουσαν Ζεὺς ἐφθείρεν.

267. ὡς μάλιστα = *maxime* in replies (Plaut. Most. IV. 3. 17 &c.): "assuredly".

χῆ. This instead of καὶ seems called for by sense and usage. For the use (=obtinēt *sanctus*) cf. Soph. Aj. 978 ἄρ' ἡμῶν ὅλκας ὥσπερ ἡ φάτις κρατεῖ; Strabo XVI. p. 760 ἡ κρατοῦσα μάλιστα φήμη.

- XO. ἡ καὶ λόγος τῆς Ζήνα δηχθῆναι πόθῳ; (295)
 + BA. κοῦ κρυπτά γ' Ἦρας ταῦτ' ἀπ' ἀντιταγμάτων.

articulum. 268 μὴ καὶ λόγος τις Ζήνα μυχθῆναι βροτῷ M. Solitos aliquot librorum errores sustuli: quamobrem autem errores eos esse persuasissimum habeam, infra paucis ostendi. ἡ καὶ Weil. καὶ μὴ Paley. 269 καὶ κρυπτά γ' Ἦρας ταῦτα παλλαγμάτων M. Hermannī κἀκρυπτά γ'.....ταῦτα τὰμπαλάγματα festinanter recipiunt nonnulli. Potuit τὰμπελάγματα. κοῦ κρυπτά γ' Paley: cetera ipse emendavi. κοῦ κρύβδα Stanley. ταῦτα παλλακίσματ' ἦν Butler. ταῦτ' ἀπαι-

The predicative πολλή as in Eur. Hipp. 443 Ἐπρις γὰρ οὐ φορητόν, ἦν πολλή ρυῖ. S. c. T. 6

'Ἐτεοκλέης δὲ εἰς πολλὸν κατὰ πτόλιν ἕμωϊθ'.

The omission of the article occurs more easily in Pers. 738 ναί· λόγος κρατεῖ σαφηνείας ("a report").

268. That μὴ anticipates a negative reply is one of the most elementary rules. Here the reply is to be affirmative. Paley reads καὶ μὴν without interrogation; but ἡ καὶ appears much better: cf. Ag. 1207 ἡ καὶ τέκνων ἐς ἔργον ἡλθετον νόμῳ; This combination differs from questions with μὴ and οὐ inasmuch as, though great interest attaches to the answer, nothing is indicated as to its positive or negative character, unless, as with ἀρα, the voice and the context assist: ἡ καὶ is favoured by Aeschylus: Ag. 942, Prom. V. 974, Eum. 424, 434, 717, Cho. 526. In all these cases we should regard ἡ as introducing the neutral question and καὶ as adding (in its various senses *et, etiam* &c.) the element of earnestness, surprise, incredulity &c. Thus in Cho. 526 ἡ καὶ πέπυσθε τούναρ; we should construe ἡ καὶ-πέπυσθε "did you hear?"

For the rest of the line, it is evident that Aeschylus, both in this play and in the Prometheus, never regards Zeus as attaining his desires until Io's arrival in Egypt, and there "χειρὶ καὶ πνοαῖς μόρον". In the Prometheus Io is still παρθένος. The whole purpose of the watchings of Argus and of the driving of the gnat was to prevent the consummation of

the πόθος of Zeus. It should be noted that with Aeschylus it is *Hera* who transforms Io into the cow, and not Zeus as in other authors. Cf. Apollod. II. 1, 3 Ζεὺς τῆς μὲν κόρης ἀψάμενος εἰς βοὴν μεταμόρφωσε λευκήν. We must be careful of confusing the two accounts. If editors had been alive to this difference there would have been little difficulty in dealing with the Scholiast's note, τὴν γενομένην ὑπὸ Διὸς μεταμόρφωσιν τῆς Ἰοῦς τῇ θεῇ προσέψας. The note is textually accurate, and Paley's ὑφ' Ἦρας for ὑπὸ Διὸς, and Weil's τὴν [διὰ τὴν Ἦραν] γενομένην, are unscientific. The Scholiast meant "Aeschylus attributes to Hera the change which was actually performed by Zeus" i.e. "the metamorphosis, being due to Hera's jealousy, is put down by the poet (*propter eam ergo per eam*) to her act, whereas it was of course done by Zeus". This was the common tradition, and the Scholiast wrongly supposes that Aeschylus accepted it. But the poet plainly means no more and no less than that Hera wrought the transformation in order to keep Zeus from his object. Still Zeus attempts to approach Io thus transformed (ἐπ' of MSS. is right) and thereupon Hera adopts other precautions. It is only in Egypt that her devices are overcome. So important is this, that the whole matter becomes unintelligible in Aeschylus if we assume that Hera acted for punishment rather than prevention. The reading of the line is corrupt but easily corrected. The only word presenting difficulty is βροτῷ, which

- + XO. πῶς οὖν τελευτᾷ βασιλέων νείκη τάδε; 270
 BA. βοῦν τὴν γυναῖκα ἔθηκεν Ἀργεία θεός.
 XO. οὐκ οὖν πελάζει Ζεὺς ἐπ' εὐκράϊφ βοτ; (300)

λίμματα Lincke. 270 βασιλέων praefert Wecklein. 271 βοῦ. τὴν M, corr. Canter. Ἀργείαν male Pauw. 272 οὐκ οὖν M, corr. Schuetz. οὐκ ἂν πελάζει

however is naturally accounted for when once the corruption to *μυθῆναι* had taken place. *ι* and *η* are confounded in innumerable instances, cf. v. 150, 191 &c. From *τις* to *τῆς* and from *μυθῆναι* to *δηχῆναι* are therefore corrections of the easiest kind. *τῆς*=*αὐτῆς*, cf. Eum. 2 *ἐκ δὲ τῆς* *Θέμν*, inf. 331 *τῶν γὰρ οὐ δέχεται πόλις*, and so very commonly in Aeschylus. For *δηχῆναι* cf. Eur. Hipp. 1303 *δηχθεῖσα κέντροις* (of Aphrodite) *παιδοὺς ἡράσθη σείθεν*, Ag. 743 *δηχθυμὸν ἔρωτος ἀνθος*, and compare Prom. V. 591 (of Io) *ἡ Διὸς θάλλει κέαρ ἔρωτι*; and for *πῶς* Prom. V. 654 *ὡς ἂν τὸ Διὸς ὄμμα λωφῇσθαι πῶθου*.

269. The MS. reading *ταῦτα παλλαγμάτων* is changed by Hermann to *τάμπαλάγματα*, and this is commonly accepted with many commendations. It is based upon (a) the Scholiast's note *αἱ περιπλοκαί*, (b) Hesychius' *ἐμπαλούγματα*: *αἱ ἐμπλοκαί*. It is nevertheless necessary to reject it, both on the ground that no embraces had taken place, and also because it does not sufficiently account for the corruptions. Nor is it at all certain that *ἐμπαλάγματα* can be used of the embraces of *love*. *ἐμπαλάσσεσθαι* occurs in Hdt. VII. 87 of entanglement *ἐν ἔρκεσι*, and in Thuc. VII. 84 *οἱ δὲ ἐμπαλάσσεσθαι κατέρρεον* of entanglement of fugitives. Aelian N. A. 15. 1 has it of a fish entangled with the hook. Judging from *παλάσσω* in e.g. Il. XI. 98 (*ἐγκέφαλος πεπάλακτο*), and from the use of *πεπαλάχθαι κλήρῳ*, the notion of shaking up, mixing, confusion would seem to be inherent in the word. By his *ἐμπλοκαί* Hesychius apparently means "entanglement" like that of *ἐμπλέκειν* in Soph. O. T. 1264 (*πλεκταῖς ἑώρας*), Eur. Hipp. 1236 (*ἡλίσσιν*), Prom. V. 1079 (*εἰς δίκτυον ἄτης*). In

deed *ἐμπλέκεσθαι* itself is not found of "embracing" in classical Greek, while *περιπλοκαί* *γυναικῶν* seems first to occur in Polyb. II. 56. 7 (after *απρίπλεως*). More likely our Scholiast was giving a guess at *παλλάγματα*. A conjecture *τάμπαλάγματα* (i.e. *τὰ ἐμπαλάγματα*) would have been better in the sense Hermann sought (cf. *ἐμπελάτειρα*, *πελάτις*, *πλάτις*). But though *ταῦτα τάμπαλάγματα* *ἦν* would be easy in point of letters, it is, as has been shewn, contrary to the sense. No embraces had occurred, but the fact that Zeus was smitten with love was not hidden from Hera, nor allowed to pass *without her opposition*. Nor is the grammar sound. The construction *κακρυπτά γ' Ἦρας* is scarcely admissible. It has nothing analogous to *κερδῶν ἀθικτον* ("untouched by"), nor to *μαντευμάτων διδρις* (= *μαντ. οὐκ εἰδώς*). "Unseen of Hera" is a very different thing from "unhidden of Hera". *κρυπτός* (despite *κρύβδα*) is not found with simple genitive, and *ἀπὸ* is naturally looked for, as in *κεκρυμμένος ἀπ' ἄλλων* Hom. Od. XXIII. 110. In TATTAII- the letters AII are almost certainly the preposition, and the reading *ταῦτ' ἀΠΑΝΤΙΤΑΓΜΑΤΩΝ* it is hoped will commend itself. The notion of *ἀντιτάσσομαι* leads to the expression *νείκη* in the following line. The lexicons give abundant evidence for *ἀντιτάσσω* and its derivatives, and compounds of *ἀντι* are favoured by Aeschylus. For the sense generally cf. Eur. Bacch. 290—291

"Ἦρα νῦν ἤθελ' ἐκβαλεῖν ἀπ' οὐρανοῦ
 Ζεὺς δ' ἀντεμνηχανήσαθ' οἷα δὲ θεός
 (followed by the expression "Ἦρας νείκῃων v. 294).

272. *πελάζει ἐπ'*. So the MSS. rightly. *ἐπ'* is read on the assumption that *πελάζει*

- BA. φασίν, πρέποντα βουθόρῳ ταύρῳ δέμας.
 XO. τί δῆτα πρὸς ταῦτ' ἄλοχος ἰσχυρὰ Διὸς;
 BA. τὸν πάνθ' ὀρῶντα φύλακ' ἐπέστησεν βοῦ. 275
 XO. ποῖον πανόπτην οἰοβουκόλον λέγεις;
 BA. Ἄργον, τὸν Ἑρμῆς παῖδα γῆς κατέκτανε. (305)
 XO. τί οὖν ἔτευξεν ἄλλο δυσπότην βοῦ;
 BA. βοηλάτην μύωπα κινήτηριον.
 XO. Οἰστρον καλοῦσιν αὐτὸν οἱ Νείλου πέλας. 280

Elmsley. *Et* Schuetz. 273 πρέποντας M, corr. Turnebus. 274 τί δὲ προσταῦτα λοχοῖς χυραδίοις M, corr. δῆτα Victorius. πρὸς ταῦτ' ἄλοχος Robortellus. ἰσχυρὰ Διὸς Pauw. Sine causa ὄχληρά Stanley. ἰφθίμη olim Weil. 275 τὸ πάνθ' M (v super τὸ scripsit sec. man.). προπάνθ' Weil. 278 τί δ' οὖν Heath. τί δ'; οὐκ Hermann. ἔτευξε δ' M, corr. Turnebus. 280 πίδα M, corr. Turnebus. In marg. Medicei est οἶμαι παῖδες, Guelferbytni et Esc. γρ. παῖδες. πέραν M. Schmidt. Ἰνάχου πέλας Hermann, ut regi aptum sit hoc

= *μῖγνυται* (in which use *πελάζειν ἐπὶ* is rightly objected to), and that a continuance of past embraces is in point. But *ἐπὶ* with dat. has a distinct propriety here, implying not access to, but approach for the purpose of gaining. Cf. Xen. Mem. 1. 2. § 56 ταῦτα ποιεῖν ἐπὶ τῷ κέρδει. Hdt. 1. 66 χρηστηριάζεσθαι ἐπὶ τῇ χώρῃ, &c.

εὐκραίῳ, to impart something of charm to a connexion apparently so unattractive, cf. Ov. Met. 1. 612

Bos quoque formosa est. Speciem Saturnia vaccae,

Quamquam invita, probat.

274. ἰσχυρὰ, in the moral sense: "stubborn". Hera was specially noted for this quality. Il. VIII. 482 οὐ σεν ἐγωγε σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο. Il. 11. 522, 561 &c. Cf. ἰσχυρογνώμων, ἰσχυρικός, ἰσχυρίζομαι, ἰσχυρὴ μάχη "a stubborn fight" Hdt. IX. 41.

"The wife of Zeus is obstinate; what then did she do (for of course she did not yield)?"

276. οἰοβουκόλον i.e. μῖα βόος νομα. Stanley compares Claudian Stilich. 1. 312

Argum fama canit centeno lumine centum Corporis excubiis unam servasse iunctam.

An animal so tended would be called *οἰονόμος* or *οἰοβώτης* (Soph. Aj. 614). Cf. *οἰόωνος* (Soph. O. T. 846). Paley, comparing Eur. Phoen. 28 ἰπποβουκόλοι and Ar. Plut. 820 βουθυταῖν ὄν, seems to have taken *οἰο-* as from *οἶς*. But in that case the word could only mean *βουκόλος οἶος* i.e. a shepherd. It is the latter part which is generalised in such compounds.

277. Ἑρμῆς—hence, as was supposed, the name Ἀργεφόντης.

παῖδα γῆς. Prom. V. 568 (and 677) Ἄργον γηγενόυς. Arcesilaus (ap. Apollodor. II. 1. 2) also calls him γηγενῆ. Elsewhere he is called the son of Agenor, Inachus or Arestor. Ov. Met. 1. 624: Arestoridae servandam tradidit Argo.

280. Οἰστρον. So far from this line being either spurious or corrupt, it is, if rightly regarded, absolutely necessary to the development of the dialogue. The objection commonly urged is against *οἰστρος*, a Greek word, being spoken of as the Egyptian word for *μύωψ*. But this is a misconception. The king has used the long phrase βοηλάτην μ. κ., and the Chorus reply that Ὀἰστρος is his name, as they know it. The story of Io belongs equally to the Nile and to

- BA. τῇ γάρ νιν ἐκ γῆς ἤλασεν μακρῷ δρόμῳ;
 XO. ναί· ταῦτ' ἔλεξας πάντα συγκόλλως ἐμοί. (210).
 BA. μὴ καὶ Κάνωβον καπὶ Μέμφιν ἔκετο;
 XO. καὶ Ζεὺς γ' ἐφάπτωρ χειρὶ φιτύνει γόνον.
 BA. τίς οὖν ὁ Δῖος πόρτις εὐχεται βοός; 285
 XO. Ἐπαφος ἀληθῶς ῥυσίων ἐπαύνημος. *from the man in the traffic*

responsum. αἱ μὲν πᾶσαι Weil. Secludunt alii. 281 τολγὰρ sine interrogatione omnes. Dedi τῇ γὰρ "illucne?" ἐκ τῆς M. ἐκ γῆς Canter. Quid si ἐξῆς? 282 καὶ ταῦτ' M, corr. Schuetz. 283 καὶ μὴ M, quod corrigendum erat. καὶ 'τι M. 284 φυτεύει M, corr. Scaliger. 285 τί M, corr. Stanley.

Argos: the Chorus have been asking a number of questions in order to lead up to their own connection with the matter. They have asked "and what else did Hera devise?" He replies "a gnat &c." To this the Chorus, shewing their own knowledge of the circumstances, answer "Yes, he (*personified*) goes by the name of Oestrus in our country". At this the king in surprise "What, did he drive her as far as *that*?"

Οἶστρος is indeed as much a Greek word as μύψ, but Aeschylus makes Egyptians, Persians &c. talk Greek and apply the usual Greek terms to things. The Persians regularly speak of themselves in the Persae as βάρβαροι. The dramatist, recognising an obvious difficulty, intentionally leaves out of sight the difference of language. Therefore as the gnat was usually known in the Grecian legend by the name of οἶστρος, and as that word had become in a sense a proper name, the Chorus immediately substitutes for the king's circumlocution the simple name "Oestrus".

οἶστρος and μύψ are not exactly the same insect (Aristot. H. A. 1. 5. 13). But poetically and popularly the terms are convertible: cf. Apoll. Rhod. III. 277 οἶστροι...ὅν τε μύψα βοῶν κλέουσι νομῆς. The Roman names were *asilus* and *labanus* Pliny II. 28. Verg. Georg. III. 147.

281. τῇ γάρ. This for the MS. τολγὰρ is offered with some confidence. τῇ

and αἱ are well known to be liable to interchange. τολγὰρ is not used in questions nor is it good in point of sense. To ask "did he *then* drive her from the land by a long circuit?" is very flat, whereas "did he then drive her *thither* by so long a course" is much to the point. For this use of τῇ cf. II. XI. 149

ὁ δ' ὅθι πλείστοι κλονέοντο φάλαγγες
 τῇ ῥ' ἐνέρουσ'. *Ibid.* XII. 124 &c.

282. ταῦτ', i.e. "all the answers you have given have borne upon my object and have been closely suited to it".

283. καὶ μὴν is never used interrogatively, and yet the line must necessarily be interrogative. The whole questioning of the king here is that of one surprised or incredulous. As Paley reads καὶ μὴν for μὴ καὶ in v. 268, so we may venture here to read μὴ καὶ for καὶ μὴν. The minuscule and abbreviated writing of these words corresponds somewhat dangerously.

The preposition before Μέμφιν but absent before Κάνωβον expresses the greater distance of the former. Canobus is on the coast, Memphis inland up the Nile. "Did she come to Canobus and thence even *up* to Memphis?"

286. ῥυσίων. The text is probably sound. It would be easy to alter to ε.γ. ψαύσεων, but the word in the text is virtually the same. ῥύσια was in use so constantly attached to ἐφάπτεσθαι that, whatever other and more technical meanings it had, it also represented at times

BA

(315)

+ XO. Λιβύη, μέγιστον γῆς <μέρος> καρπουμένη.

287 Excidit versus eodem, ut videtur, vocabulo quo prior exorsus. Suggestit Bothe Ἐπάφου δὲ τις ποτ' ἐξεγεννήθη πατρός; 288 μέγιστον γῆς καρπουμένη M. De verbo casu omisso vide infra. μέγιστος (μέγιστον C. Frey) ὄνομα γῆς Porson. γῆς

little more than the verbal ἐφαψις or ἐπαφή. The values of the word would seem to be (a) that which is seized as security (ἐνέχυρα), v. inf. 387. δῆρις ῥυσίων ἐφάπεται 707. Soph. O. C. 858 μείζον ῥυσίων πόλει | θήσεις· ἐφάψομαι γὰρ οὐ ταύτων μίσαν· (b) reprisals or penalty (ἀντίποινα or ζημία). Soph. Phil. 959 φόνον φόνου ῥυσίων τίσαι· (c) booty (λαίλα), Ag. 573.

All these are branchings from the idea of seizing upon one thing in return for another. Hermann on Ag. 573 says "alia est quarta vocabuli potestas, ex primo deducta significatu, quo liberatio rei ex aliena potestate atque in integrum restitutio indicatur. Sic Io cum Iovis contactu Epapho grvida facta formam humanam recuperasset (?), eam formae restitutionem ῥύσια dixit Aeschylus". This is very far-fetched. It is much better to suppose that the (generally technical) word ἐφάπτωρ suggests the associated ῥυσίων, and that ῥυσίων is to be treated as the verbal corresponding to ἐφάπτεσθαι = "the laying on of hands". The notion of surety and reprisals has faded from the word, though there is of course some idea of Zeus laying hands on a thing which the enemy (Hera) has in the feud withheld from him.

Since then ῥυσίων = ἐφάψεων, Ἐπαφος can be called ἀληθῶς ἐπώνυμος. ἀληθῶς like εὐλόγως (v. 226) states the *satisfactory* reason for the name. Cf. Eur. Phoen. 636 ἀληθῶς δ' ὄνομα Πολυνείκη πατήρ (ἐθετό σοι) θεῖα προνοία νεκίων ἐπώνυμον.

Ἐπώνυμος does not imply actual identity of *name* but only of *idea* with the source stated: cf. Prom. V. 850 ἐπώνυμον δὲ τῶν Διὸς γεννημάτων τέξεις κελαιὼν Ἐπαφον.

287. A verse has fallen out here, in which the king asked "Of whom was Epaphus the father?" It probably began with some case of Ἐπαφος and, through this resemblance to the preceding line, was passed over in copying. Paley supposes that the question was "where did Epaphus dwell?", and in the next verse he reads Λιβύης...καρπούμενος, so that τῇδε in v. 289 refers to Io. He claims to be supported by Prom. V. 851 δε καρπώσεται | δσην πλατύρρους Νεῖλος ἀρδεύει χθόνα. But (to say nothing of the pointlessness of the question) Libya is not Egypt, while the domains of Epaphus are only Egypt (so far as it is watered by the Nile). "Libya" has different meanings according to the author and time. In some instances it is the particular district known as Libya in history, in others it is the whole continent of Africa west of Egypt. The Nile is distinguished from Libya in vv. 253, 255.

On the other hand, in favour of the question "who was begotten of Epaphus?", answered by Λιβύη κ.τ.λ., it may be noted that Libye is the daughter of Epaphus in Pind. P. iv. 14, Apollod. ii. 4, &c. In Prom. Vinct. 853 πέμπτη δ' ἀπ' αὐτοῦ (sc. Ἐπάφου) γέννα πεντηκοντάπαις (speaking of the Danaids) requires the descent here stated, viz. Epaphus, Libye, Belus, Danaus, Danaids.

288. A word is lost between γῆς and καρπουμένη or between μέγιστον and γῆς. μέρος is here supplied, both because it is easy to see why it should have been lost, and also because Libya was one of the three *portions* into which the ancients divided the earth. Hdt. ii. 16 [Ἕλληνες] οἱ φασὶ τρία μέρη εἶναι γῆν πᾶσαν, Εὐρώπην τε καὶ Ἀσίην καὶ Λιβύην.

- BA. τίν' οὖν ἔτ' ἄλλον τῆσδε βλαστημὸν λέγεις;
 XO. Βῆλον δίπαιδα, πατέρα τοῦδ' ἐμοῦ πατρός. 290
 BA. τὸ πάνσοφον νῦν ὄνομα τοῦτό μοι φράσον.
 XO. Δαναός· ἀδελφὸς δ' ἔστι πεντηκοντάπαις. (320)
 BA. καὶ τοῦδ' ἀνοίγε τοῦνομ' ἀφθόνῳ λόγῳ.
 XO. Αἴγυπτος· εἰδὼς δ' ἄμὸν ἀρχαῖον γένος
 πρᾶσσοις ἂν ὡς Ἀργεῖον ἀνστήσης στόλον. *καὶ τὸ 295 εὐφραίνεται*

πέδον Burges. σχῆμα γῆς Wecklein. 289 βλάστημον M. *βλάστημον* Robotellus. 291 τὸ πάνσοφον.....τοῦτον Tychwhitt. τὸ παντόσεμον Weil. τὸ πανσφόρον...τοῦδε Heimsoeth. 292 δ' ἀδελφός M, corr. Scaliger. ἔστιν M. ἔστι scripsi. πεντηκοστόπαις M. πεντηκοντόπαις cod. Par. corr. Heath. 293 τοῦ δαναοῦ M. De voce Danaos somniabat librarius. corr. Porson. Deinde ἀφθόνῳ codd. rec. εὐφώνῳ Turnebus. ἐμφανεί Schuetz. 294 αἴγυπτος δ' εἰδὼς δ' M, corr. Turnebus. ἄμὸν, ut solet, M. 295 ἀνστήσας M. In marg. ἀντήσας a sec. man. ἀνστήσης Victorinus. ἀνστήσαι Marckscheffel. Vide adnot. Licet cogitare de πρᾶσσοις ἂν ὡς Ἀργεῖον, ἂν πρᾶσσης, στόλον h. e. ἂν τοῖς τὸν

Pind. P. ix. 8 πολυκαρποτάτας θῆκε δέσ-
 πουαν χθονὸς ῥίζαν ἀπείρου τρίταν
 οἰκεῖν. Sall. Jug. xvii. in divisione orbis
 terrae plerique in parte tertia Africam
 posuere.

290. Βῆλον δίπαιδα. The Scholiast
 remarks that Euripides made Belus have
 five sons, Aegyptus, Danaus, Phoenix,
 Phineus and Agenor. Paley quotes Pau-
 sanias iv. 23 ὁ ἐν Βαβυλῶνι Βῆλος ἀπὸ
 ἀνδρὸς Αἰγυπτίου Βήλου τοῦ Λιβύης
 ὄνομα ἔσχεν.

Mythically Poseidon was the father of
 Belus. According to other accounts
 Agenor was his twin brother. The fact
 that the Semitic Baal means "lord" and is
 the Phoenician name for the sun-god, will
 sufficiently account for varieties of myth.

291. πάνσοφον ὄνομα. The objec-
 tions taken to this expression seem un-
 worthy. Paley says "absurdum est pru-
 dens nomen". But there is little absur-
 dity in the question as put by the king,
 who is struck by the venerable appear-
 ance of Danaus. Pelasgus might out
 of compliment call Danaus wise without
 knowing him certainly for such; and it is
 not unusual to transfer the epithet from
 its own noun to another and dependent
 noun. Cf. Soph. O. C. 41 τίνων τὸ

σεμνὸν ὄνομ' ἂν εὐχάμεν κλύων; Eur.
 Phoen. 1702 ὃ φίλτατον ὄνομα Πολυτε-
 λους. Eur. Or. 1080 ὃ ποθεὶν ὄνομ'
 ὀμλίας ἐμῆς. Shakspeare. Jul. Caes. i. 2
 "if my name were liable to fear". Milton,
 "The dreaded name of Demogorgon".

τοῦτο, "of him who sits by you" or "of
 him to whom you point".

293. ἀφθόνῳ λόγῳ, i.e. μηδὲ φθόνῳ
 λέγειν, cf. S. c. T. 480 κόμπαζ' ἐπ' ἄλλῳ,
 μηδὲ μοι φθόνει λέγων. Plat. Gorg. 489
 ἂ μὴ φθόνει μοι ἀποκρίνασθαι.

So φθόνος Plat. Phaed. 61 D δ' τυγχάνω
 ἀκηκώς, φθόνος οὐδὲς λέγειν.

295. The ms. reading ἀνστήσας (mar-
 ginal ἀντήσας) presents a difficulty. In
 favour of the ἀνστήσης of Victorinus it
 may be remarked that ἀναστήσαι is a
 proper word of raising suppliants from
 sanctuary. Cf. Thuc. i. 126 καθίζουσιν
 ἐπὶ τὸν βωμὸν ἰκταί...ἀναστήσαντες δὲ
 αὐτοῖς... (where see Shilleto, who approves
 of ἀναστήσας here with the rendering "act
 as you will, raising us up from the sanctu-
 ary as an Argive body of fugitives". But
 πρᾶσσοις ἂν could hardly stand thus un-
 qualified). Hdt. v. 71 τοῖς ἀνιστάσιν
 μὲν οἱ πρυτάνεις. So ἐξαναστήσαι: Eur.
 Andr. 263 ἐγὼ σ' ἔδρας ἐκ τῆσδε...ἐξανα-
 στήσω. Soph. O. C. 47, 276, &c.

- BA. δοκεῖτε δὴ μοι τῆσδε κοινωνεῖν χθονὸς
τάρχαϊον· ἀλλὰ πῶς πατρῷα δώματα (325)
λιπεῖν ἔτλητε; τίς κατέσκηψεν τύχη;
+ XO. ἀναξ Πελασγῶν, αἰὼλ' ἀνθρώπων κακά,
πόνου δ' ἴδοις ἂν οὐδαμοῦ ταῦτ' ὄν πτερόν· 300
ἐπεὶ τίς ἡὔχει τήνδ' ἀνέλπιστον φυγὴν

ἡμέτερον στόλον, ποιοῖς ἂν αὐτὸν ὡς Ἀργεῖον οὐτα. 296 δοκεῖτε M. δὴ addidit Turnebus. 298 λειπεῖν M. 300 δειδοῖς...πότερον M, corr. Turnebus. πόνον.....ταυτὸ πτερόν Bothe. 301 ἐπὶ τις (in ἐπεὶ corr.) M. 302 κέλσειεν

With πράσσοις ἂν ὡς we may read either the subjunctive of Victorinus or the infinitive (= ὥστε ἀνστήσαι) of Marckscheffel. With the former cf. Thuc. 1. 57 ἐπρασσεν ὅπως πόλεμος γένηται. Eum. 769 πράξομεν ὡς αὐτοῖσι μεταμὲλ' ὄντος: with the latter Dem. 888. 14, τὴν ναῦν μὴ δεῦρο πλεῖν ἐπαττεν. ὡς however points rather to the subjunctive. Confusion of -as and -ης is instanced inf. v. 753.

There is no encouragement to read ἀντήσας cum accus. with Hermann. He compares indeed Soph. Antig. 981 ἀ δὲ σπέρμα μὲν ἀρχαιογόνων ἄντας· Ἐρεχθεῖδαν, but there σπέρμα is accus. of respect and the genitive is the case with ἄντας.

The emphasis lies on Ἀργεῖον, i.e. "be assured it is *Argives* to whom you will so act".

297. τάρχαϊον. Cf. Thuc. v. 80 ἦν δὲ καὶ αὐτὸς τὸ ἀρχαῖον ἐξ Ἀργεῶν. Hdt. 1. 56, IX. 45, IV. 117 (ἀπὸ τοῦ ἀρχαίου).

299—300. These lines recall the sententious style of Euripides. Aeschylus is rather sparing in such general reflections.

αἰὼλ'...πτερόν. If the metaphor is sustained and unmixed, it points to the meaning "variegated", "variously coloured" for αἰὼλα: otherwise we have a choice between (a) "Human woes are of *divers hues* and you will not find *two feathers* alike", cf. αἰολόχρως νύξ Eur. Fr. 596, αἰὼλα σάρες, Soph. Phil. 1157, αἰολόνωτος, αἰολομήτρης &c. (b) "Human woes are

shifting and changeable, and you will never see a grief appearing in the same *shape or form*". Cf. αἰολόμηται, αἰολόφωρος, αἰολόστομος, αἰὼλον ψεύδος &c. The latter makes πτερόν somewhat involved and is therefore less acceptable.

αἰὼλος only occurs in Aeschylus here and in S. c. T. 494 λίγυν μελαῶν αἰὼλην πυρὸς κάσιν, where it is generally regarded as = *mobilem*. Quite as likely it alludes to the contrast of *colour* against the flame. *Varius* illustrates the two meanings in (a) vestra latera loris faciam ut valide varia sint (Plaut. Pseud. 1. 2, 12), (b) varium et mutabile semper femina (Verg. Aen. IV. 569).

The metaphor in πτερόν does not seem to be elsewhere found with the noun, though well-known in ὁμόπτερος.

301—303. The passage is corrupt in the last verse, which affects the meaning of the whole. Turnebus' ἔχθει μεταπτοιοῦσαν is usually accepted. With this we should render ἐπεὶ τίς ἡὔχει τήνδ' ἀνέλπιστον φυγὴν (subject) κέλσειεν (trans.) ἐς Ἀργος κῆδος (object) ἐγ. τ. π., μεταπτοιοῦσαν (trans., sub. αὐτὸ) ἔχθει ἐν. γ.; for μεταπτοιοῦν is, like all compounds of πτοέω, transitive. Od. XVIII. 340 ὡς εἰπὼν ἐπέεσσι διεπτοίησε γυναῖκας. Eur. Bacch. 303 φόβος στρατὸν διεπτόησε. Apoll. Rhod. III. 1345 &c. πτοέω itself seldom occurs in the active, and always transitively, e.g. Apoll. Rhod. I. 1232 τῆς δὲ φρένας ἐπτοίησεν Κύπρις. Sappho 11. 6 τό μοι καρδίαν ἐπτόασεν. Call. Del. 191 &c. The passive is common, of *mental*

+ κέλσειν ἐς Ἄργος, κῆδος ἐγγενὲς τὸ πρίν, (330)
+ ἐκεῖ καταπτύουσ' ἀνυμεναίων γάμων;

ἐς M, corr. Robortellus. κέλσειν μ' ἐς Schuetz. κέλσειν ἐμ' Ἄργος Tournier. 303 ἔχει μετὰ πτοίουςαν εὐναίων γάμων M. ἐκεῖ Robortellus. ἔχθει μεταπτύουσαν Turnebus. ἐγγαίων Tournier. Quamquam facile scribi potest (c.g.) ἔχθει μεταπτύουσαν ἀναγκαίων, viam corrigendi rectiorem credo me secutum esse.

disturbance: cf. Cho. 535. Prom. V. 856.

Weil renders "quis enim putasset, tam insperata fuga appulsuras esse affines antiquitus hinc oriundas odio nuptiarum domo excitatas?"—which cannot be obtained from the Greek without the addition of ἐμὲ, so that μεταπτύουσαν may have a feminine to refer to instead of κῆδος. In this view μεταπτύουσαν is intransitive, and φυγὴν a cognate accusative with κέλσειν.

A third rendering might be suggested ἐπεὶ τίς ἦν τῆς ἀν. φυγὴν (i.e. ἡμᾶς τὰς φυγάδας, subject) κέλσειν (intrans.) ἐς Ἄργος, (—κῆδος ἐγγενὲς τὸ πρίν—aposition to Ἄργος), ἔχθει μεταπτύουσαν (intrans.) &c. But in view of the transitive character of πτοίω only the first of these seems possible, and that is unsatisfactory and pointless. "A flight causing people to flee" is not a likely expression. It would not be an unexpected flight, but an unexpected danger, which would μεταπτύουσαν. Moreover μεταπτύουσαν is a dubious word in such a sense, since πτοίω is not to "drive in dismay" but to "dismay", nor is διαπτύω to "drive apart in dismay" but to "thoroughly dismay, strike through with dismay". The effect is mental. Again the Attic form is πτοίω, while πτοίω is Epic only. The accent of M too may be noticed. On these grounds it appears entirely necessary to emend, and the most natural way is by replacing υ for οι (with which that vowel became absolutely interchangeable in pronunciation), and correcting μετα to κατα (on which change see v. 172). With ἔχθει and without ἐμὲ the nominative must be read. ἔχθει κέλσειν = "expected to come",

cf. Ag. 506 οὐ γὰρ ποτ' ἦρχον τῶν ἐν Ἄργεῖ χθονὶ θανῶν μεθέξειν φιλότατον τάφου μέρος. Eur. Her. 931, Prom. V. 689, &c.

Substituting therefore καταπτύουσαν, the genitive γάμων is seen to depend upon the participle (cf. καταπτύειν δωροδοκίας Aeschin. 31, 31). For ἔχει, ἐκεῖ is as probable as ἔχθει, and since it is not εὐναίος γάμος so much as violent and compulsory γάμος which the Danaids loathe, the presence of the accusative termination of the participle (-αν) may be readily accounted for by reading καταπτύουσαν ἀνυμεναίων i.e. καταπτύουσ' ἀνυμεναίων. The wrong separation of the words would leave υμεναίων to pass into εὐναίων naturally enough. A γάμος ἀνυμεναίος is the γάμος ἀσεβῆς (v. 9), a wedlock unblest of Hymen, unaccompanied by the hymeneal song. The γάμος of lust would not be like that of Prometheus, Prom. V. 556 ἀμφὶ λέχους σὸν υμεναίου λότατι γάμων, ὅτε ἔδουαι ἀγαγεῖ Ἡοίδαν πιθὼν δάμαρτα.

Construe ἐπεὶ τίς (ἡμῶν) ἔχθει κέλσειν ἐς Ἄργος (ὅ ἐστι κῆδος ἐγ. τ. πρ.) τῇνδ' ἀνελπιστον φυγὴν (cognate acc.), ἐκεῖ (in Egypt) καταπτύουσ' κ.τ.λ.

301. φυγὴν κέλσειν. Cf. τρέχειν ἀγῶνα, νικᾶν Ὀλύμπια, &c., though κέλσειν might also be treated as governing φυγὴν after the manner of κέλσαι πόδα.

302. κῆδος, properly of marriage connexion (*affinitas*) Eur. Phoen. 77. Thuc. II. 29. Prom. V. 890. κηδεμῶν) (ξυγγενῆς Ar. Vesp. 731.

So Argos is related to the Egyptian Danaids, the coming of Io to Egypt being regarded as an *affinitas* formed between the two countries.

ΒΑ. τί φῆς ἰκνεῖσθαι τῶνδ' ἀγωνίων θεῶν, ἡ λευκοστεφεῖς ἔχουσα νεοδρέπτους κλάδους; 305

ΧΟ. ὥς μὴ γένωμαι δμῶς Αἰγύπτου γένει.

ΒΑ. πότερα κατ' ἔχθραν ἢ τὸ μὴ θέμις λέγεις; (335)

+ ΧΟ. τίς δ' ἂν φίλους ὠνοῖτο τοὺς κεκτημένους; *ἡ φίλοι ἢ - γυναικαί*

304 τί φῆς μ' dubitanter Abresch. τῶνδ' Pauw. τῶνδ' ἀγῶν' ἐμῶν θεῶν Madvig. Sana est vulgata: vide *inf.* 305 νεοδρέπτοις κλάδοις prima Medicei manus.

308—310 Desunt personarum notae. 308 ὠνοῖτο M et Schol. corr. Turnebus.

δοῖτο Robortellus. ὠοῖτο Stanley. Maximus coniecturarum proventus est. φίλων

Hermann. φίλοισ' δοῖτο Marckscheffel. φίλοις Schoemann. φίλου γ' δοῖτο τοῦ

κεκτημένου M. Schmidt. φίλοις γαμοῖτο τοῦ κεκτημένου Hartung. Videntur

VV.DD in talibus αὐτοσχεδιάζειν; eodem enim iure posses aliquo modo inserere

ἐλαιο, βούλοιτο, δουλοῖτο, ἀρνοῖτο vel quotquot id genus verba suppeditant lexico-

304. ἰκνεῖσθαι θεῶν. The genitive cannot be explained on the analogy of e.g. στοχάζεσθαι, τυγχάνειν (Oberdick) nor of θηγγάνειν, λαμβάνεσθαι (Weil). The Scholiast's διὰ τί λέγεις ἐληλυθέναι; would make it necessary to read ἔδρας, πάγον, or some word of similar meaning instead of θεῶν. Lastly the genitive has nothing in common with that after δέισθαι. Rather θεῶν = πρὸς θεῶν, the gen. of the person or thing *whereby* one implores. Eur. Or. 669 φιλεῖν δάμαρτα πᾶσιν Ἑλλήσιν δοκεῖς, ταύτης ἰκνοῦμαι σ'. Il. IX. 451 ἢ δ' αἰὲν ἐμὲ λισσέσκετο γούνων. Eur. Hec. 752 Ἀγάμεμνον, ἰκετεύω σε τῶνδε γυνάτων | καὶ σοῦ γενείου δεξιᾶς τ' εὐδαίμονος. The objective pronoun (με or ἡμᾶς) is rightly omitted, since the Danaids placed themselves as suppliants without regard to any particular person: "for what do you say *you are suppliants*".

306. δμῶς. Cf. τοὺς κεκτημένους, v.

308. Used bitterly instead of γυνή, δάμαρ &c. Properly a δμῶς is a woman taken in war as part of the spoil. The Danaids carried off to unwilling wedlock would be slaves not wives, cf. Eur. Med. 231 δεσπότην σώματος λαβεῖν.

307—310. The king's question is "and is your objection to them on the ground that you hate them, or on the ground that such a union is unholy?" He does not know the laws of Egypt in re-

gard to marriage (v. 362—366). The Chorus replies indirectly (whatever the reading may be): "Our objection is natural: who would chose to be married to her relative?" The objection is not one of illegality, but of policy and dislike. To this the king answers "yet (as a matter of policy) such a marriage would seem to give an increase of strength", and the Chorus again "Perhaps so, but when things go wrong in married life, it is easy for such husbands to divorce their wives" (which they could not do if the wives belonged to another stock with powerful friends).

308. The ms. reading ὠνοῖτο gains no light from the Scholiast's note κατ' ἔχθραν δηλονότι, τίς γὰρ τοὺς ἀνδρας δεσπότης ὠνοῖτο (*sic*); Dindorf alters the scholion to ὠνοῖτο. Weil, Oberdick &c. correct both Scholiast and text to ὠνοῖτο, and this seems true. It is, however, differently rendered: (i) quis enim amicos sibi emeret (= pro amicis haberet) dominos? (Kruse and Weil): (ii) "who would care to buy *relatives* for their lords and masters?" The former seems colloquial and far-fetched: the latter can be illustrated from tragedy itself. In ὠνοῖτο the woman is regarded as purchasing the husband with her dowry. Cf. Eur. Med. 231 χρημάτων ὑπερβολῇ | πόσιν πρίασθαι δεσπότην τε σώματος | λαβεῖν. Xen. Anab.

- BA. σθένος μὲν οὕτως μείζον αὖξεται βροτοῖς.
 + XO. καὶ δυστυχούντων γ' εὐμαρὴς ἀπαλλαγῇ. 310
 BA. πῶς οὖν πρὸς ὑμᾶς εὐσεβὴς ἐγὼ πέλω;
 XO. αἰτοῦσι μὴ 'κδοὺς παισὶν Αἰγύπτου πάλιν. (310)
 BA. βαρέα σύ γ' εἶπας, πόλεμον ἄρασθαι νέον.
 + XO. ἀλλ' ἡ Δίκη γε ξυμμάχων ὑπερστατεῖ.
 BA. εἴπερ γ' ἀπ' ἀρχῆς πραγμάτων κοινωνὸς ἦ. 315

graphi. 309 μέγ' Meineke. μείζον prima man. Med. 310 Deest γ' in M. τ' addidit sec. man. supra lineam. γ' Turnebus. ναί...γ' Hermannō indignum est. 312 'κδοῖς M, corr. Schuetz. 313 ἀρασθαι M. αἰρασθαι cod. Guelf. corr. Robertellus. 315 κοινὸς ἦν M (ds, et secundum nonnullos ἦν quoque, in litura). κοινωνὸς ἦν Sophianus. Nisi κοινὸς τις ἦν legendum est, quod non puto, primam pers. ἦ requirimus. Possis autem οἷσπερ γ'...κοινωνία.

VII. 2. 38 of a reverse course, the husband buying the wife "in the Thracian style". Hdt. v. 6. Verg. Georg. I. 31 Teque sibi generum Tethys emat omnibus undis. Here ὡαῖτο is bitterly sarcastic with τοὺς κεκτημένους, since ὁ κεκτημένος usually buys his slaves: here the slaves buy the master.

τοὺς κεκτημένους, of the "lord and master" (=husband) also in Eur. I. A. 715, but more commonly of the master of slaves.

309. σθένος μὲν, "strength at least" (whatever may be the case in other respects). σθένος is not only κράτος but also *opes* of wealth &c. A powerful and rich family is formed by such intermarriage. The preservation of a family name and property was at the root of the Athenian law touching ἐπικληροί. Cf. σθένος πλούτου Pind. I. III. 3 and ἐπελθὼν οὐκ ἐλάσσονι σθένει (*coriis*) Soph. Aj. 438.

310. δυστυχούντων, neuter. Cf. Cho. 68 δίκαια καὶ μὴ δίκαια | πρέποντ' ἀπ' ἀρχᾶς βίου | βίᾳ φερομένων αἰνέσαι. S. c. T. 274 εὐδυστυχόντων καὶ πόλεως σεσωσμένης. For the word itself as applied to connubial relations cf. Eur. Phoen. 424 ἄρ' εὐτυχεῖς οὖν σοῖς γάμοις ἢ δυστυχεῖς

εὐμαρὴς ἀπαλλαγῇ, "divorce is made little of", i.e. if the wife belonged to another family, her friends would protect

her. As it is, "it is all in the family". A divorce was discreditable to a woman, Eur. Med. 236 οὐ γὰρ εὐκλεεῖς ἀπαλλαγῇ | γυναίξιν. ἀπαλλάσσεσθαι of divorce Eur. Andr. 592, Plat. Legg. 868 D.

εὐμαρὴς, not merely *rapid*, but denoting heedlessness and immunity. Cf. Ag. 1326 δούλης θανούσης, εὐμαροῦς χειρώματος. Very different is the implication in Eur. Med. 1374

MH. στήγει· πικρὰν δὲ βάξιν ἐχθαίρω σέθεν.

IA. καὶ μὴν ἐγὼ σὴν· ῥάδιον δ' ἀπαλλαγῇ.

311. ἐγώ, "how does all this bear upon what you expect from me?"

313. νέον, i.e. "dangerous", a sense implied in the sudden and unknown risk. Cf. inf. 691 ἀπροσδοκῆτους τοῖσδε καὶ νέουσι λόγου. The comparative is more frequent in this sense. Hdt. VIII. 21 ἦν τι καταλαμβάνη νεώτερον (*gratius*) τὸν στρατὸν.

314. ξυμμάχων, sc. τῶν ἐαυτῆς, "those who fight on her side". Cf. inf. 370, Choeph. 497 &c.

315. εἴπερ γε κ.τ.λ. i.e. *clausula* ὅτι ἦν ταῦτα, εἰ κοινωνὸς ἦ. The κοινὸς ἦν of M is generally altered to κοινωνὸς ἦν: "yes, if she (Justice) had been a sharer in the matter from the first". Paley indeed renders "if she took part...i.e. if the wrong has been wholly on one side".

- + XO. αἰδοῦ σὺ πρύμναν πόλεος ὧδ' ἐστεμμένην.
 + BA. πέφρικα λεύσσων τάσδ' ἔδρας κατασκίους. (315)
 + XO. βαρύς γε μὲν τοι Ζηνὸς ἱκεσίου κότος.
 Παλαίχθονος τέκος, σὺ δ' εὖ κλύθι μου στρ. α'.
 πρόφρονι καρδία, Πελασγῶν ἀναξ. 320
 + ἴδε με τὰν ἱκέτιν φηγάδα περιδρομον
 λυκοδίωκτον ὥς (320)
 δάμαλιν ἄμ πέτραις
 ἀλιβάτοις ἴν' ἀλκ-
 ᾧ πίσυνος μέμν- 325
 κε φράζουσα βοτῆρι μόχθους.

316 πόλεως...ἐστεμμένη M, corr. Turnebus. 317 πέφρικα λεύσσων τὰς δέδρας M, corr. Robortellus (nisi quod τὰς δ' dedit). 319 In M exstat παλαίχθονος τέκος (in τέκος a sec. man. correctum) κλύθι μου, et in antist. ἴδοιτο δῆτα τὰν ἀνατον. Quamquam fieri potuit ut illud τὰν e dittographia δηΤΑ(TAN)ΑΝατον ortum sit, assentior potius Dobraeo ΤΑΝΔ restituenti. Supplendum ergo aliquid in hoc versu. Iō dat Wellauer. Praetuli σὺ δ' εὖ. 321 μέγαν M, corr. Stephanus. με σὰν Scaliger. ἱκέτιν in M secundae manus est; prius fuerat ἱκέτην. πρόδρομον haud bene Heimsoeth. 322 λυκοδίωκτον M, corr. Hermann, ante quem λευκοδίωκτον a Robortello recipiebant. 323 ἀμπέτραις ἡλιβάτοις M, corr. Valckenaer. ἀ' ὃν πέτραις ἡλιβάτοις Butler. 326 Versiculum venustum delent nonnulli

But εἴπερ γε...ἦν could only mean "yes, since she was..." or else "yes, if she had been" (a denied case). Neither of these is satisfactory. It is clear that Justice must have been somewhere concerned in the matter, on one side or the other. If the third person were sound, we should rather read κοινὸς τις ἦν i.e. "true, if one had been concerned in it from the first (which I was not)". The MSS. give ἐστεμμένη wrongly in the next line for -ην. A transposition of the ν emends both lines. The Scholiast took ἦν to be first person, συνέπρασσον (ἔν?) ὑμῖν, εἰ ἀρχὴν προφάσει εἶχον.

316. πρύμναν πόλεος, i.e. that part of the ship of the state in which the places of honour are situated. Hermann explains "gubernatores urbis deos dicit ramis supplicum ornatos". The metaphor is a favourite with Aeschylus, but it seems better to understand it here of the honour to the gods than of government

by the gods. Cf. inf. 957. πρύμνα πόλεος in the latter sense would rather be the πολιτισσοῦχοι ἔδραι in the city, not the πάγος of the ἀγῶνιοι θεοί. For the nautical metaphor itself cf. Eum. 16 χώρας πρυμνήτης ἀναξ and 765. S. c. T. 1 and 761 δ καὶ περὶ πρύμναν πόλεως καχλάζει.

319. The words σὺ δ' εὖ have been added here as necessary to the metre and very likely to have fallen out between τέκος and κλύθι. It is unnecessary to illustrate the use of σὺ δ' after the proper name in the vocative.

321. περιδρομον. A very picturesque touch is destroyed by Heimsoeth's πρόδρομον. "Running forward in hot haste" gives no such image as "running (helplessly) to and fro"—not knowing which way to turn from the wolf-like sons of Aegyptus. S. c. T. 211 ἀλλ' ἐπὶ δαιμόνων πρόδρομος ἦλθον ἀρχαῖα βρέτη is plainly very different.

- BA. ὀρώ κλάδοισι νεοδρόποις κατάσκιον
 + νεύονθ' ὄμιλον τῶνδ' ἀγωνίων θεῶν. (355)
 + εἴη δ' ἄνατον πρᾶγμα τοῦτ' ἀστοξένων, ἡ γὰρ εἰς τὸν αἰῶνα κίε
 + μηδ' ἐξ ἀέλπτων ἀπρομηθήτων ποθὲν 330
 νεῖκος γένηται· τῶν γὰρ οὐ δεῖται πόλις.
 XO. ἴδοιτο δῆτα τάνδ' ἄνατον φυγὰν ἀντ. α'.
 + ἱκεσία Θέμις Διὸς Κλαρίου. (380)

cum Bothio. 328 νεόνθ' M, corr. Bamberger. νεόνθ', πρέπονθ', Hermann, dum ad alia festinat. νεόνθ' (ex Hesychio: νεύω=ικετεύω) Wecklein. 329 Fortasse legendum ἀστοῖς ξυνόν (cf. νόσφ ξυνεῖναι et νόσος ξυνούσα). 330 ἀπρομηθεύτων Stanley. ἀπρομηθέων Turnebus. πόλει M. ποθὲν dedi. 332 δῆτα τὰν ἄνατον M (v. ad vers. 319). δῆτ' ἄνατον Porson et plerique. ἴδοι δῆτα τάνδ'

328. νεόνθ'. This conjecture was previously made by Bamberger, and has been accepted by Paley, but in another sense, viz. "I see the company of (i.e. under the protection of) these gods of contest, shaded with boughs, with heads bent low to the earth". It is, however, difficult to believe that ὄμιλος τῶνδ' ἀγ. θεῶν could mean anything but "the company of ἀγῶνιοι θεοὶ here assembled". Nor is νεόνθ' equivalent to νεόνθ' ἐς πέδον κάρα (Soph. Ant. 270). It is much more poetical to regard νεόνθ' as referring to the gods themselves who, being decked with boughs, seem to nod assent with the motion of those boughs. νεόνθ' = ἐπινεόνθ', cf. Soph. Phil. 484 νεύσον, τέκνον, πείσθητι. The boughs themselves νεύουσι as the στάχυες of Hes. Opp. 671, and the λόφος of Il. III. 337. And as a field νεύει σταχύεσσι, and a helmet νεύει λόφῳ, so the gods νεύουσι κλάδοισι.

329. ἀστοξένων, a word variously explained. Hesychius gives ἀστοξένοι· οἱ γένει μὲν προσήκοντες, ἐπὶ δὲ τῆς ἀλλοδαπῆς γεγονότες· οἱ δὲ τοὺς ξένους μὲν ὄντας ἐπὶ τιμῇ δὲ ἀστοῦς γενομένους. Photius has ὁ ἐκ προγόνων μὲν αὐτῶν αὐτὸς δὲ ξένος καὶ ἀναπύσεως δεόμενος. Pollux says ἀστοξένος δὲ κατὰ μὲν τινας ὁ αὐτὸς (ἐναντίος Weil) τῷ ἰδιοξένῳ, κατὰ δὲ τινας ὁ γένει μὲν ξένος, τιμῇ δὲ ἀστός. ἐνίοις δὲ δοκεῖ ὁ φύσει μὲν ἀστός, δόξῃ δὲ ξένος, ὡς

T. S.

Δαναοὶ Ἀργείοις, ἀπὸ Ἰοῦς τῆς Ἀργείας ἔχων τὸ γένος. Our Scholiast here τῶν νῦν μὲν ξένων, πρῶτον δὲ συνημμένων τῇ πόλει. The meaning of the line is εἴη δὲ τοῦτο τὸ πρᾶγμα ὑμῶν τῶν ἡμετέρων ἀστοξένων ἄνατον τῇ πόλει.

πρᾶγμα=causa, cf. on v. 207.

330. The ms. πόλει is intolerable with πόλις to follow. For ποθὲν cf. Pers. 354 φανεῖς ἀλάστορ ἢ κακὸς δαίμων ποθὲν. In Ag. 1287 sq. πόλις occurs at the end of each of two consecutive lines, but πόλις is almost a certain correction of the second. For the mood γένηται v. Goodwin Moods and Tenses § 86. Cf. Ag. 131, 341.

332. MSS. have δῆτα τάν. Dobree felt the want of τάνδ', but is too bold in omitting δῆτα. ἄνατον is proleptic.

333. ἱκεσία Θέμις. Just as Zeus is ἱκέσιος, ἐρκείος, κτήσιος &c. according to the attribute specially sought in the invocation; so the personified Θέμις, his daughter, has different avatars, e.g. Ὀρκία Eur. Med. 209. Here she is Θέμις viewed in relation to the "rights" of suppliants.

Διὸς Κλαρίου. The Scholiast rightly explains τοῦ πάντα πᾶσι κληροῦντος καὶ κραίνοντος. Pausanias VIII. 53 says τὸ δὲ χωρίον τὸ ὑψηλόν, ἐφ' οὗ καὶ οἱ βωμοὶ Τεγεάταις εἰσὶν οἱ πολλοί, καλεῖται μὲν Διὸς Κλαρίου, δῆλα δὲ ὡς ἐγένετο ἡ ἐπὶ κλησις τῷ θεῷ τοῦ κλήρου τῶν

σὺ δὲ παρ' ὀψυγόνου μάθε γεραιὰ φρονῶν·
 ποτιτρόπαιον αἰδ-
 ὄμενος <ἂν τελοῖς>
 οἷαπέρ <ἐστ' ἄρισθ'>

335

+ ἱροδόκοις <ἔδραι- *ῶν τινος ἐστὶν ἡ κενὴ*
 σι> θυλήματ' ἀπ' ἀνδρὸς ἀγνοῦ.

BA. οὗτοι κάθησθε δωμάτων ἐφέστιοι

(335) 340

+ ἐμῶν· τὸ κοινὸν δ' εἰ μιαινεται πόλις,

Paley. 334 γεραιάφρων M. γεραιόφρων Burges, Heimsoeth. γεραιὰ φρονῶν Marckscheffel. Alii alia. Id γεραιὰ, quod dedi, secundam syll. correptam habet: vide adnot. ad v. 360. 335 sqq. Perierunt verba aliquot. In M exstat αἰδόμενος ὅνπερ ἱεροδόκα θεῶν λήματ'. Pro eo ac potui ommissa supplavi. ΟΥΝ-ΠΕΡ ex ΟΙΑΠΕΡ, θεῶν λήματ' per θεοῦ λήματ' e ΘΥΛΗματ', facta sunt. Cetera sententia postulat. Scribit Hermann οὐ πενεί <καλλιπότημον τύχης>· ἱεροδόκα <πέλει> λήματ'. ἱροδόκ' ἐστὶ θεῶν λήματ' (λήμαθ' opinor) ὅταν μὲν ὁ θάματ' Heimsoeth, quod nemo poeta scribere potuit. ἱροδόκοις <βωμοῖς δοῖ' εἰ γένοιτο> θεῶν λήματ' Paley. λήματ' dederat Turnebus. λαίγματ' ex Hesychio Wecklein. 341 ἐμὸν M, corr. sec. man. 342 ἐκπνοεῖν M, corr. Turnebus. 343 παρὰ-

παίδων ἕνεκα τῶν Ἀρκάδος. But Zeus was Κλάριος in general before being κλάριος on a particular occasion of the kind stated.

Θέμις seems to have been particularly connected with Zeus as Ζεὺς Ξένιος, cf. Pind. N. XI. 9 ξενίου Διὸς...Θέμις. Ol. VIII. 21 ἐνθα σώτειρα Διὸς ξενίου πάρεδρος ἀσκεῖται Θέμις. But here ξενίου is implied in *ikeola* and the context, while Κλαρίου is important: "May Themis, who guards the suppliant, see that all goes well,—and Themis is the daughter of all-appor-tioning Zeus, so that she has power to work her will".

334. Cf. Cho. 171 πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω;

336 sqq. The restoration of these lines must be speculative. That offered in the text offers a fair sense and accounts in some respects for the losses.

The Scholiast notes οὐ πτωχεύσεις as an explanation of something which he either found or thought he found (probably in λήμματα), and Hermann's οὐ πενεί (for ὀνπερ) is supposed to give this sense. πενοῦμαι is, however, a questionable form

of future from πένομαι. Nor is it easy to conceive how οὐ πτωχεύσεις can be fitted into the passage. Next, to speak of the gods as having ἱεροδόκα λήματα seems in doubtful taste, being too suggestive of the δωροδόκον λήμα among men. It is true that in S. c. T. 700 we are told μελαιναιγίς οὐκ εἰσι δόμους Ἑρινός, ὅταν ἐκ χειρῶν θεοὶ θυσίαν δέχωνται, but this is equivalent to saying that the gods can be appeased by sacrifices, not that they lust after them. Compounds in -δόκος e.g. θυροδόκος, μηλοδόκος &c. are in a religious connection generally used of places, not persons. The archetype must have been much injured at this point, or else in (e.g.) ΟΙΑΠΕΡ ἑσταρισθὶ ΠΟδοκοῖς the eye of a copyist may have passed from P to P, and in (e.g.) ANTEΛΟIC after ΑΙΔο-μενοC general similarity may have caused the omission of ἂν τελοῖς. See critical note.

340. ἐφέστιοι, cf. v. 282. Pind. Fr. 49 καθῆσθαι παρ' ἐστία. Thuc. I. 136 ἐπὶ τὴν ἐστίαν καθίστασθαι. The hearth was sacred to the household gods and hence was a sanctuary and a δῖκος.

- + ξυνῇ μελέσθω λαὸς ἐκπονεῖν ἄκη.
 ἐγὼ δ' ἂν οὐ κραίνοιμ' ὑπόσχεσιν πάρος
 ἀστοῖς ἅπασι τῶνδε κοινῶσαι πέρι.
 ΧΟ. σύ τοι πόλις, σὺ δὲ τὸ δάμιον· ^{1' ταπεινὸν μὲν} στρ. β. (370) 345
 πρύτανις ἄκριτος ὦν
 + κρατύνεις βωμόν, ἐστὶαν χθονός,

κρος M, corr. Sophianus. 344 ἀστών δὲ πᾶσι τοῖσδε κοινῶσαι πέρι M. Sequor
 Marckscheffellium. ἀστοῖς δὲ πᾶσι τῶνδε κοινῶσαι Scaliger et plerique. ἡ πᾶσι
 γ' ἀστοῖς Schuetz. 345 δῆμιον M. 347 βωμόν ἐστίας χ. Stanley.

341. ἐμῶν, in the emphatic place.
 "You are at the hearth of the nation, not
 at that of my house in particular".
 τὸ κοινόν, adverbial. See v. 228.
 -μαίνεται "is incurring an εἶγος". So
 μῖασμα inf. 451. Not μανθῆσθαι, but
 the εἶγος is already coming, if it comes at
 all.

343. πάρος, with infinitive several
 times in Homer, e.g. Il. XVIII. 245 πάρος
 δόρπτοι μῆδεσθαι (elsewhere always with
 aorist).

345. πόλις... δάμιον. Answering to
 πόλις and τὸ κοινόν, and repeating the
 argument in v. 340.

τὸ δάμιον almost = ὁ δῆμος, cf. inf. 678
 τὸ δάμιον, τὸ πτόλιον κρατύνει.

To represent any autocratic powers of
 the king in a favourable light to the
 sensitive Athenian democracy, especially
 in the time of Aeschylus, when popular
 rights were being discussed and extended
 after recent experiences of τύραννοι, was
 a delicate matter. There are frequent
 references to democratic jealousy in this
 play, cf. inf. 373, 463, 678. These would
 be less prominent in later plays, when
 tyrannophobia had abated.

The Chorus allude rather to the *responsibilities*
 of the king. They do not urge
 him to act boldly and autocratically, but
 to remember that, inasmuch as he is an
 autocrat, the guilt of the common pollu-
 tion will fall on himself.

346. πρύτανις, in the general sense of
 chief or lord (cf. προ-, πρόμος, πρυλῆες =
 πρόμαχοι). Prom. V. 169 μακάρων πρό-

τανις. Eur. Tro. 1288 Κρόνιε Φρυγίων
 πρύτανι. Pind. P. II. 106 (of Hiero)
 πρύτανι κύριε πολλῶν μὲν εὐστεφάνων
 ἀγυῶν καὶ στρατοῦ.

ἄκριτος. ἀνυπεύθυνος Schol., i.e. with
 the technical allusion to εὐθυναί.

347. βωμόν, ἐστίαν χθονός, referring
 to v. 340. Cf. Aristot. Pol. VI. 8. 20
 ἐχομένη δὲ ταύτης ἡ πρὸς τὰς θυσίας ἀφω-
 ρισμένη (sc. ἀρχή) τὰς κοινὰς πάσας, ὅσας
 μὴ τοῖς ἱερεῦσιν ἀποδίδωσιν ὁ νόμος, ἀλλ'
 ἀπὸ τῆς κοινῆς ἐστίας ἔχουσι τὴν τιμὴν.
 καλοῦσι δ' οἱ μὲν ἀρχοντας, οἱ δὲ βασι-
 λεῖς, οἱ δὲ πρυτάνεις. Appian Pun. 84
 ἡ πολιτικὴ ἐστία. Of heroic kingship it
 would be well to read what Aristotle says
 Pol. III. 14 ἡ περὶ τοὺς ἡρωϊκοὺς χρόνους—
 αὐτῇ δ' ἦν ἐκόντων μὲν, ἐπὶ τοῖς δ' ὠρισμέ-
 νοις. στρατηγὸς γὰρ ἦν καὶ δικαστὴς ὁ
 βασιλεὺς, καὶ τῶν πρὸς τοὺς θεοὺς κύ-
 ριος. Later most of these powers were
 stripped away and θυσίαι κατελείφθησαν
 τοῖς βασιλεῦσι μόνον. Cf. the functions of
 the ἀρχων βασιλεὺς.

Paley supposes a reference to the κοινὴ
 ἐστία, which was the public fire of the
 πρυτανεῖον.

In Polybius indeed the term occurs of
 the public table, and so in one of Keil's
 Inscriptions (IV. b. 26) καλεῖται τιναὶ ἐπὶ
 ξένια εἰς πρυτανεῖον εἰς τὴν κοινὴν ἐστίαν.
 But here the allusion is more general:
 "You are the king: in matters of religion
 you represent the state: the common
 altars (of which this is one) are the hearth
 of the state, and in a sense therefore they
 are your hearth".

- + μονοψήφοισι νεύμασιν σέθεν,
 + μονοσκήπτροισι δ' ἐν θρόνοις χρέος
 πᾶν ἐπικραίνεις· ἄγος φυλάσσου. ^{ἐπιφαινομένη} (375) 350
 BA. ἄγος μὲν εἴη τοῖς ἐμοῖς παλιγκότοις,
 ὑμῖν δ' ἀρήγειν οὐκ ἔχω βλάβης ἄτερ·
 οὐδ' αὖ τόδ' εὐφρον, τάσδ' ἀτιμάσαι λιτάς·
 + ἀμχανῶ δὲ καὶ φόβος μ' ἔχει φρένας
 + δρᾶσαί τε μὴ δρᾶσαί τε καὶ τύχην ἔαν. (380) 355
 XO. τὸν ὑπόθεν σκοπὸν ἐπισκίπτει ^{ἀντ. β.}
 φύλακα πολυπόνων
 βροτῶν, οἳ τοῖς πέλας προσήμενοι βωμοῖσι
 δίκας οὐ τυγχάνουσιν ἐννόμου.

348 νεύμασι M, corr. Pauw. 349 χρόνοις satis frequenti errore M. θρόνοις Sophianus. 350 ἄγος M, corr. Robortellus. 351 "Fortasse ἐμοί" Paley. 355 μηδράσητε M, corr. Robortellus. ἐλεῖν M et omnes editt. ἐλᾶν pro ἐλεῖν reposui. 356 ἐπισκοπεῖ M, corr. Robortellus. ἐπίστασαι Paley. 358 τοῖς

351. ἄγος μὲν εἴη. Cf. Prom. V. 972 χλιδῶ; χλιδῶντας ὥδε τοῖς ἐμοῖς ἐγὼ | ἐχθροῖς ἵδοιμι.

παλιγκότοις, like most adjectives of hostility and the contrary (δυσμενής, ἐχθρός, φίλος &c.), passes naturally into a noun. Cf. S. c. T. 417 τὸν ἄμυν ἀντίπαλον. In Pind. N. IV. 96 παλιγκότοις is virtually a noun, though without article or pronoun.

355. δρᾶσαί τε μὴ δρᾶσαί τε. Oberdick compares Eur. I. A. 56 δοῦναι τε μὴ δοῦναι τε τῆς τύχης ὅπως ἄψαι' ἄριστα.

ἔαν. MSS. give ἐλεῖν, which the Scholiast explains by καὶ τοῦ συμφέροντος ἐπιτυχεῖν. Paley says "fortunam prehendere" or "occasione uti". But there is no notion here of seizing an opportunity. The meaning is "to take what comes"; but ἐλεῖν is too strong for δέχεσθαι. τύχην αἰρεῖν should mean (a) "to grasp occasion", (b) "to get fortune into one's power". Since both of these are away from the matter, we may turn for correction to Eur. I. T. 489 τὴν τύχην δ' ἐλᾶν χρεῶν. There are not three possibilities, but only two alternatives. We must therefore join δρᾶσαί τε ("either to act"),

μηδράσαι τε καὶ τύχην ἔαν ("or not to act and so let fortune take her course"). τύχην = "destiny" (v. Jebb on Soph. O. T. 977).

356. ἐπισκίπτει is not elsewhere used in the sense ἐλαβεῖ, or ἐπιστρέφου. Yet in a similar connection, cf. 625, occurs Δῖον ἐπιδόμενοι κῆτον, where it would be too much license to attempt ἐπαιδομένοι.

σκοπός again is commonly used of a tutelary god; but the meaning of "jealous overseer" is to be found in Soph. Aj. 945 οἳ οἱ νῦν ἐφεστᾶσι σκοποί. While therefore it would be easy to read σκόπει ἐπίσκοπον, there is no positive need of change.

358. τοῖς πέλας, i.e. ταῖς τῶν πέλας ἐστῖαι. Cf. Soph. O. T. 15 προσήμεθα βωμοῖσι τοῖς σοῖς.

359. οὐ τυγχάνουσιν. The negative coalesces with the verb, otherwise μὴ would be the proper particle, since αἰ = δσσι, εἰ τις. So with infinitive, Soph. O. C. 1203 οὐδ' αὐτὸν μὲν εἶ | πᾶσχειν (sc. καλὸν ἐστι), παθόντα δ' οὐκ ἐπίστασθαι τίνειν. οὐ τυγχάνειν = ἀμαρτάνειν as οὐκ ἔαν = κωλύειν.

+ μένει τοι Ζηνὸς ἱκαίου κότες (385) 360
 + δυσπαράθελκτος παθόντος οἴκτοις.
 BA. εἴ τοι κρατοῦσι παῖδες Αἰγύπτου σέθεν
 νόμῳ πόλεως, φάσκοντες ἐγγύτατα γένους *μὴτ' ὅτι*

πέλας προσηγμένοι Tournier. 360 ἱκίου Dindorf. ἱκίου Lindau. Vide infra.
 361 ὡ δυσπαράθελκτος M, et in marg. δυσπαρθεήτας a sec. man. δυσπαρθεή-
 τοι cod. Par. Nullius pretii sunt haec, quoniam inter κ et η nullum paene discrimen
 est in minusculis. Idem quod ego Schuetz. τοῖς ἀπαρθέλκτοις C. G. Haupt. 385
 ἀπαρθέλκτοις Marckscheffel. δυσπαράθελκτον Kruse. δυσπαράθελκτους παρόντας
 οἴκτοις Karzen. 363 ἀγχιστοί H. Wolf. 364 τίςδ' M, corr. Victorius.

360. ἱκαίου. The second syllable is short, as sometimes in δαίαιος, παλαιός, γεραίος. So perhaps ἐρμαῖαν in Eum. 947. Pind. Ol. XIII. 81 Γαλαίχῳ. Soph. O. C. 117 ὅρα τίς ἐρ' ἦν; τοῦ ναίει; answers to ἐπ' ἀλαῶν ὁμμάτων.

361. This verse has given much trouble. The Scholiast's note τοῖς θρήνοις τῶν πασχόντων συμμαχεῖ ὁ τοῦ Διὸς χόλος helps little, only proving that he read παθόντος οἴκτοις, but leaving δυσπαράθελκ-
 τοις in uncertainty. δυσπαράθελκτος is more probable as applied to the anger of Zeus than to the unrelenting of the wrongdoer; i.e. "incapable of being appeased" in the sense "mindful of vengeance", is more likely than "who refused to be softened" in the sense "mercilessly refusing suppliants". Cf. Prom. V. 34 Διὸς γὰρ δυσπαράιτητοι φρένες, *ibid.* 200 κέαρ ἀπαράμυθον ἔχει Κρόνου παῖς. The nominative is therefore the most natural correction. Pausanias VIII. 25 (quoted by Paley) speaks of the ἄγος of rejected suppliants as μῆνιμα ἀπαράιτητον. The order is κότες μένει δυσπαράθελκτος οἴκτοις ("unappeased by the wailings") παθόντος ("of the punished one"). παθόντος, not πάσχοντος, because the wrath of Zeus is conceived as continuing even after immediate vengeance has been taken on the sinner: it abides for generations.

The anger of Zeus ἱκέσιος inf. 411, 457, 625. Soph. Trach. 1239. Eur. Hec. 345.

363. νόμῳ πόλεως φ. ἐγ. γ., with an

allusion to the Athenian law concerning ἐπικληροί. Aeschylus sees the difficulty which will present itself to an Athenian audience. No plea of legal right is set up by the Danaids. In speaking of "right", "propriety" and "piety", they refer only to the lust and violence of their cousins. The king touches the weak spot. "But what if they have the right of ἀγχιστοί?" To this the Danaids make no pertinent reply, or, if it is pertinent, it is to the effect "we care not what the law is, we know that we have justice on our side". It is quite possible that Aeschylus himself urges abstract justice in certain cases as opposed to legal justice; but it is better to regard Aeschylus as putting in the mouth of his characters the strongest arguments from their point of view.

ἐγγύτατα γένους, a phrase from the language of law. Cf. Isaeus 10. 5 προσήκον δ' αὐτῇ μετὰ τῶν χρημάτων τῷ ἐγγύτατα γένους συνοικεῖν. The passage Ar. Av. 1648—1666 should be compared, where the actual words of a law of Solon are given τοῖς ἐγγύτατα γένους μετεῖναι τῶν χρημάτων. The phrase also occurs as ἐγγύτατα τῷ γένει, ἐγγυτάτω γένει τινός, κατὰ γένος ἐγγύτατα, ἐγγυτάτω γένους τιμῇ, and also ἐγγυτάτω γένει τιμῇ (which Paley should not have followed Stallbaum in denying, v. Dem. p. 1051, 1059, 1076 &c.). γένους is partitive like ἐνταῦθα γῆς, πόρρω σοφίας, &c. φάσκοντες, the proper word of a claim, "maintaining", Ar. Av. 1658 ἀνθέξεται

εἶναι, τίς ἂν τοῖσδ' ἀντιωθῆναι θέλοι; νόμοις
 δεῖ τοί σε φεύγειν κατὰ νόμους τοὺς οἰκοθεν, (360) 365
 ὥς οὐκ ἔχουσι κύρος οὐδὲν ἀμφί σου.
 ΧΟ. μή τί ποτ' οὖν γενοίμαν ὑποχέριος στρ. γ'.
 κράτεσιν ἀρσένων ὑπαστρον δέ τοι

θέλει M, superscripto α. 363 σ' ἐλέγχειν Wecklein, σ' ἐφευρεῖν Hartung, σε φαίνεν Canter. Mirum est quam hebetatum videatur in hoc criticorum acumen. 366 ἔχουσιν M, et ἀμφί σου, quod servant adhuc omnes. 367 ὑποχέριος M, corr. Robortellus. De μήποτε νυν cogitat Paley. 368 κάρτεσιν Heimsöeth: sed in hoc genere vix confirmari potest primo in loco syll. brevem longae

σου τῶν πατρῶν χρημάτων | φάσκων ἀδελ-
 φὸς αὐτὸς εἶναι γνήσιος.

364. τοῖσδ', sc. τοῖς δικαίωμασι.

365. φεύγειν...ὥς, "you must base your defence on the ground that" (= *defendere* with acc. and infin.), i.e. φεύγουσαν (ἀπολογεῖσθαι) ὥς, or better δεῖ σε φεύγειν κατὰ νόμους τ. οἰ. (ἀπολογουμένην) ὥς..., in which case the words ὥς ἔχουσι κ.τ.λ. are exegetical: "you must submit to be tried according to your national laws (i.e. your defence must be), that (according to those laws) they have no authority over you". Paley well compares Xen. Hell. I. 3. 19, ὑπαγόμενος θανάτου ἀπέφυγεν ὅτι οὐ προδοίη τὴν πόλιν.

οἰκοθεν, more subtle Greek than οἰκοί: "the laws you must quote or draw from Egypt". Cf. Eur. Phoen. 294 τὸν οἰκοθεν νόμον σέβουσα. Med. 506 τοῖς μὲν οἰκοθεν φίλοις ἐχθρὰ καθέστηχ' (i.e. the friends who in thought have to be brought from home).

366. κύρος, *potestas*: "legal power", cf. κύριον, ἔκυρον ποιεῖσθαι. There is a reference to the power of a husband as κύριος of a wife, or of a guardian as κύριος of a ward; power like the Roman *patria potestas*. The κύριος was the legal representative of one not qualified to appear in public transactions for himself. In the case of women the κύριοι were the nearest male relatives.

367. οὖν, impatiently, seeing their case here is weak: "well, all we have to

say is...". So in the formulae ἀλλ' οὖν...γε and δ' οὖν.

368 sqq. The ms. reading ὑπαστρον δέ τοι μῆχαρ...φυγαί is not translatable, whether we correct to φυγάν or φυγῆ. Wellauer, reading the latter, renders "*remedium decerno, quod astris metior, fugiens nuptias exosas*", and so Paley "I choose a star-guided remedy &c.". But can any more far-fetched or clumsy expression be imagined than ὑπαστρον μῆχαρ in such a sense, even if further defined by φυγῆ? Even the artificial combinations of the later epic poets, e.g. πῶψ δειδρῆσσι "love for trees" (v. Rutherford, Babrius Introd. p. lxii, note), are better than this. Reading φυγάν, it might perhaps be just possible to construe ὑπαστρον δέ τοι φυγάν ὁρῶμαι μῆχαρ: "I mark out for myself flight beneath the stars as a remedy &c.". But the order is decidedly against this. The Scholiast explains τὴν δέ τοῦ γάμου μηχανὴν ὁριεῖται τοῖς ἀστροῖς ἀπὸ τοῦ μηχανήσομαι φεύγειν δι' ὁδοῦ μακρὰς τὸν γάμον· οἱ γὰρ μακρὰν ὁδὸν φεύγοντες δι' ἀστρων σημαίνεσθαι ἔλεγον (ἐλέγοντο, Weil). Similarly Hesychius ἀστροῖς σημειοῦσθαι· μακρὰν ὁδὸν καὶ ἐρήμην βαδίζειν· ἢ δὲ μεταφορὰ ἀπὸ τῶν πλεόντων. Commentators quote Soph. O. T. 795 τὴν Κορυθίαν | ἀστροῖς τὸ λοιπὸν ἐκμετρούμενος χθόνα | ἐφευγῶ. Lucian Icarom. init. &c. These quotations are in point only so far as they refer to the length of a journey. Such expressions arose either from long jour-

+ μήκος ὀρίζομαι γάμου ὑπέρφρονος *weil ich weislich*
 + φυγᾶ· ξύμμαχον δ' ἐλόμενος Δίκαν (393) 370
 κρίνε σέβας τὸ πρὸς θεῶν.

BA. οὐκ εὐκριτον τὸ κρίμα· μὴ 'μ' αἰροῦ κριτήν.
 εἶπον δὲ καὶ πρίν, οὐκ ἄνευ δήμου τάδε
 πράξαιμ' ἄν, οὐδέ περ κρατῶν, καὶ μήποτε

respondere non posse. ὑπ' ἀστρων C. G. Haupt. ὑπ' ἀστρῶ Stanley. 369 μήχαρ
 M. μήκος scripsi. Mox δύσφρονος M. ἐπιφθόνου Heimsoeth. Ordinem mutat
 Weil, γάμου δύσφρονος μήχαρ ὀρίζομαι scribens, et in antistropha δίκαν μὲν κακοῖς
 αἵσια δ' ἐντόμοις. 370 φυγαί M. φυγὰν Heath, Weil. φυγᾶ verum est.
 372 μὴ μ' M. Scripsi μὴ μ': vide adnot. 374 μὴ καὶ ποτε Canter. κοῦ μή

neys over desert or sea, where the stars were the only guide, or else from long journeys generally, when a straight course was kept by help of the heavenly bodies, as opposed to short journeys where the roads or well-known landmarks served as guides. But *ὑπ' ἀστρων* *φυγῇ* can scarcely mean more than "flight *beneath* the stars", and even if it could mean "fuga quam astris metior et dirigo", yet *ὑπ' ἀστρων* μήχαρ is in no way tolerable. Because the flight is a μήχαρ, that μήχαρ cannot therefore itself be called *ὑπ' ἀστρων*. Paley supposes a confusion of ὀρίζ. *φυγῇ* ἀστρῶν and ὀρίζ. μήχαρ γάμου τὸ φεύγειν ὑπ' ἀστρῶν.

It is more satisfactory to emend μήχαρ through μήχος to μήκος. In Ag. 2 the MSS. give μήκος, which Stanley and Valckenaer emend to μήχος. As οὐράνιον μήκος="length as great as the height of heaven", so ὑπ' ἀστρων μήκος="in length as far as the canopy of heaven stretches". The notion of *guiding* a long journey by the stars is as prominent as with the text generally read. Construe ὀρίζ. ("I mark out as the limit") φυγᾶ ὑπέρφ. γάμ. ("to my flight from...") ὑπ' ἀστρων μήκος ("no less a distance than all the distance beneath the stars").

371. κρίνε σέβας τὸ πρὸς θεῶν. κρίνε, not exactly=πρόκρινε, "prefer", though approximating to it. Rather it="decide on". There are two ways of construing, (a) σέβας cog. acc.=κρίνε κρίσιν εὐσεβῆ,

(δ) κρίνε="choose", cf. Eum. 487 κρίνασα δ' ἀστῶν τῶν ἐμῶν τὰ βέλτατα. Ag. 471 κρίνω δ' ἀφθονον ἔλβον.

πρὸς=coram. Cf. Thuc. 1. 71 ἀδικον οὐδὲν οὔτε πρὸς θεῶν οὔτε πρὸς ἀνθρώπων, or less well "on the side of", Cho. 704 πρὸς δυσσεβείας, Soph. El. 1211 πρὸς δίκης "agreeable to justice".

372. μὴ 'μ' αἰροῦ κριτήν. Paley (with μὴ μ') says the emphasis is on κριτήν, "i.e. choose me as *προστάτης* if you like, but not as κριτής". This is impossible, since the decision must come before the act of championship. The king does *not* wish them to choose him as *προστάτης*; he wants to wash his hands of the matter. The emphasis is on the pronoun: "my people may judge, *I* will not". For the elision of the emphatic pronoun, cf. Soph. O. T. 64 ἢ δ' ἐμὴ ψυχὴ πῶλιν τε κάμει καὶ σ' ὁμοῦ στένει. Eur. Hipp. 323 θα μ' ἀμαρτεῖν· οὐ γὰρ ἐς σ' ἀμαρτάνω. Soph. O. C. 800 πότερα νομίζεις δυστυχεῖν ἐμ' ἐς τὰ σά, | ἢ σ' ἐς τὰ σαντοῦ; and for both elision and prodelision Soph. Phil. 347 τὰ πέργαμ' ἄλλον ἢ μ' ἐλεῖν.

374. καὶ μήποτε. The construction is οὐ πράξαιμ'· ἄν· καὶ· μήποτε i.e. οὐ πράξαιμ' ἄν καὶ οὐ μήποτε. Wordsworth gave κοῦ μήποτε. But the power of οὐ runs through the conjunction as it does in e.g. Eur. Bacch. 343 οὐ μὴ-προσολέσεις· χεῖρα-βακχεύσεις· δ' ἰών; The changes μὴ

- + εἶπη λεώς, εἴ ποῦ τι κάλλοιον τίχοι· (400) 375
 ἐπήλυδας τιμῶν ἀπώλεσας πόλιν.
 XO. ἀμφοτέρους δμαίμων τὰδ' ἐπισκοπεῖ ἀντ. γ'.
 + Ζεὺς ἐτερορρεπής, νέμων εἰκότως,

ποτε Wordsworth. 375 εἴ ποῦ τι καὶ μὴ τοῖον τυχθῇ M. κάλλοιον dedi. εἴ ποῦ
 τι μὴ τοῖον τύχη Turnebus, quod vulgo recipiunt, nisi quod τύχη reposuit Porson.
 Sed unde illud καὶ? τι κάμπαλιν Bamberger. τι θάτερον Wecklein (mallem χάτερον).
 τι μὴ λῶον Schneidewin. 376 ἐπήλυδας M. 377 ἀμφοτέροις Schuetz.
 ἀμφοτέρων Stanley. ἀμφοτέρωσ' ὁμοίων Heimsoeth. ἀμφοτέρωσ' ὁ δαίμων Hartung.

καὶ ποτε, ὡς μήποτε would not be palaeographically difficult if required.

Wellauer and others make μὴ εἶπη = μὴ εἶποι "numquam dicat", and Paley supposes a reference to Il. XXII. 106, μήποτε τις εἶπῃσι κακώτερος ἄλλος ἐμεῖο, "Ἐκτωρ ᾧφι βίηφι πιθήσας ὤλεσε λαόν."

(Cf. γένηται v. 330.) The more usual οὐ μὴ εἶπη "numquam dicet" is stronger.

375. κάλλοιον. In the MS. reading καὶ μὴ τοῖον most editors assume that καὶ is an accidental insertion. For the use of the remaining μὴ τοῖον (= μὴ ἀγαθόν, cf. ἕτερον), Hesychius is quoted: τοῖον· οὕτως ἀγαθόν. The word does not appear to be so used elsewhere, but would be sufficiently established by analogous uses, e.g. Thuc. VII. 14 ἦν τι ὑμῶν ἀπ' αὐτῶν μὴ ὁμοῖον ἐκβῆ. Yet μὴ is quite as likely to be an insertion as καὶ, and indeed the deprecating tone of the king, with his πον and optative τίχοι (which appears to be correct), is much in favour of καὶ: "if something should go so far as to turn out badly". With καὶ there must be supplied from μὴ τοῖον a word which is the opposite of τοῖον or ὁμοῖον. ἄλλος = κακός, and also ἕτερος frequently, e.g. Soph. Phil. 503 παθεῖν μὲν εἴ, παθεῖν δὲ θάτερα, and (especially) Dem. 597. 3 ἀγαθὰ ἢ θάτερα, ἵνα μηδὲν εἴπω φλαῦρον. χάτερον might therefore be suggested, but is an unlikely source of the corruption. With καὶ ἄλλοιον, cf. Hdt. v. 40 ἵνα μή τι ἄλλοιον περὶ σεῦ βουλευσώνται. Dem. 1442, 11 ἂν ὁ λόγος ἀλλοιότερος φανῇ. Diog. L. IV. 44 εἴ τι γένοιτο ἄλλοιον.

τίχοι, better than τύχη in a place where the avoidance of ill-omened words is so marked (in ἄλλοιον), and the deprecation is so strong. The optative makes the supposition more remote.

377. ἀμφοτέρων...τάδε. Cf. supr. v. 217. Pers. 114 ταῦτά μοι μελαγχχίτων φρήν ἀμύσσειται φόβῳ. Soph. Phil. 1116 πότμος σε δαίμων τὰδ' ἔσχε.

δμαίμων, probably not = Ὀμόγυνος (Eur. Andr. 921) as *deus gentiliticus*, but literally, Zeus being the ancestor of both parties. Cf. Pind. P. IV. 167 ὄρκος ἀμμο μάρτυς ἔστω Ζεὺς ὁ γενέθλιος ἀμφοτέροις. The two meanings, however, are apt to pass into each other.

378. ἐτερορρεπής. Hippocrates (399, 55) uses the word of a patient in a critical condition, liable to take a turn either way. Θεῶν ἐτερορροπα δῶρα (Stobaeus 54, 4) are gifts which may turn out one way or the other. ἐτεραλκῆς is used by Herodotus of a battle (= *anceps*), and VIII. 11 ἐτεραλκῆς ἀγωνίζεσθαι. Ἄρης ἐτεραλκῆς in Pers. 941 should be explained like Shakspeare's "so equal is the poise of this fell war". Here then ἐτερορρεπής = "holding the balance nicely poised, as ready to incline this way as that". Zeus is impartial and his scales are sensitive. The other rendering "Zeus who inclines the balance now one way, now the other" does not bring out the *trueness* of the balance. The Scholiast notes on νέμων εἰκότως—αὐτὸς ἐπεξηγήσατο τί' ἔστω ἐτερορρεπής.

ἄδικα μὲν κακοῖς, ὅσα δ' ἐννόμοις.

+ τί τῶνδ' ἐξ ἴσου ρεπομένων με ταρβ-
εῖς τὸ δίκαιον ἔρξαι;

(405) 380

+ BA. δεῖ τοι βαθείας φροντίδος, σωτηρίου

"Fortasse νοήμων" Wecklein. Satis sana est vulgata. 379 ἐνδικο μὲν Canter.
τὰδικα Arnaldus. ἄθλια Heimsoeth. ἔλλερα μὲν ex Hesychio, ut solet, Wecklein.
380 μεταλγείς M, quod nullo modo idem potest esse quod μεταλγούς ἢ vel μεταλ-
γῆσαι. Vide adnot. μ' ἐτ' ἀργεῖς Tournier. 382 φροντίδος σωτηρίου vulgo

379. ἄδικα μὲν κακοῖς κ.τ.λ. Not that Zeus repays ἄδικα with ἄδικα, though by a lax expression the Greeks sometimes so spoke (cf. Cho. 930. Eur. Or. 647 &c.). We might indeed render "apportioning to the unjust to suffer injustice (at the hands of others) and to the law-abiding to suffer righteously". But it is better to understand that, as he weighs, he duly "gives each the credit" of his just or unjust acts, νέμων being almost like τιθέναι ("score"), viz. "putting into the scale of each what is due to him", i.e. νέμων τοῖς μὲν κακοῖς ὅσα ἰδίκηται ὑπ' αὐτῶν, τοῖς δὲ ἐννόμοις ὅσα ὁρίως πεποι-
ήκασα. Schütz says "malis iniustitiae, iustis autem sanctitatis praemia". This, though implied in the Greek, is certainly not expressed. What is expressed is rather *rationem* or *pondus*.

Νεμέτωρ is a title of Zeus, S. c. T. 485 ὡς δ' ὑπέρανχα βάξουσιν...ὥς νῦν Ζεὺς νεμέτωρ ἐπίδοι κοταίνων. Cf. Νέμεσις (which gives great support to this view of νέμων).

380. ἐξ ἴσου, "impartially".

ρεπομένων. The only instance of a passive use of the simple verb, which appears to be always used intransitively. The compound verbs, however, have a transitive use, e.g. Eum. 888 οἷτ' αὖν δικαίως τῇδ' ἐπιρρέπας πόλει | μῆνιν τῷ. Soph. Ant. 1158 τύχη γὰρ ὀρθῶ καὶ τύχη καταρρέπει | τὸν εὐτυχοῦντα τὸν τε δυστυχοῦντα. Theog. 157 Ζεὺς γάρ τοι τὸ τάλαρτον ἐπιρρέπει ἄλλοτε ἄλλῳ.

μεταλγείς of mss. is taken to mean "grieve after (ὕστερον)" like μεταστένομαι, μετακλῆσθαι. Hermann says μεταλγείν

= post aliquid dolet = *paenitet*. Weil's "futuris angī" is too prospective. The difficulty of course lies in the tense. If μεταλγείν = "post (aliquid) dolere", then μεταλγείς = "post (aliquid) doles". But we require "posthac dolebis" i.e. μεταλγῆσεις or μεταλγούης δν. Nor can the present be made to yield that sense.

The Scholiast hints at the sense τί ἀπορεῖς; μ' ἐτ' ἀργεῖς might be suggested, "are you slothful to do...?", but με ταρβεῖς was, by a wrong separation of words and through the shape of β, equally liable to corruption.

382. The construction is either (1) δεῖ ὅμμα βαθείας φροντίδος μολεῖν δεδορκός &c. or (2) δεῖ βαθείας φροντίδος (ὥστε) μολεῖν δεδ. ὅμμα. The former is preferable, personifying φροντίς. The latter, however, is Aeschylean: cf. Ag. 343

δεῖ τοι πρὸς αἰκονι νοστήμου σωτηρίας, κάμψαι διαύλου θάτερον κῶλον πάλιν.

ὥστε is perhaps hardly the proper word to be supplied in such cases, the second clause being exegetical, δεῖ σωτηρίας (i.e. δεῖ) κάμψαι, κ.τ.λ. βαθείας, of thought. So (in a different metaphor), S. c. T. 593 βαθείαν ἀλοκα διὰ φρενὸς καρπούμενος. II. XIX. 125 φρήν βαθεία. Menander Incert. 414 in the sense "crafty" (cf. inf. 924).

σωτηρίου, separate from φροντίδος despite v. 392. Here it is not so much required with that noun, while with κολυμβητήρος it gives a completeness to the metaphor. In v. 392, on the other hand, we have the issue summed up, so that φροντίδος σωτηρίου = the whole βαθ. φροντί. σωτηρ. δίκην κολ.

- + | δίκην κολυμβητῆρος ἐς βυθὸν μολεῖν
 δεδορκὸς ὄμμα μὴδ' ἄγαν πλανώμενον,
 ὅπως ἀνατα ταῦτα πρῶτα μὲν πόλει (410) 385
 αὐτοῖσί θ' ἡμῖν ἐκτελευτήσῃ καλῶς,
 + καὶ μήτε δῆρις ῥυσίων ἐφάψεται,
 μήτ' ἐν θεῶν ἔδραισιν ὧδ' ἰδρυμένας

coniungunt. λυτηρίου dubitanter Wecklein. 384 μὴδ' ἄγαν ὠνωμένων M. φνωμένων Salvinus. ἄγαν ἄνω μένων Ask, quo nihil debilius excogitari potest. ὑπνωμένων Abresch. δινοῦμενον Schuetz. ποτώμενον Schwerdt. Verum esse puto

383. κολυμβητῆρος. The Scholiast remarks τοῦτο δὲ τοῖς σπογγιστοῖς συμβαίνει, τὸ πέρρωθεν σκοπεῖν καὶ περιβλέπεσθαι. Homer uses ἀρρευτήρ (Il. XVI. 742). κολυμβητής is the prose form. By joining the epithet σωτηρίου we get a reference to salvage diving, which is in keeping with the thought.

384. δεδορκὸς, the appropriate word of keen bright sight, cf. Pers. 82 φάνιον δέργμα δράκοντος. Prom. V. 679. S. c. T. 53. Soph. Aj. 85. It is the antithesis of (i) blindness: Eum. 322 ἀλαοῖσι καὶ δεδορκόσι: hence the oxymoron Eur. Phoen. 377 σκότων δεδορκώς, (ii) dull or careless sight, cf. Chrysippus quoted by Gell. 14, 4 δεδορκὸς βλέπειν.

The antithesis given here by mss. is ἄγαν ὠνωμένων. Oberdick says "frei von Schwindel" accepting Porson's φνωμένων. There seems to be no other instance of οἰνωσθαι in this metaphorical sense, and, though that fact would of itself be of little moment in Aeschylus, the word does not seem suited to this place. "Thought must descend with eye that fixes a keen glance, not one which is...". Here the word to be supplied is scarcely "drunken" but rather "wandering". Hence the δινοῦμενον of Schütz, and the ποτώμενον of Schwerdt. Rather ΠΛΑΝ has been omitted after ΑΓΑΝ while ὠν of ὠνωμένων is due to a mark (of omission) which was mistaken for the usual sign of abbreviation of ὠν. πλανᾶσθαι is connected with ἀπορεῖν in Plat. Hipp. Ma. 304 C, with ταρατ-

τεσθαι in Phaedo 79 c. Cf. Isoc. 320 D πλανᾶσθαι τῇ διανοίᾳ.

385. ὅπως...ἐκτελευτήσῃ. ὅπως with future because the sense of the preceding δεῖ ὄμμα βαθείας φροντίδος μολεῖν κ.τ.λ. = δεῖ βαθείως φροντίσαι (σκέψασθαι), ὅπως κ.τ.λ. Cf. inf. 428.

πρῶτα μὲν, "above all things". There is no particle answering to μὲν: neither θ' of 386 nor καὶ of 387 can be so treated. Cf. on vv. 171, 309. A similar use of μὲν solitarius is common in such expressions as ἐγὼ μὲν οὐκ οἶδα. Perhaps the poet's thought was ὅπως ἀνατα ταῦτα πρῶτα μὲν πόλει καλῶς ἐκτελευτήσῃ, δεύτερον δὲ ὑμῶν καταστήσεται ὡς βούλεσθε.

387. ῥυσίων ἐφάψεται, not "on you as booty", but "on reprisals". For the uses of this word see note on v. 286. Pelasgus is afraid the sons of Aegyptus will harry Argos in return for being deprived of the Danaids. Polyb. iv. 53 has ῥύσια καταγγέλλειν "to threaten reprisals".

In καὶ μήτε...μήτε, the καὶ is explanatory of the preceding lines: "that this may turn out well for both the state and ourselves, that is to say so that on the one hand we may not suffer reprisals for defending you, and on the other we may not, through refusing you, be accursed".

The verb ῥυσιάζω shews the tendency to extension of meaning in ῥύσιον, by becoming almost = ἐγὼ καὶ φέρω. Cf. Frag. 251 ψευδόμενα μαργώσης γνάθου ἐρρυσίαζον; and inf. 400 ῥυσιασθεῖσαν.

+ ἐκδόντες ὑμᾶς τὸν πανώλεθρον θεὸν
 βαρὺν ξύνοικον θησόμεσθ' Ἀλάστορα, (415) 390
 ὃς οὐδ' ἐν Ἀιδου τὸν θανόντ' ἐλευθεροῖ. *ὡς τὰ ἀπὸ 389-390*
 μῶν οὐ δοκεῖ δεῖν φροντίδος σωτηρίου; *ἀπὸ 391-392*
 XO. φρόντισον, καὶ γενοῦ στρ. δ'.
 πανδίκως εὐσεβῆς *πρὸς τὸν θεόν*
 πρόξενος, 395
 τὰν φυγάδα μὴ προδοῦς (420)
 τὰν ἔκαθεν ἐκβολαῖς

μηΔΑΓΑΝ(ΠΑΛΑΝ)Ωμενον. 390 θησόμεσθ' M, corr. Victorius. 391 ὡς οὐδὲν
 M. ὡς οὐδ' ἐν cod. Guelf. Corr. Stephanus. 392 μῶν σοι Hermann, μῶν
 οἶν Dindorf, μῶν του Schwerdt, μῶν συνοκεῖ M. Schmidt, sensu plane contrario
 eius quem poscebant. Versum includunt alii ut spurium. δοκεῖν δεῖ M, corr.
 Turnebus. 396 προδῶς M. προδῶς cod. Guelf. προδῶς editt. Scripsi προδοῦς
 (cf. v. 312). 398 ὁρμέναν (ω supra alterum o scripto) M. ὁρμέναν Turnebus,
 Pauw, alii. Sed, cum ex pedibus creticis non solum "puris" sed etiam resolutis
 compositus sit omnis hic cantus (praeter vv. 406-7 et 412-13), recte inter se

389-390. The order is μήτε τὸν παν.
 θεὸν Ἀλάστορα θησόμεσθα βαρὺν ξύνοι-
 κον. The middle since it=θήσομεν ἡμῖν
 αὐτοῖς ξύνοικον. Ἀλάστορ is the "misfor-
 getting spirit of vengeance", and should be
 connected with ἀλαστός and ἀλαστεῖν, not
 with ἀλῆ and ἀλῶμαι. A "wandering",
 whether bodily or mental, is indeed an effect
 of the haunting of this spirit (ἀλάστορ ἀπὸ
 τοῦ ἀλῶ Schol. on Eur. Hec. 675) but
 is not contained in the etymology. In
 Aeschylus the word occurs Pers. 354.
 Ag. 1501, 1509. Hesychius gives ἀλάσ-
 τωρ πικρὸς δαίμων, Ζεὺς. Zeus is not the
 god in question here or in other places.
 Rather an ἀλάστορ is an undefined Chtho-
 nian personification, akin in his functions
 to the Erinyes. Xenarch. βοιτ. 1 has
 ἀλάστορ Πελοπιδῶν as a proverb of utter
 ruin. The sense "unforgetting" is clear
 in ἀλαστός. Soph. O. C. 1672 πατρὸς
 ἀλαστον αἷμα, with which cf. *ibid.* 788
 χώρας ἀλάστορ οὐμὸς ἐνναίων ἀεί, and
 sup. 138 μῆνις μάστευ'. This notion of
 "relentlessness" is brought out in the
 next verse.

392. μῶν οὐ. Why Hermann calls
 this combination "ineptissimum" it is

hard to see. οὐ δοκεῖ is good Greek for
 δοκεῖ οὐ, just as οὐ φημι=φημί οὐ, οὐκ ἐῷ
 =κωλύω, οὐκ ἐθέλω, οὐ βούλομαι=ἀναί-
 νομαι &c. μῶν οὐ δοκεῖ is therefore good
 Greek for μῶν δοκεῖ οὐ. Or, even without
 this consideration, how does μῶν οὐ δοκεῖ
 differ from *num* non-videtur? Hermann's
 own μῶν σοι is the exact contrary of the
 required sense, being virtually a denial of
 v. 382. The combination μῶν οὐ occurs
 Plat. Soph. 234 A, Soph. O. C. 1729.
 Presumably Hermann took οὐ as *πονη*
 and forgot that μῶν=*num*.

By some commentators the line is
 considered spurious. On the contrary it
 is necessary, since φρόντισον of v. 393
 refers directly to the word φροντίδος.
 "Do we not need to ponder?" "Aye,
 ponder by all means".

396. προδοῦς is given here for προδῶς
 of M on the same obvious ground as that
 of the change (Porson and Schütz) ἐκδῶς
 to ἐκδοῦς v. 312.

397. ἐκβολαῖς. In v. 8 the flight of the
 Danaids is αὐτογένητος. That was true
 from one point of view, as this is from
 another; each assertion fits its place.
 The dative is causal.

δυσθέοις ὀρομέναν.

μηδ' ἴδης μ' ἐξ ἑδρᾶν

ἀντ. δ.

πολυθέων ῥυσιασ-

400

θεῖσαν, ὧ

πᾶν κράτος ἔχων χθονός·

(425)

γνώθι δ' ὕβριν ἀνέρων,

καὶ φύλαξαι κότον.

μή τι τλῆς τὸν ἱκέτιν εἰσιδεῖν

στρ. ε'. 405

ἀπὸ βρετέων βία

δίκας ἀγομέναν

(430)

ἵππον ὥς ἀμπύκων,

respondent ὀρομέναν et -αι κότον (404), eodemque modo πανδίκας (v. 394) et πολυθέων (v. 400), ἀγομέναν (v. 407) et ἐκτίειν (v. 413). Ultro in his laborant editt., e.g. in v. 400 πανθέων dat Heimsoeth, πολυθέων Kiehl. 404 θεῶν τ' ἀλευαί κότον Heimsoeth sine idonea causa. 405 μήτι τ' αἰσταν M, cui in marg. adscripsit sec. man. οἶμαι μήτι τλῆς τὸν. μήτι τ' αἰσταν cod. Par. corr. Pauw. τλῆς Wellauer. 406, 7 βία τ' ἀγομέναν δίκας Weil, et in antist. μένει δρ' ἐκτίειν. 408 ἱππηδὼν a prima man. M, in ἱππηδὼν a sec. correctum. ἱππηδὼν

400. ῥυσιασθεῖσαν, but inf. v. 407 ἀγομέναν.

Goodwin (Moods and Tenses § 24, note 2) quotes Hdt. IV. 118 μὴ περιδῆτε ἡμέας διαφθαρέντας, Ar. Ran. 509 οὐ μὴ σ' ἐγὼ περιψομαι ἀπελθόντα, and says that "the aorist participle seems to express merely a momentary action, the time being the same that the aorist infinitive would denote, if it were used in its place". Rather the present participle contemplates the thing as *passing* beneath one's eyes, while the aorist imagines the thing to *have been* done without the proper attempts at prevention. It is true that, in a literal rendering, "do not neglect us having been destroyed (διαφθαρέντας)" differs much logically from "do not neglect us in the act of being destroyed (διαφθειρομένους)"; yet the substitution of the former expression in the sense of the latter is only the result of nimble imagination. Thus, in the first instance quoted, the sense really is "Do not let the time come when, without having troubled yourselves (περι-), you shall

see (-ῶν) us ruined (διαφθαρέντας)". So here "do not let the time come when I shall have been carried off". This is the case wherever περιδῆν is joined to a negative or quasi-negative. Elsewhere the aorist is logically true.

402. ὧ πᾶν κράτος, the ground of appeal: "you can do it if you choose".

403. γνώθι, not = καταγνώθι, but "make up your mind that it is such"—"decide that it is", i. e. γνώθι τοὺς ἀνδρας ὕβριστάς εἶναι (not ὄντας). Cf. Thuc. I. 43 τὸ δ' ἴσον ἀνταπόδοτε, γνόντες τοῦτον ἐκείνον εἶναι τὸν καιρὸν (where Shilleto has a useful note). The rendering "mark the lewdness" is away from the point: the king is asked to decide upon a course.

404. κότον...τὸν τοῦ Διὸς Schol.

408. ἵππον ὦς. A cretic is required, and ἱππηδὼν was probably an early gloss (due to ὦς following the noun) from e.g. S. c. T. 326 τὰς δὲ κεχειρωμένας ἀγασθαι ἱππηδὼν πλοκάμων.

ἀμπυκες were part of the head-dress of horses as well as of women: ἀμπυκτῆρ is

πολυμίτων πέπλων τ'
ἐπιλαβὰς ἐμῶν. 410
ἴσθι γὰρ παῖσι τάδε καὶ δόμοις, ἀντ. ε'.
+ ὅπότ' ἂν κτίσῃς, (435)
μενοῦντ' ἐκτίνειν
τὰν ὁμοίαν θέμιν.
τάδε φράσαι, δίκαι- 415
+ α Διόθεν κρατεῖν.

etiam cod. Guelf. ἔκτων ὡς scripsi: vide adnot. 409 πολυμήτων M, corr. Turnebus. 412 ὁποτέρων M, corr. Turnebus. 413 μένει δρεικτεῖναι M. μένει δρ' ἐκτίνειν Abresch. μένει ἀποτίνειν contra metrum Schuetz. μένει δορτίνειν Boissonade. μένει Ἄρει ἔκτίνειν Seidler. Bonus autem eventus erit regi, si bene fecerit. Vide adnot. 414 Reposui articulum, qui deest in M. ὁμοίαν Klausen. ἀντίρροπον Heimsoeth, Weil. 416 κράτη M. κρατεῖν scripsi.

elsewhere used by Aeschylus of the former, S. c. T. 461 ἔκτους δ' ἐν ἀμπυκτῆρσιν ἐμβριμμένους. The Scholiast on Il. v. 358 says that the ἀμπυξ was (i.e. sometimes) a gold band holding together the hair on the forehead of horses. The band which served the same purpose with women was sometimes also of gold. χρυσᾶμπυξ occurs of horses and goddesses, cf. Il. xxii. 469, Theoc. i. 33 &c. The fact that the frontlets were of metal should have kept Dindorf from joining πολυμίτων to ἀμπύκων.

409, 410. These words depend on ἔκτων and are a variation for ἐπιλαμβανόμενοι αὐτοῖς τῶν ἐμῶν πέπλων.

πολυμίτων, v. sup. 209 on πυκνώμασι. Jerom. Ep. 64. 12 uses *polymita ars* (= ἡ πολυμιτική of Suidas) of the art of weaving, and Pliny has the neuter plural *polymita* = "damask". The epithet is not idle. The point lies in the oriental daintiness of the dress and the rudeness of its handling. Cf. inf. 872.

411—414. Seidler's Ἄρει ἔκτίνειν and Boissonade's δορτίνειν are necessarily wrong, since return to be made by war is not necessarily involved, but rather the anger or favour of heaven with its punishments or rewards: i.e. "the decision you make will fall on you and

your house hereafter in either blessings or curses. If you act εὐσεβῶς it will be well for you, if not, you will some day be brought into a like plight yourselves". In the former case, plainly, there would be no wars. The text should be construed ἴσθι γὰρ τάδε, ὅπότ' ἂν κτίσῃς (αὐτὰ), μενοῦντα παῖσι καὶ δόμοις, (ἄσπε) ἐκτίνειν τὰν ὁμοίαν θέμιν.

ὅπότ' ἂν κτίσῃς, "of whichever nature you shall have established it", i.e. "to whichever end you shall bring the matter".

413. μενοῦντ' ἐκτίνειν, cf. Cho. 69 αἰανῆς ἀτα διαφέρει τὸν αἴτιον (ἵνα) παναρκέτας νόσου βρύειν.

414. τὰν ὁμοίαν θέμιν, literally "the like (meed of) justice". θέμις not = ποιμή, as the lexicons say, but ἐκτ. τ. ὁμ. θέμιν = τὴν ὁμοίαν δίκην δίδόναι, and may be resolved into ἐκτίνειν κατὰ θέμιν τοῦτο, δ ὁμοίον ἐστὶ τῇ πράξει.

415, 416. The MS. reading κράτη is generally joined with τάδε δίκαια = τάδε τὰ δίκαια Διόθεν κράτη ("commands"). But κράτη is not = ἐφετάς, unless peculiarly defined as such by accompanying words; and always it can bear the strict rendering *authority*, *powers*. Nor can the adjurations of the Chorus be called commands of Zeus. The common change

BA. καὶ δὴ πέφρασμαι· δεῦρο δ' ἐξοκέλλεται·
 ἢ τοῖσιν ἢ τοῖς πόλεμον αἶρεσθαι μέγαν
 + πᾶς ἔστ' ἀνάγκη, καὶ γεγόμενται, σκάφος (440)
 στρέβλαισι ναυτικάσιν ὡς προσηγμένον.
 αἱ ναυτικαὶ πύλαι αἱ πύλαι 420

417 ἐξώκειλά τοι Schuetz. 418 ἀρασθαι Wecklein. 419 Vulgo σκάφος
 cum γεγόμενται arte coniungunt. γεγόμενται Pauw. 420 ναυτικάσιν προσ-
 πεπηγμένον Wecklein. προσηγμένον Scaliger, Hermann. προσηγμένον Schuetz.

of η to εἰ and the restoration of the com-
 pendious sign for N, give the construc-
 tion τάδε φράσαι, (ᾧστε) δίκαια Διόθεν
 κρατεῖν "reflect upon this matter, so that
 justice may prevail as Zeus wills". Cf.
 Cho. 306 ἀλλ' ὦ μεγάλαί Μοῖραι, Διόθεν
 τῇδε τελευτᾷ, ἢ τὸ δίκαιον μετα-
 βαίνει. Zeus is the achiever and con-
 summator S. c. T. 151 Διόθεν γένοιτο...
 ἀγνὸν τέλος. For κρατεῖν cf. Ag. 349 τὸ
 δ' εὖ κρατοίη.

417. καὶ δὴ πέφρασμαι, taking up
 φράσαι of v. 415. καὶ δὴ as in Prom. V.
 75 καὶ δὴ πέπρακται τεύργον of an action
 really done. In the sense of an action
 already done in imagination, Eum. 894
 καὶ δὴ δέδεγμαι (and frequently).

ἐξοκέλλεται. The subject is to be sup-
 plied from τάδε (415). The Scholiast ex-
 plains inadequately οὕτως ἀποβαίνει. The
 metaphor is from a ship, not which puts
 to shore (κέλλεται), but which is stranded
 (ἐξ-) by a tempest. Paley quotes the
 later Scholiast on Prom. V. 183 κέλσαι
 κυρίως τὸ τὴν ναῦν προσορμίσαι τινὶ εὐγα-
 λῇ καὶ εὐλιμένῳ τόπῳ· ἐξοκεῖλαι δὲ τὸ
 τὴν ναῦν ἐκβληθῆναι ὑπ' ἀνέμου ἔξω τοῦ
 λιμένος. Cf. Ag. 666 μήτ' ἐξοκεῖλαι πρὸς
 κραταίλειον χθόνα. So (literally) Hdt.
 vii. 182 and (metaphorically) Eur. Tro.
 137 ἐμ... ἐς τάνδ' ἐξώκειλ' ἔταν.

419, 20. The text is correct, but
 should be taken as a simile rather than a
 metaphor. The subject to γεγόμενται
 is not σκάφος but, like that of ἐξοκέλλε-
 ται, "the matter", τὸ πρᾶγμα or τὰ
 πράγματα. Cf. Eur. Or. 1330

ἄραρ'. ἀνάγκης δ' ἐς ζυγὸν καθέσταμεν.

(ἀραρε with an expressed subject Eur.
 Med. 745 τὸ σὸν τ' ἀραρε.) Here γεγόμε-
 νται in the sense of ἀραρε, but chosen
 as specially applicable to the similitude
 which began in v. 417 and continues to
 v. 424. For the fixity implied in γόμενος
 cf. inf. 912 τῶνδ' ἐφήλωται τορῶς | γόμενος
 διαμπαῖ, ὡς μένειν ἀραρότως. The mean-
 ing of the passage has been generally
 distorted through a misconception of the
 nature of the στρέβλαι in question. The
 explanation of Hesychius reads τὰ ξύλα
 τῶν νεῶν, ἐν οἷς διασφηνοῦνται (διασφην-
 οῦνται? "are tightened") γομφοῦμεναι.
 This is corrupt, and δυοῖς or τῶν δυῶν
 in all likelihood is buried in it. A better
 clue is to be found in Apoll. Rhod. Arg.
 A. 367 sqq.

νῆα δ' ἐπικρατέως Ἄργου ὑποθημοσ-
 νησω
 ἔξωσαν πᾶμπρωτον εὐστρεφεῖ ἐνδοθεν
 δπλω
 τεινόμενοι ἐκότερθεν, ἔν' εὖ ἀρα-
 ροῖατο γόμεφοις
 δοῦρατα καὶ βοθίωιο βίην ἔχει ἀντιό-
 ωσαν.

A στρέβλη is a windlass (δνος) in Ari-
 stot. Met. An. 7. 7, and στρεβλῶν is used
 of straining or drawing tight: Hdt. vii.
 36 στρεβλοῦντες δυοῖσι ξυλινούσι τὰ δπλα,
 Plat. Rep. 531 β ἐπὶ τῶν κολλόπων στρε-
 βλοῦν τὰς χορδὰς. Taking this meaning,
 viz. of a windlass for drawing ropes tight,
 and comparing it with the passage of
 Apollonius, we may picture a ship's hull
 placed upon the stocks and girt about
 with ropes. These are tightened by the
 στρέβλαι and therewith all the woodwork

(μεταφ. εἰς ἀνάγκη αἰτίας) ? Πᾶσι
 ἔστιν ἐπικρατέως ? Πᾶσι
 ἔστιν ἐπικρατέως ? Πᾶσι
 ἔστιν ἐπικρατέως ? Πᾶσι

- + ἀνευ δὲ λύπης οὐδαμοῦ καταστροφῇ.
+ καὶ χρημάτων μὲν ἐκβολῇ προειμένων

ἡμισμένον Lincke. Vulgatam lectionem sanam esse infra docui. 421 Quoniam et abruptius haec dicit rex et praecedentia parum intellegunt, hunc versum transponunt nonnulli. Ante v. 431 inserit Weil. 422 χρήμασι prima Medicei man. χρημάτων sec. in marg. Deinde ἐκ δόμων πορθουμένων M. Loco corruptissimo (vv. 422—427) lenissimas medicinas attuli. ἐκ δόμου Schuetz. καὶ δώμασιν μὲν χρημάτων π. Hermann. χρήμασιν...πορθουμένοις Scholefield.

is made so compact that the γόμοι can be driven home with the greatest effect.

προσηγμένον = "drawn up (i.e. together)". As προσάγειν intrans. = "approach", so προσάγεσθαι = "to be brought to the required point". In Hdt. II. 68 τῇ ἀνω γνάθῳ προσάγειν τῇ κάτω might in the passive become αἱ γνάθοι προσάγονται.

421. καταστροφῇ, "a putting to shore": cf. Pers. 787 πῶι καταστρέφεις λόγων τελευτήν;

422 sqq. An extremely corrupt passage. It would seem as if some accident had befallen the archetype. There is a consensus of the best opinion that the verses which stand as 423 and 424 in the MSS. should be transposed. Thus placed verses 422—424 also answer line for line to vv. 425—427; v. 424 as it is written in MSS. is quite devoid of sense, and v. 427 admits of no reasonable construction or meaning. Where there is such corruption it is difficult to say how far the text is sound even in respect of those words which have apparent relevance. The corrections given above assume (a) that the corruptions are mainly in particular letters, and are not due to glosses, interpolations, &c. (β) that when letters had been corrupted, obscured or omitted, the copyist made the best he could of the letters he had, or thought he had, before him, making the senarii complete, but not adequately satisfying the sense. (γ) that vv. 422—424 answer symmetrically to vv. 425—427.

422. μὲν...δὲ comes in v. 428: "μο-

ney can be replaced and words can be undone: blood can never be redeemed".

χρημάτων ἐκβολῇ προειμένων. χρημάτων is given as a correction by the second hand. Hermann's καὶ δώμασιν μὲν χρημάτων πορθουμένων has none of the elements of probability. Paley reads χρημάτων and renders "cum opes a domo rapiuntur, fieri potest ut aliae Iovis gratia accedant, et damno maiores et sufficientes ad navis alicuius magno onere implendum (i.e. ἄτης τε μείζω καὶ μέγ' ἐμπλήσαι γέμοι)". Though χρήμασιν in itself is good enough with the notion of addition γέναιτ' ἂν ἄλλα (see Jebb on Soph. O. T. 175, Verrall on Sept. c. T. 424, Conington on Cho. 841), yet, if it be kept, the participle must become dative. Nor is πορθουμένων ἐκ δόμων sound, since it is in the last degree improbable that Aeschylus, having used a nautical image in vv. 417—421, would drop it in v. 422 and return to it again in v. 424. All commentators see in v. 424 a reference to the loading of a ship, but none find a sufficient connection between this and the plundering and sacking of a house.

By reading ΠΟΕΙμένων for ΠΟΡΘΟΥμένων and assuming that ἐκ βολῆς could (through adaptation ἐκ βολῶν and in consequence of the neighbouring genitive participle, which, after χρήμασιν was written, had no agreement,) become ἐκ δόμων, we keep the image completely in accord with both the preceding and the following lines. The former change (ΠΟΕ for ΠΟΘ) is one of a type: cf. Pers. 689 ροδιάζοντος = ὀρθιάζοντος, Eum. 260

- + | γένοιτ' ἂν ἄλλα κτησίου Διὸς χάριν,
 ἄλλην τε μείζω ναῦν μετεμπλήσαι γόμου. (443)
 + καὶ γλῶσσα τοξεύσασα μὴ τὰ καίρια, 425
 + | γένοιτο μύθου μῦθος ἂν θελκτήριος, (Σφαλλ.) ~~Θιαντῶ~~
 μείλιγμα θυμοῦ κἀντικηλητήρια.

423, 424. Inter se transpositos edidi, sicut Hermann, Scholefield, Paley, Oberdick.
 424 ἄτην γε μείζω καὶ μέγ' ἐμπλήσας γόμου M. Ipse correxi. Vide adnot. γεμίτων Scaliger. ἀκάτην γεμίτων καὶ μετεμπλήσας γόμου Droysen. σκάφη γεμίτων καὶ μέγ' ἐμπλήσας γόμου Oberdick. ἄτης τε μείζω καὶ μέγ' ἐμπλήσαι γέμος Paley. Desperat Dindorf. Ceteri neque structurae neque sententiae neque singulorum verborum rationibus satisfaciunt. 426 θελκτήριος M, corr. Turnebus. Possis autem θελκτήρια. 427 ἀλγεῖν ἂν θυμοῦ κάρτα κινήτρια M. Transponunt ante v. 426 Stanley, Paley; post 427 Bamberger. Coniciunt λεαντὰ Weil, μὴ ἀλγεῖν ἂν obscurius Hermann, κἀλγεῖν...κέντρα Hartung, κινήτρια Martin.

χερῶν = χρεῶν, sup. v. 342 ἐκποεῖν = ἐκποεῖν. Aeschylus appears to have been fond of allusions to jettison: e.g. S. c. T. 769 πρόπρυμα δ' ἐκβολὰν (where note that first hand has ἐκβόλων) φέρεϊ ἀνδρῶν ἀλφειῶν ὄλβος παχυθείς. Ag. 1008 καὶ τὸ μὲν πρὸ χρημάτων | κτησίων δ' ὅκος βαλὼν | σφενδόνας ἀπ' εὐμέτρου (where Mr Housman in Journal of Phil. Vol. XVI. no. 32 reads γόμον for τὸ μὲν and κενός for ὅκος). Cf. Aristot. N. E. III. 1. 5 τὰς ἐν τοῖς χειμῶσι ἐκβολάς. See the contract quoted in Dem. Lacrit. 926, "And when goods have been cast away in jettison" (through some storm)...

423. κτησίου Διὸς. Cf. Antipho 113. 12. Ag. 1038 κτησίου βωμοῦ πέλας. This character of Zeus answers to that of the Penates. Plutarch calls him ὁ Κτήσιος simply.

424. It is unnecessary to discuss the various alterations which have been previously made in this line. They all more or less affect several words at once. Here the confusion of γ and τ is twice assumed, viz. in γε for τε and μέγ' ἐμπλήσας for μετεμπλήσαι. The terminations -ας and -αι are frequently interchanged; cf. sup. 344 κοινώσας for κοινῶσαι. ἄλλην το ἄτην is not so difficult a step as ἄτης το ἄτην would be. For the compound μεταμπλήμα of transferring a cargo from

one ship to another cf. Thuc. VIII. 74 μετεμβιβάζειν εἰς ἄλλην ναῦν, Dem. Dionysod. 1290 μετεξειλόμην τὸν γόμον, and *ibid.* τί οὐχ ἅπαντα τὸν γόμον μετενέθεσθε; Render "and fill another and greater ship *instead* with freight".

425. The text is undoubtedly sound, though e.g. καὶ γλῶσσα τοξεύσειε might suggest itself at first sight. The construction is both natural and common: it is moreover intentional, as an effective aposiopesis. Cf. Eum. 100 παθοῦσα δ' οὕτω δεινὰ πρὸς τῶν φιλτάτων, | οὐδεὶς ὑπὲρ μου δαιμόνων μπλεται. Eum. 477. Cho. 520 τὰ πάντα γὰρ τις ἐκχέας ἀνθ' αἵματος | ἐνός, μάτην δ' μόχθος. S. c. T. 681.

τὰ καίρια. καιρὸς is used not only of time ("seasonable") but also of place ("well-aimed"). With τοξεύσασα the latter is clearly required here. So with τυγχάνω Soph. El. 31, τύπτω Eur. Andr. 1120 ἐς καιρὸν τυπεῖς, Ag. 1343 πέπληγμαι καιρῶν πληγῇ. Cf. Ag. 365 ὅπως ἂν μήτε πρὸ καιροῦ (*citra metas*) μήθ' ὑπὲρ δατρῶν βέλος ἡλίου σκήψαιεν. Both uses denote an exact and critical point of *opportunitas*.

427. The MS. reading ἀλγεῖν ἂν θυμοῦ κάρτα κινήτρια is kept by some editors, but placed after v. 425. Hartung reads κέντρα, which is not so apt with τοξεύ-

- ὅπως δ' ὁμαιμον αἷμα μὴ γενήσεται,
 δεῖ κάρτα θύειν καὶ πεσεῖν χρηστήρια (430)
 → θεοῖσι πολλοῖς πολλά, πημονῆς ἄκη. 430
 ἢ κάρτα νείκους τοῦδ' ἔσω παροίχομαι
 →

De correctiunculis meis vide adnot. Molestum est κάρτα ter repetitum (v. 427, 429, 431), nam non minus displicet τρις κάρτα quam δις κάρτα. 428 ὁμαιμον M, corr. sec. man. 429 δεῖ κάρτ' ἀρᾶσθαι audacius Meineke. Nescio an in κάρτα lateat tale aliquod vocabulum quale λότρα, βύτρα, θέλκτρα. 431 ἢ κάρτα M. πρὸς ταῦτα Schuetz. ἢ κρίμα νείκους Oberdick. τοῦδ' ἀγῶν' ἀπεύχομαι Martin. τοῦτο δρῶν (e scholio, ut opinatur) Paley. ἐγὼ M. ἔσω scripsi; vide

σασα as κῆλα would be. Taken where it stands the line admits of easy correction: placed as Stanley, Paley &c. place it it would be a useless addition to μὴ τὰ καίρια. The emendation may be gathered from Aeschylus himself. In Eum. 886 we have γλώσσης ἐμῆς μελιγμα καὶ θελκτῆριον, and Pers. 610 μελικτήρια is used in the sense of Eur. Hec. 535 δέξαι χοάς μοι τάσδε κηλητηρίους. With these places compare Hom. Od. x. 217 αἰεὶ γάρ τε φέρει μελιγμάτα θυμοῦ, Plutarch Pomp. 47 μελιγμα τῆς ὀργῆς, Eur. Hel. 1339 μελισσῶν πατρὸς ὀργάς, Plato Euth. 290 α δικαστῶν κήλησις τε καὶ παραμύθια, and Homer's μελιχίους μυθοῖσι.

The corruption ΚΑΝΤΙΚΗΛητηρια to κάρτα κινητήρια is not remote, while there are two reasonable explanations of the corruption μελιγμα to ἀλγεινῶ. (i) The copyist looking at v. 423 which begins with γένετο, instead of at v. 426 which begins with the same word, had his eye upon the first letters of ἌΑλην instead of those of Μελιγμα: (ii) more likely, ἀλγεινῶ for μελιγμα may be an instance of a common class of errors due to more or less complete ἀναγραμματοςμός. It is scarcely necessary at this date to illustrate this class. Yet from Aeschylus take Ag. 1567 μυθοῦσθαι for θυμοῦσθαι, 1621 γήρας for βῆγος. Mr Housman brilliantly emends Eur. I. T. 15 νήσσει δ' ἀπλοῖα for δεινῆς τ' ἀπλοῖας.

T. S.

428. ὅπως γενήσεται, i.e. we must sacrifice in order to find some way by which... cf. sup. 385.

ὁμαιμον αἷμα, i.e. this cannot be redeemed. S. c. T. 681 ἀνδρῶν δ' ὁμαίμοι θάνατος ὧδ' αὐτοκτόνος, | οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος. Cf. Ag. 1008—1021, where v. 1019 τὸ 3' ἐπὶ γὰρ πεσὼν ἀπαξ θανάσιμον προπάρουθ' ἀνδρὶ μέλαν αἷμα τίς ἐν πάλιν ἀγκαλέσαιτ' ἐπαείδων; Eum. 645 sqq.; Cho. 47, 402 &c.

429. δεῖ κάρτα θύειν, i.e. in propitiation and averting; καὶ πεσεῖν χρηστήρια, i.e. in consulting oracles as to conduct. καὶ is not exegetical. χρηστήρια is (as etymology shews) specifically used of the victims offered before consulting oracular gods, cf. Hdt. viii. 134 ἱροῖς χρηστηριδ-ζεσθαι. The same distinction is intended in S. c. T. 230 ἀνδρῶν τὰδ' ἐστὶ, σφάγια καὶ χρηστήρια θεοῖσιν ἔρδειν. Eur. Ion 419 χρηστήριον πέπτωκε points even to a recognition of πεσεῖν in this connection.

πολλοῖς thus gains its proper value, "to many gods, who in various places give oracles". κάρτα if sound = σπουδῇ: but see critical note.

431. The Scholiast has καὶ τοῦτο ποιῶν ἐκτὸς ἔσομαι τοῦ νείκους θεοῖς ὑπηρετῶν. Paley takes this as proof that he read τοῦτο δρῶν. Rather by the words καὶ τοῦτο ποιῶν he is endeavouring to shew the connection of this line with those preceding. We might as well claim that he read a future verb, and suggest ἢ κάρτα νείκους τοῦδ' ἔγωγ' ἀφίξομαι or

- θέλω δ' αἰδῆρις μᾶλλον ἢ σοφὸς κακῶν
εἶναι· γένοιτο δ' εὖ παρὰ γνώμην ἐμήν.
+ XO. πολλῶν ἀκουσον τέρματ' αἰδοίων λόγων. (435)
+ BA. ἤκουσα, καὶ λέγοις ἄν· οὐ με φεύγεται. 435
XO. ἔχω στρόφους ζώνας τε, συλλαβὰς πέπλων.
BA. τί γάρ; γυναιξὶ ταῦτα συμπερητὴ πέλει.

adnot. 435 ἀκούσομαι· λέγοις ἄν Herwerden. 436 στρόβους M, corr.
Scaliger. Servat Hermann. Vide infra. 437 τύχαν γυναικῶν ταῦτα συμ-

some similar, but by no means likely, combination. Correction must have regard not only to what goes before, but also to what follows, viz. "but I prefer to be a bad judge of the future." We might possibly read *νέκτα τῶδ' ἐγὼ παροίχομαι*, understanding (as in v. 717) *παροίχομαι* = *δωλα* and comparing e.g. Soph. Aj. 1128 *θεὸς γὰρ ἐκσώζει με, τῶδε δ' οἴχομαι*. But this is not a probable kind of change, and *ἐγὼ* is left unduly emphasised. In this verse the king plainly prophesies some evil. The sense therefore sometimes given to *νέκτους παροίχομαι*, "I stand aloof from this quarrel", is out of place. Nor is *παροίχομαι* = *παραχωρῶ*, but *παρακεχώρηκα*. It is conceivable that *παροίχομαι* could be joined with the genitive (as Weil says) on the analogy of *παρατίπτειν, παραπλάζεσθαι* &c., but not conceivable that *παροίχομαι* should in tense be a present. Even if it be rendered "I have taken my stand and decided to stand aloof", it is untrue, and has no bearing on what follows. The simplest correction (and one not uncommonly to be made) is *σ* for *γ*—*ἔσω* for *ἐγὼ*: "Truly I have come into this quarrel to my mischief" = ἡ κάρτα ἔσω τοῦδε τοῦ νέκτους παρελθὼν οἴχομαι, i.e. *παροίχομαι ἔσω* is condensed for *παρελήλυθα ἔσω ὥστε οἴχεσθαι*, a condensation sufficient to cause the corruption. This use is exactly similar to the well-known colloquial *φθείρεσθαι eis* (or *πρὸς*) and *ἔρρειν eis, ἐκ, ἀπὸ* &c. *φθείρεσθαι ἀπὸ* is found in tragedy, Eur. Andr. 709 *φθερεῖ τῆσδ'*

ἀπὸ στέγης. ἔρρειν, which, like *οἴχεσθαι*, is a verb of motion, occurs as early as Odys. x. 72 *ἔρρ' ἐκ νῆσου θάσσον. παροίχομαι ἔσω* = *ἤρρηκα ἔσω*.

432. *σοφός*, i.e. as a *μάντις*, *διδῶν* implying *ιδιότης*, cf. Soph. El. 472 *εἰ μὴ γὼ παράφρων μάντις ἔφην καὶ γνώμας λειπομένα σοφῆς*, S. c. T. 808 *μάντις εἰμι τῶν κακῶν*.

435. *ἤκουσα, καὶ λέγοις ἄν*. A similar combination of predication and command, unnatural to English, occurs Soph. O. C. 494 *ἠκούσαμεν τι χῶ τι δεῖ πρόστασσε δρᾶν*.

436. *στρόφους*. The form *στρόβος* is verbal ("turning") in Ag. 657, and Hesychius explains *στρόβος* as *συστροφάι*. In the sense required here *στρόφιον* is regular, and the simple *στρόφος* (which it presupposes) = "sash" in S. c. T. 871 *ὀπῶσαι στρόφον ἐσθῆσαν περιβάλλονται*. *στρόφιον* was the people's word: e.g. Ar. Lys. 931; Thesm. 139, 255, 638. The *ζώνη* differs from the *στρόφιον*, the former being flat and worn over the hips, while the latter was a twisted scarf fastened round the bust over the tunic. Nonius p. 538. 7 says "*strophium* est fascia brevis quae virginelem tumorem cohibet papillarum". Cf. Catull. LXIV. 65 *tereti strophio lactentes vincta papillas*. The *ζώνη* and *στρόφιον* are distinguished in Ar. Thesm. 255 *σύζωσον ἀνύσας· αἰρεῖ νυν στρόφιον*. Both of these articles were *συλλαβαὶ πέπλων*.

437. It seems scarcely satisfactory to account for *τύχαν* by calling it a Dorism. The *τύχη* of Turnebus is not likely to be

- XO. ἐκ τῶνδε τοίνυν, ἴσθι, μηχανὴ καλὴ
 BA. λέξον τίν' αὐδὴν τήνδε γηρυθείσ' ἔσει. ^{ἐπὶ ἐλπίδι} (460)
 XO. εἰ μὴ τι πιστὸν τῷδ' ὑποστήσεις στόλῳ 440
 BA. τί σοι περαίνει μηχανὴ συζωμάτων;
 XO. νέοις πίναξι βρέττα κοσμήσαι τάδε.

πρεπὴ πέλει M. πέλει cod. Guelf. τάχ' ἂν Marckscheffel, nescio quo sensu. *τύχη* Turnebus. *τρύφη* et *ταῦτ' ἂν ἐμφορῇ* πέλοι Oberdick. *πέπλω* M. Schmidt. *συμφέροι* στολῇ Weil. *γυναικὶ* Hermann, *γυναιξίν* Wecklein. Aut quod dedi aut, vitio altius explorato, *κἄν τῇ τυχεύσει ταῦτα συμπεπὴ πέλοι* legendum arbitror: quamobrem, vide adnot. 438 καλεῖ M, corr. Turnebus. *μηχανὴν* καλῶ Oberdick. Versibus in -λων -λει -λη -λω desinentibus errorem incidere paene necesse erat. 439 λέξον (superscripto σ) M. λέξον (superscripto εὔσω) cod. Guelf. *γηρυθείς* ἔσει M. *γηρυθείς* ἔχειs Naber. *γηρύσας* ἔχειs Meineke. *γηρύσεις* ἐμοί Schuetz. 440 ὑποστήσει M, corr. Wellauer. ὑποστήσει Ask. 442 κοσμήσω Burges. κοσμήσει Pearson. Ceterum *πίναξ* habet M.

accepted, even if it could (which it cannot) = "condicioni". Some more definite word, e.g. Oberdick's *τρύφη*, or the *χλιδῇ, φυνῇ* &c., which it is open to anyone to suggest, would suit the place better. τί γάρ; is highly probable, but τοίνυν of the next verse demands care. It shews that the king did not raise or ask any direct question *demanding an answer*, but only interposed; for by τοίνυν the Chorus proceeds to ignore anything in the shape of a question, the particle being *continuation*. If τί γάρ; passed into τέχην, the genitive γυναικῶν would as a consequence supplant γυναιξί. In Eur. Andr. 241 τί δ'; οὐ γυναιξί ταῦτα πρῶτα πανταχοῦ; if τί δ' οὐ had by any accident become corrupted into a noun, γυναικῶν would soon have replaced γυναιξί. The king's ejaculation = "well, I see nothing peculiar in that". For τί γάρ; = "quid enim?" = "of course", cf. Ag. 1139, 1239; Choeph. 880; Soph. O. C. 539. So τί μὴν; συμπεπὴ includes both *πρόποντα* and *συνήθη*.

439. γηρυθείσ' ἔσει, a construction of *futurum exactum* doubted by some, without reason. ἐγηρύθην indeed occurs only here; but inasmuch as γηρύομαι is preferred in tragedy to γηρύω (cf. P. V. 78), and many middle verbs form two

aorists, both in an active sense (e.g. ἀμυλλῶμαι, ἡμυλλήσάμην, ἡμυλλήθην), there is no difficulty in γηρύομαι, ἐγηρύσάμην, ἐγηρύθην. The resolved form of *proullo post futurum* with aorist is only found poetically: cf. Soph. O. T. 1146 οὐ σωπῆσας ἔσει; Antig. 1067 νέκυν νεκρῶν ἀμοιβὴν ἀντιδοῦς ἔσει; In prose the perfect participle only is used (γεγηρυκώς ἔσει). Wellauer indeed quotes Xen. Anab. vii. 6. 36 ἄνδρα κατακακόντες ἔσεσθε, but the best MSS. rightly enough give κατακακάντες.

440. Editors agree in ὑποστήσεις for ὑποστήσει. The loss of σ before στόλῳ was likely. The middle form is quite possible: cf. Il. xiii. 375 πάντα τελευτήσεις δσ' ὑπέστυς Πριάμῳ, ibid. ii. 286 ἐκτελέουσιν ὑπόσχεσιν ἥνπερ ὑπέσταν, and in the sense "undertake" ὑφίσταμαι is common. But with πιστόν the active is much stronger in the sense "give a support (or foundation)", "give something on which to rely". Cf. Soph. Aj. 1091 γνώμας ὑποστήσας σοφάς.

442. κοσμήσαι may depend on μηχανὴ καλὴ (the Chorus having spoken *through* the king's interpositions), or on περαίνει (i.e. περαίνει ὥστε or τὸ...). νέοις. The usual word in this signification is καινοίς, and accordingly the Scholiast

- BA. αἰνυγματῶδες τοῦπος· ἀλλὰ πῶς, φράσον.
 XO. ἐκ τῶνδ' ὅπως τάχιστ' ἀπάγξασθαι θεῶν. (463)
 + BA. ἤκουσα μαστικτῆρα καρδίας λόγον. 445
 + XO. ξυνῆκας· ὠμμάτωσα γὰρ σαφέστερον.
 + BA. καὶ πολλαχῇ γε δυσπάλαιστα πράγματα·
 + κακῶν δὲ πλήθος ποταμὸς ὥς ἐπέρχεται·
 + ἄτης δ' ἄβυσσον πέλαγος οὐ μάλ' εὐπορον (470)
 + τόδ' ἐσβέβηκα, κοῦδαμοῦ λιμὴν κακῶν. 450
 + εἰ μὲν γὰρ ὑμῖν μὴ τόδ' ἐκπράξω χρέος, ^{ἡ γὰρ ἐστὶν ἀντιλογία} ^{ἡ δὲ ἀντιλογία}

443 ἀλλ' ἀπλῶς Abresch: recipiunt festinanter paene omnes. 444 ἀπαλλάξασθαι cod. Guelf. 445 μακιστῆρα M, corr. Auratus. δακνιστῆρα Hermann, scholio deceptus. ^{μον κνιστῆρα Martin.} 447 Deest personae nota in M. καὶ μὴν πολλαχῇ γε M, corr. Turnebus. καὶ π. μὴν H. L. Ahrens. 450 ἐσέβηκε M, corr. Spanheim. ἐσβέβηκε Turnebus. "Fortasse εἰσέβηκε" Wecklein. Inest aliquid offensionis in repetito κακῶν, neque negaverim poetae πάρα vel κυρεῖ potius deberi.

notes καινοῖς ἀναθήμασι. v. Plat. Rep. 405 D καινὰ καὶ ἄτοπα. In Pers. 665 καινὰ... νέα τ' ἄχη. πίνακες (votive tablets) were the only things which were hung upon statues of the gods.

443. ἀλλὰ πῶς is sound. The present editor, when reading this play for the first time with nothing but Dindorf's text, had noted in the margin the query ἀλλὰ πῶς opposite Dindorf's ἀλλ' ἀπλῶς. ἀπλῶς is indeed well known in such connections; cf. Prom. V. 607 οὐκ ἐμπλέκων ἀνίγματος ἀλλ' ἀπλῶς λόγῳ, but ἀλλὰ πῶς recommends itself intuitively in the present context. "You say you will adorn them with unheard-of tablets; that is a dark saying; pray tell me how". For Abresch's alteration Paley further quotes Anaxilas ap. Athen. XIII. p. 558 αἱ λαλοῦσ' ἀπλῶς μὲν οὐδέν, ἀλλ' ἐν αἰνιγμοῖς τισι.

444. ἀπάγξασθαι. The infinitive is explanatory of, and in the same construction with, κοσμήσαι.

445. ἤκουσα. Goodwin, Moods and Tenses § 19, note 5. Cf. Eur. Andr. 919 OP. ξυνῆκα· ταρβείς τοῖς δεδραμένοις πόσιν. EP. ἔγνω· ὀλεῖ γὰρ μ' ἐνδίκως.

μαστικτῆρα, because such a pollution to the country would be most baleful (inf. 452): it expresses no sympathy with the Danaids.

447. καὶ...γε, answering to ξυνῆκας κ.τ.λ. "Yes, my eyes are open, and all around I see, &c." These particles are most appropriate, and the omission of μὴν is the easiest correction. καὶ μὴν...γε form indeed a favourite combination of Aeschylus (P. V. 982, 985; S. c. T. 245; Pers. 992 &c.), but they introduce a *πεωροῖσι*, and do not, like καὶ...γε, answer with a qualification a previous statement of another person. Yet the latter is clearly the sense here. ἔστι (not ἐπέρχεται) is to be supplied with πράγματα ("troubles" as in πράγματα παρέχειν).

448. ἐπέρχεται, of a hostile oncoming, as inf. 538, οἱ ἐπίοντες (Hdt. IV. 11 &c.) of assailants.

449. οὐ μάλ' εὐπορον = μάλα οὐκ εὐπορον. Cf. inf. 893 οὐ μάλ' ἐς μακράν. Pers. 325 κείται θανάων δειλαιος οὐ μάλ' εὐτυχῶς. Similarly οὐ πάνν, *non prorsus*, &c.

451. ἐκπράξω χρέος. In the great majority of instances χρέος means a debt or obligation, and coupled with ἐκπράξω, which so often means "exact", that meaning of χρέος is almost necessary. The combination is at any rate significant. If χρέος only = *χρῆμα*, and ἐκπράξω only = *efficiam* without further allusion, there seems to be some violation of literary principles. To Athenian ears ἐκπράξω

- + μίασμ' ἔλεξας οὐχ ὑπερτοξεύσιμον·
 εἰ δ' αὖθ' ὁμαίμοις παισὶν Αἰγύπτου σέθεν
 σταθεῖς πρὸ τειχέων διὰ μάχης ἤξω τέλους, (475)
- + πῶς οὐχὶ τὰνάλωμα γίγνεται πικρόν, 455
- + ἄνδρας γυναικῶν εἵνεχ' αἰμάξαι πέδον;
 ὅμως δ' ἀνάγκη Ζηνὸς αἰδεῖσθαι κότον
- + ἰκτῆρος· ὕψιστος γὰρ ἐν βροτοῖς φόβος.
 σὺ μέν, πάτερ γεραῖε τῶνδε παρθένων, (480)
- κλάδους τοιούτους αἰψ' ἐν ἀγκάλαις λαβῶν 460

453 ὁμαίμοις M, corr. Turnebus. 454 τέλος Pauw. 456 οὐνεχ' M.
 457—459 Iterum atque iterum in hac ῥήσει cogitabundus reticet Pelasgus; itaque
 nil est cur miremur parum κατεστραμμένην esse λέξιν. Quod igitur post ὅμως
 δ' ἀνάγκη sequitur σὺ μέν (v. 459), nullus idcirco suspicioni locus est, neque illic
 scribendum σὺ δ' οὐν neque hic ἐπεὶ δ' ἀνάγκη aut ὅμως δ' ἐπεὶ χρὴ aut ὅμως δὲ χρὴ
 γάρ. 459 ἴθ' οὐν Schuetz. σὺ μὴ Stenzel. 460 τε τοῦτους M. τοιούτους scripsi.
 Versum excidisse putat Hermann. λαβέ pro λαβῶν et βωμοῦς τ' Schwerdt. αἰρ'

χρεός would seem deliberately chosen with
 a reference to quittance of debt, else why
 did not the poet say τόδ' ἐκπράξω alone?
 χρεός = "debt" in Ag. 452 δημοκράντου
 δ' ἀρᾶς τίνας χρεός, and the combination
 χρεά εἰσπραχθέντα occurs Dem. 986 &c.
 Yet ἐκπράξω χρεός is not = ἐκτινῶ χρεός,
 but "exact the debt", i.e. "If I shall not
 succeed in collecting (i.e. making up) for
 you a quittance of this claim". The king
 is in the position of the collector. The
 people ἐκτινῶ τὸ χρεός, the king ἐκπράξει
 τὸ χρεός. The χρεός is the debt of pro-
 tection due to suppliants from Argos; the
 payment of the debt is the granting of
 help; the penalty for the unpaid debt will
 be a μίασμα.

To this sense of χρεός the word ἀνά-
 λωμα gives the strongest confirmation.
 In a similar connection Soph. O. C. 235
 μή τι πέρα χρεός ἐμῇ πόλει προσάψῃ.

452. οὐχ ὑπερτοξεύσιμον, i.e. μίασμα,
 ὑπὲρ οὐ γλώσσης τόξον οὐδεὶς δύναται
 πέμψαι, "no one can exaggerate it". It
 would be very tame to render an "insur-
 passable" pollution. For τοξεύειν of
 words, cf. Eum. 676 ἡμῶν μὲν ἤδη πᾶν
 τετόξευται βέλος. Pind. I. II. 5 τοξεύειν

ὑμνοῦς, and especially Cho. 1033 τόξω
 γὰρ οὐκ ἐστὶν πημάτων προσίεται.

458. ὕψιστος—φόβος, it is a question
 whether the meaning is (i) ὁ τοῦτου φόβος
 ὑψιστός ἐστι φόβων τῶν ἐν βροτοῖς, or (ii)
 Ζεὺς γὰρ ἐστὶν ὁ ὑψιστος φόβος (φόβος =
 "object of fear"), or (iii) ὁ γὰρ κότος οὗτος
 ὑψιστός ἐστι κ.τ.λ. On the other hand
 no king would make such an unroyal
 statement as that "fear is supreme among
 mortals". The fourth rendering is there-
 fore excluded.

459. σὺ μέν. On the asyndeton see
 critical note v. 457.

460. The whole difficulty of this pas-
 sage has been caused by the misreading
 τεΤουτους for τοΙούτους. τοῦτους in-
 deed can hardly be right in any case.
 Each suppliant has one wand and Danaus
 only one, yet the king bids Danaus take
 an "armful" of these κλάδοι. Where
 does he get them? His daughters keep
 theirs by them, as we see immediately,
 and yet Danaus is to take enough to lay
 upon many altars in the city. He is not
 likely to have brought a supply with him,
 as τοῦτους would imply. The king there-
 fore says "go and get as quickly as you

βωμοὺς ἐπ' ἄλλους δαιμόνων ἐγχωρίων
 θές, ὡς ἴδωσι τῇσδ' ἀφίξεως τέκμαρ
 + πάντες πολῖται· μηδ' ἀπορριφθῇ λόγος
 ἐμοῦ· κατ' ἀρχῆς γὰρ φιλαίτιος λεώς. (485)
 καὶ γὰρ τάχ' ἂν τις οἰκτίσας ἰδὼν τάδε εὐβριν μὲν ἐχθήρειεν ἄρσενος στόλου,
 ὑμῖν δ' ἂν εἴη δῆμος εὐμενέστερος.
 τοῖς ἥσσοσιν γὰρ πᾶς τις εὐνοίας φέρει. (486)
 ΔΑ. πολλῶν τὰδ' ἡμῖν ἐστὶν ἡξιωμένα, (490)
 αἰδοῖον εὐσεβοῦντα πρόξενον λαβεῖν. 470

pro αἰψ' et βωμοὺς τ' Weil. 463 ψόγος Conington. 465 οἰκτοὶ εἰσιδὼν M,
 corr. Hermann. εἰκὸς εἰσιδὼν Turnebus. ἰκέσι' εἰσιδὼν M. Schmidt. 468 εὐ-
 νοίαν Hartung. 469 Deest personae nota in libris. 470 εὐ ρ' ἔοντα M.

can an armful of branches like those you have". αἰψα thus obtains a good force. The scansion τοῖούτοις in Ag. 315, 593, 1075, 1352, 1360. P. V. 952. Cho. 291. Eum. 197, 424, 638. Fr. 159, 293.
 463. μηδ' ἀπορριφθῇ λόγος ἐμοῦ, strangely taken by Weil as "ne verba iaciantur in me". He compares Eur. Cycl. 51 βίψω πέτρον τάχα σου. Under the same impression (apparently) Conington read ψόγος. Yet, though βίψω may take the construction of στοχάζομαι in a certain context, ἀπο- makes a great difference, and εἰς ἐμέ would be required in the present surroundings (cf. Hdt. IV. 142 &c.). The natural meaning is "and let no word of me (i.e. concerning me) fall from you". The genitive as in Soph. Antig. 11 οὐδεὶς μῦθος...φίλων ἡδύς. The king wishes not to appear in the matter, for the reason given in the next line: Danaus must seem to be acting entirely for himself.

464. κατ' ἀρχῆς κ.τ.λ., a subtle reproof administered to "Demos". It is difficult to find an exact parallel to the construction with the adjective, φιλαίτιος κατὰ τινας. With verbs (λέγειν, ψεύδεσθαι κ.τ.λ.) and with nouns (λόγος, αἰτία) it is common. The sense is felt to be the same as αἰτίας φιλεῖ αἰτιᾶσθαι κατ' ἀρχῆς.

465—467. The construction is a little

lax. After εὐβριν μὲν ἐχθήρειεν it would naturally run ὑμῖν δ' ἂν εἴη εὐμενέστερος, but the subject of the latter clause is changed to δῆμος.

467. εὐμενέστερος, not ἡ τοῖς Αἰγύπτου παῖσιν, but "more well-disposed than it would otherwise be".

468. εὐνοίας, the plural=kindly sentiments variously expressed. Cf. S. c. T. 450 προστατηρίας Ἀρτέμιδος εὐνοίαισι. ὄργαι P. V. 315, and inf. 742.

φέρει, "pays", "contributes", "offers" as in δῶρα, ἐπίθρα, χάριν φέρειν.

469. πολλῶν, not simply πολλοῦ, "worth much" or "a high price", but "we think this worth a host of other advantages". Paley renders "this is deserving of much gratitude from us", disregarding the tense and giving to πολλῶν a difficult sense (πολλῆς χάριτος). The perfect, hard at first sight, is the natural tense. Danaus is about to ask for a further favour. He first says "what we have already obtained has had its proper value set upon it". ἀξιοῦσθαι τινας, (1) "to be deemed worth a certain value, price, or return"; (2) "to be deemed equivalent to a certain amount". The latter is the sense here.

470. εὐ ρ' ἔοντα of M is retained as εὐ βέοντα by some editors. Its meaning could only be "fluent", "with ready

ὀπάοντας δὲ φράστορας τ' ἐγχωρίων
 ξύμπεμφον, ὡς ἂν τῶν <μὲν ἀστικῶν> θεῶν
 βωμοὺς προνάους καὶ πολισσούχους ἔδρας

εὐ μέντα sec. man. Porsoni languidum εὐρεθέντα recipiunt multi. εὐπορόν τε vel εὐφρονούντα Legrand. εὐθενοῦντα Wecklein. Dedi quod sententia postulat. πρὸς ξένον M, corr. Canter. 471 φράστορας τῶν ἀστικῶν Schuetz, Bothe. 472 τῶν πολισσούχων M, et in sequenti versu πολισσούχους (in πολισσούχων postea mutatum). Aut hoc aut illud reiciendum, utpote oriundum ex altero. ὡς ἂν θεῶν πολισσούχων ἔδρας (omisso sequenti versu) Bothe, quod quidem remedium aliquanto fortius est. Plerique errorem putant esse in πολισσούχους (v. 473), quod corrigere conantur in πολυλλίτους (Butler), πολυέτας (Hermann), πολυχρύσους (Voss), περι-

longue". Cf. Dem. 272. 20, θρασυνομένη καὶ πολλῷ μέντι καθ' ὑμῶν. Hor. Sat. 1. 7. 28 *salso multoque fluenti*. Fluency, however, is quite away from the matter. Rather Danaus rejoices to have found a champion who is "powerful" (εὐθενοῦντα Wecklein), "full of resource" (εὐπορόν τε Legrand), or "well-disposed" (εὐνοοῦντα Pauw) &c. Porson's εὐρεθέντα is palaeographically good, but (joined with λαβεῖν) is weak in style. "To get a champion who has been found to be compassionate" could only be sound, if the king had been *proven* in any practical degree. A person who on being put to the test turns out foolish or bad may be said *δρους*, κακὸς εὐρεσκεσθαι, but the king cannot be said *αἰδοῖος* εὐρεθῆναι in this sense. In v. 394 we have γενοῦ πανδίκως εὐσεβῆς πρόξενος, and in v. 311 πῶς οὖν πρὸς ὑμᾶς εὐσεβῆς ἐγὼ πέλω; while in v. 457 the king is anxious to do what is right in the sight of heaven. εὐσεβοῦντα seems therefore the required participle, from which the ms. readings arose probably through transposition of letters and misreading of P for B.

471. ὀπάοντας, for protection. φράστορας, for guidance. To these notions answer (by Chiasmus) εὐρωμεν βωμοὺς and ἀσφάλεια δ' ἦ. The prose form is φραστήρ. Xen. Cyr. V. 4. 40 φραστήρ ὁδῶν. Plutarch II. 243 F αὐτοὶ μὲν ἐπλανῶντο περὶ τὴν χώραν, φραστήρων δεόμενοι.

The genitive ἐγχωρίων is masculine

and partitive, not neuter and objective. Such partitive genitives usually take the article. Xen. An. 1. 8, 1 Πατηγγας, ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον πιστῶν.

472. τῶν μὲν ἀστικῶν. The ms. reading πολισσούχων is generally kept, and πολισσούχους in the next line altered (v. crit. note). It seems to have been assumed that of the two words the *former* was necessarily the genuine one. If this were true, it would be easiest to read πολισσόους in v. 473. In v. 480 the king (in a kind of recapitulation) says βωμοὺς ἀστικῶν θεῶν θ' ἔδρας, and from this, unless ἀστικῶν is to be taken as the representative of πολισσούχων, it might appear that ἀστικῶν belonged to this place also. By reading μὲν, the δὲ of v. 474 is made to bring out better the two objects of the ὀπάοντες and φράστορες respectively. πολισσούχων may be either a gloss or an illusion from the following πολισσούχους. ἀστικοὶ θεοὶ are the gods who have altars or temples in the town. These are elsewhere called θεοὶ ἀγοραῖοι, and, as such, are distinguished from the gods outside the walls (πεδιονόμοι, ἀγρονόμοι). Cf. Ag. 90 θεῶν | τῶν τ' ἀγρονόμων τῶν τ' ἀγοραίων. πολισσούχοι θεοὶ on the other hand are gods of the *acropolis*. S. c. T. 272 ἐγὼ δὲ χώρας τοῖς πολισσούχοις θεοῖς πεδιονόμοις τε ἀγορᾶς ἐπισκόποις... ἐπεύχομαι... θῆσιν τροπαῖα. Where, as here, there is no actual word of contrast (e.g. πεδιονόμοι), and where the city is emphasised, ἀστικῶν seems most appropriate.

- εὐρωμεν, ἀσφάλεια δ' ἢ δι' ἄστεος (495)
 + στείχουσι· μορφῆς δ' οὐχ ὁμόστολος φύσις· 475
 + Νεῖλος γὰρ οὐχ ὁμοῖον ἰνάχῳ γένος
 + τρέφει· φύλαξαι μὴ θράσος τέκη φόβον. *μνηστέον*
 ἦδη φίλον τις ἔκταν' ἀγνοίας ὑπο.
 BA. στείχουτ' ἄν, ἄνδρες· εὐ γὰρ ὁ ξένος λέγει· (300)
 ἡγεῖσθε βωμούς ἀστικούς θεῶν θ' ἔδρας· 480
 κὰν ξυμβολαῖσιν οὐ πολυστομεῖν χρεῶν

στόλους (Paley). Eius modi coniecturarum nullus finis est, nam ex indicibus per-
 multa invenire licet a πολυ- et πολυ- incipientia, e.g. πολυστεφεῖς, πολυστόους &c.
 474 ἀσφαλείας δὲ δι' M, corr. Turnebus. ἀστεως (o superscripto) M. 477 Valde
 admiror VV.DD. (Pauwium Paleium alios) φόβον pro φόβον substituisse. Vide adnot.
 φόβον Mueller-Struebing. 478 καὶ δὴ M et edit. ἦδη scripsi. 480 ἀστί-
 κους M, corr. Turnebus. ἀστικούς praefert Stanley. θεῶν ἔδρας M, corr. Abresch.
 481 καὶ ξυμβόλοιςιν M. κὰν ξυμβολαῖσιν scripsi. καὶ ξυμβολοῦσιν Valckenaer. Deinde

475. ὁμόστολος: elsewhere this word
 = ὁμοῦ στελλόμενος, e.g. Soph. O. T. 212
 βάκχον...Μαινάδων ὁμόστολον. Here it =
 ὁμοῦ ἐσταλμένη ("similarly equipped
 or dressed"). στόλος or στολὴ is sug-
 gested according to context. It seems
 more natural to render "our outward
 form wears not the same appearance"
 than "our outward form walks not with
 theirs".

477. φόβον of MSS. is assuredly right.
 Paley, who condemns it, seems to under-
 stand it as "beware lest my boldness in
 going alone should cause a panic among
 the citizens". If this were the meaning
 it would indeed be absurd. But the true
 sense is "beware lest over-confidence
 (now) be the parent of (subsequent) fear",
 i.e. by bringing us into a position of
 danger. Not satisfied with altering the
 text Heimsoeth alters the Scholiast's μὴ
 θαρρήσας μόνος ἀπελθεῖν φοβηθῶ ὑπό τινος
 into φονευθῶ. The Scholiast's comment
 is wrong, but it proves that he read φόβον.
 He should have said μὴ λίαν νῦν θαρρήσας
 ἑστέρον πίπτω εἰς φόβον.

478. καὶ δὴ has no place here; καὶ
 γὰρ might suit the sense but not καὶ δὴ,
 especially with aorist. ἦδη is palaeo-

graphically a most easy correction, and is
 entirely to the point with the gnomic
 aorist, cf. Eum. 50 εἶδόν ποτ' ἦδη, Thuc.
 II. 89 πολλὰ στρατόπεδα ἦδη ἔπαιον ἐπ'
 ἑλασσόνων, Eur. Frag. 1057 μέλλω γ'
 ἰατρὸς, τῇ νόσῳ διδοὺς χρόνον, | ἴδαστ' ἦδη
 μέλλον ἢ τεμὼν χρόα.

480. ἡγεῖσθε βωμούς. The omission
 of the preposition is very rare with ἡγεῖ-
 σθαι. It occurs once or twice in the
 Odyssey, e.g. VII. 22 ὦ τέκος, οὐκ ἂν μοι
 δόμον ἀνέρος ἡγήσαιο | Ἀλκίνοῦ;

481. κὰν ξυμβολαῖσιν: the adjective
 ξυμβόλοιςιν can hardly stand. Elsewhere
 it refers only to omens, with ὁμῶς under-
 stood (e.g. P. V. 487). It is in the
 highest degree improbable that (1) a
 word which had become technical should
 return to the general meaning here,
 (2) the article, which might assist the
 general meaning, should be omitted.
 Valckenaer gives καὶ ξυμβολοῦσιν, and
 it is perhaps possible to omit the article
 (cf. Ag. 39, where, however, the com-
 pleteness of the parallel needs some dis-
 cussion). The reading given in the present
 text may have the meanings "in your
 meetings with others" or "in the cross-
 roads". The latter is to be chosen, cf.

ναύτην ἄγοντας τόνδ' ἐφέστιον θεῶν.

ΧΟ. τούτῳ μὲν εἶπας, καὶ τεταγμένος κίον.

ἐγὼ δὲ πῶς δρῶ; ποῦ θράσος νέμεις ἐμοί; (505)

ΒΑ. κλάδους μὲν αὐτοῦ λείπε, σημεῖον πόνου. 485

+ ΧΟ. καὶ δὴ σφε λείπω χειρὶ καὶ λόγοις σέθεν. *νῦν αὖ πάλιν ἐκείνη ἐκείνη*

ΒΑ. λευρὸν κατ' ἄλσος νῦν ἐπιστρέφου τόδε. *thy hand and speech*

+ ΧΟ. καὶ πῶς βέβηλον ἄλσος ἂν ῥυιτό με;

παλυστομεῖν Dobree. 482 ἐφ' ἐστὶν mera libidine Burges. 483 κλα Schuetz. 484 ποῦ θ' ἴδρας Badham. νεμῆς Porson. 486—495 Desunt personarum notae. 486 χειρὰ λόγους Valckenaer. πείθομαι Hartung. 487 ἐπιστρέφω M, corr. Robortellus. ἐπιστρώφω Dobree. 488 βέβηλον ἂν ἄλσος ἂν M (correctiones a sec. man.), βέβηλον ἂν πέδον Weil. Si quid mutandum esset, posset melius, opinor, καὶ πῶς βέβηλ' ἂν, ἄλσος ὥς, ῥυιτό με; Sana tamen est vulgata.

Frag. Oed. 171

ἐνθα συμβολὰς

τριῶν κελεύθων Ποτνιαδῶν ἡμείβομεν.

Diodorus uses συμβολαί of a confluence of rivers. The reading suits well with πολυστομεῖν, "gossiping" in *trivium*.

482. ἄγοντας, not "while ye are leading" but "to the effect that (or how) ye are leading", i.e. οὐ χρεὼν πολυστομεῖν (λέγοντας) ὅτι "ἄγομεν τόνδε κ.τ.λ."

486. χειρὶ καὶ λόγοις: in saying αὐτοῦ the king *points* to the place. There can be no such antithesis as Oberdick fancies between *χειρ* and *λόγος* (i.e. *ἔργον* and *λόγος*), inasmuch as the king has done no deed whatever, or at least no deed of *χειρ*. Rather *χειρὶ καὶ λόγοις* = ὥς *καλεῖται* τῇ *χειρὶ* ἅμα *δεικνύς*.

The dative is a difficult instance of the causal: cf. S. c. T. 319 πόλεισι ῥήτορες στάθῃ' ὀξυγόοις λιταῖσιν.

487. λευρὸν ἄλσος, i.e. the orchestra. This movement is obviously unnecessary for the plot, and is but a transparent dramatical device for getting the Chorus into position for the next stasimon.

488. βέβηλον ἄλσος. At first sight βέβηλον ἄλσος seems almost a contradiction in terms. The case of the word ἄλσος seems to be as follows. Originally it was a grove, i.e. a spot planted with trees and covered with grass. Such groves being planted about temples and sacred places,

ἄλσος in a narrower sense meant a *sacred* grove. Then the whole *τέμενος* of a holy place, whether grown with trees or not, was called ἄλσος. Cf. Strabo IX. 412 οἱ δὲ ποιηταὶ ἄλση καλοῦσι τὰ ἱερὰ πάντα, καὶ ἡ ψιλὰ, and so the Scholiast on Pind. Ol. III. 18. By a metaphor poets also extended the word to such expanses or demesnes as had something hallowed or mysterious about them: cf. inf. 537 Δίων πάμβοτον ἄλσος, Pers. 111 πόρτιον ἄλσος (= *Neptunia prata*). But there is no authority for supposing the use further extended to *any laicum* sacred or profane. Of a grove which was no grove it was only used in a religious or quasi-religious connection. Next as to βέβηλον. In Soph. O. C. 10 (ἡ πρὸς βεβήλους ἡ πρὸς ἄλσεσιν θεῶν) βέβηλα is the direct opposite of ἄλση. In Soph. Frag. 109 τὰ βεβα and βέβηλα are opposed and in Eur. Heracl. 404 βέβηλα) (κεκρυμμένα. Yet on Soph. O. C. loc. cit. Jebb remarks that "sacred groves were often open to visitors", and mentions how Pausanias speaks of the inaccessibility of some of them—a remark which would not have been made if inaccessibility had been a matter of course. The reply of the Danaids then is: "But the lawn is not ἀσπιθής, ἀβατος. How can an open lawn (τοῖς τυχοῦσι βάσιμον Bekker Anecd. 323. 13) keep us from harm?" ἄλση are of two kinds, βέβηλα and ἀβή-

in the talians of thy winged messenger?

106

ΑΙΧΥΛΟΥ

αὐτοῦ τοῦ ποταμοῦ ἔργον
489-188
(510)

- + BA. οὐ τοι πτερωτῶν ἀρπαγαῖς σ' ἐκδώσομεν. 490
+ XO. ἀλλ' εἰ δρακόντων δυσφρόνων ἐχθλοῖσιν;
BA. εὐφημον εἴη τοῦπος εὐφημουμένη. 491
XO. οὔτοι τι θαῦμα δυσφορεῖν φοβουμένους. 492
BA. ἀεὶ δ' ἀνάκτων ἐστὶ δαίμων ἐξάλειον. 493

489 ἀρπαγες ἐκδώσομεν M. ἀρπαγαῖς Turnebus. σ' addidit Porson. ἀρπαγῇ σ' Paley. 490 ἀλλ' ἢ Scaliger. ἀλλ' ἢ Stanley. Deinde δυσφρόνων Schuetz. 491 εὐφημουμένη Lefranc. ἐνθυμουμένη Schuetz. 492 δυσφορεῖν Valckenae. φόβος φρενός M. φρένας Bothe. De eo quod dedi vide adnot. 493 ἀεὶ δ' ἀνάκτων Hermann. δ' ἀνάκτων Ludwig. γυναικῶν Linwood. δαμόλεων Weil.

βηλα,—this is the former: it is only the πάγος itself which can serve as sanctuary.

489. The difficulty of this line is generally passed over in silence. What is its connection with the preceding and following lines? Schütz says the expression is taken from the exposure of children, and compares Eur. Ion 902 καὶ νῦν ἔρρει πτανοῖς ἀρπασθεῖς θόνα παῖς μοι καὶ σὸς τλάμων. If we accept this, as we may very well do, the connection seems to be: v. 489, "Do not be alarmed: I am not about to put you at the mercy of your cousins, as men expose children to be carried off by birds of prey". v. 490, "Birds of prey! It is worse than that we fear; worse even than that most loathsome thing the serpent. What if you put us at the mercy of such foes as these?" v. 491, "Your speech is not courteous. I said I should not put you at their mercy, and you treat my promise with little respect. I give you fair words, and I look to receive them". This is very condensed, but not more so than many other passages of στιχομυθία. The opposition of δρακόντων to πτερωτῶν, the epithet δυσφρόνων, and the point of εὐφημον, are all best brought out by this explanation.

πτερωτῶν, masculine, to judge from Eur. Bacch. 256 σκοπεῖν πτερωτοῖς (though there οἰωνοῖς is to be supplied from the context). The only other tragic instance is Eur. Hel. 747 πτερωτῶν φθέγματα. The analogy of περὶ on the other hand points to the neuter.

ἐκδώσομεν with double reference (1) dedere hostibus, (2) exponere, ἐκτιθεῖναι.

491. εὐφημον, "courteous", not "faustum", for the Danaids have said nothing δόσφμων from a religious point of view. Lexicons restrict the meaning in too many instances. In Pind. P. x. 54 εὐφημαί are hymns of praise, and as late as Polybius (xxii. 14, 4) εὐφημοὶ λόγοι are panegyrics. From Bekker's Anecd. Paley quotes εὐφημεῖται ἀκούει καλῶς. So δυσφημεῖν = κακῶς λέγειν, δυσφημία = "slander". εὐφημισμός is the use of a more polite for a less polite term. Cf. Dem. De F. L. 356 εὐφημότερ' ἀνθρώπων "most fair-spoken".

492. δυσφορεῖν, of impatience and fretfulness. Soph. El. 255.

φόβος φρενός of mss. is intolerable. φρενός adds no qualification to φόβος. S. c. T. 83 εἴλε δ' ἐμὰς φρένας δόος and sup. v. 354 φόβος μ' ἔχει φρένας give no more warrant for φόβος φρενός than "fear fills my mind" gives for "he ran away through fear of mind". In S. c. T. 661, if σὺν φοίτῳ φρενῶν were right, the genitive would be helpful in defining φοῖτος. The true reading there, however, is συμφύτῳ φρενί. The only instances in Aeschylus which might seem similar to this place, prove on examination to be entirely different; viz. Cho. 80 φρενῶν στόγος κρατούσῃ and inf. 908 κατ' εἰνοῖαν φρενῶν. In the former the inward feeling is opposed to the exterior show: in the latter the strong sense "heartfelt" is prominent.

493. A very difficult verse. The key

XO. σὺ καὶ λέγων εὐφραине καὶ πρᾶσσω χερὶ (315)
 BA. ἀλλ' οὔτι δαρὸν χρόνον ἐρημώσει πατήρ. 495
 ἐγὼ δὲ λαοὺς συγκαλῶν ἐγχωρίους
 στείχω, τὸ κοινὸν ὡς ἂν εὐμενὲς τιθῶ, ~~ἡ δὲ πόλις~~

Vulgatam non sine defensione servavi, ita tamen ut aliquamdiu cogitarem de *dei* δ' ἀνάκτων ἐστ' εἶχειν ἐξουσίαν, h. e. "sed regibus semper debetur oboedientia".
 494 σὺ τὰ Schuetz. φρενὶ M. φρένα Heath. φρενοῦ Bothe. φρόνει Bamberger. χερὶ reposui, vide adnot. 495 οὔτε C. G. Haupt: sequeretur ἐγὼ τε. οὐ σε Lincke. δαρὸν σ' ἐξηρημώσει Hermann. ἐρημώσει πατρός Paley. παῖδ' ἐρημώσει Wecklein. γόνον pro χρόνον Weil. De pronomine recte omisso vide infra.
 497—499 Omiserat prima man., supplevit sec. in M. 497 πῖετω M. ἐπιέτω codd. recc., corr. Weil. πείσω haud bene Turnebus (nam συγκαλῶν nullo modo

to the meaning lies in the sense of ἐξαισίον, which happens to be debateable. The original meaning is of course τὸ μὴ ἐν αἰσῇ ὄν, i. e. that which exceeds due or equal proportions. If αἰσα is a fair share or allotment, ἐναίσιος is he who keeps within his lot, ἐξαισίος is the contrary. But ἐξαισίος does not seem ever to mean "unsuitable" in the sense "unbecoming". "But fear is always unbecoming in kings" seems therefore an impossible rendering. Nor is such a remark called for by the words of the Chorus. From the original meaning comes the usage of Od. xvii. 577 ἡ τιμὰ που δέισας ἐξαισίον (where Mr Merry rightly takes ἐξαισίον adverbially = "out of measure"). Ibid. iv. 690 οὔτε τιμὰ ῥέξας ἐξαισίον οὔτε τι εἰπὼν | ἐν δῆμῳ ἢ τ' ἐστὶ δίκη θείων βασιλῆων, ἐξαισίον = "out of equality", "overbearing". Il. xv. 598 Θέτιδος ἐξαισίον ἄρῃν ("extravagant"). In these instances *excess* is the prominent notion. In Attic Greek the only meaning appears to be "*surpassing*", with e. g. δμβρος, χειμῶν, μέγεθος. Aeschylus may therefore have used the word in the sense "exceeding all others", "transcendent". The Chorus says "no wonder I am peevish, from fear". The king answers "But that fear should be overcome by a greater fear, the fear of offending a king", and he gracefully puts the remark in the plural and with *dei*.

494. χερὶ. Most editors read φρένα for the ms. φρενὶ. εὐφραине does not require an object: cf. Eur. Or. 287 τοῖς μὲν λόγους ἠέφρανε, τοῖς δ' ἐργοῖσι οὐ, Il. xxiv. 101 Ἥρη δὲ χροῖσεν καλὸν δέπας ἐν χερὶ θῆκεν | καὶ β' εὐφρην' ἔπεσσε.

It might be urged that πρᾶσσω is sufficient without χερὶ as an antithesis to λέγων. But there are other ways of πρᾶσσω than with the hand, and πρᾶσσω may itself be done τῷ λέγειν. The antithesis λέγων) (πρᾶσσω χερὶ instead of λέγων γλώσση) (πρ. χερὶ is due to the fact that there is no other way of speaking except γλώσση. In Il. i. 77 we have ἔπεσεν καὶ χερσὶν ἄρῃξειν, which differs from ἔπεσεν καὶ ἐργοῖσι exactly as καὶ λέγων καὶ πρᾶσσω χερὶ does from καὶ λέγων καὶ πρᾶσσω.

495. ἐρημώσει, without object, a frequent use with verbs of leaving, forsaking, e. g. προλιπεῖν, προδοῦναι &c. Cf. Cho. 269 οὔτοι προδώσει Λαξίου μεγασθενῆς χρησμός, Eum. 64 οὔτοι προδώσω (sc. ὑμᾶς).

496. συγκαλῶν, future. There is, as Paley says, a reference to the Athenian σύγκλητοι ἐκκλησία, before which public suppliants were produced. We may add that the plural λαοὺς is chosen for the same purpose, that being the constitutional title of the assembled people. Cf. ἀκούετε λείψ = "eyes".

497. στείχω. ΠΙΕΤΩ of mss. has

- καὶ σὸν διδάξων πατέρα ποῖα χρὴ λέγειν.
 πρὸς ταῦτα μίμνε, καὶ θεοὺς ἐγγχωρίους (520)
 + λιταῖς παραιτοῦ τῶν σ' ἔρως ἔχει τυχεῖν. 500
 ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι.
 - πειθὼ δ' ἔποιτο καὶ τύχη πρακτήριος.
 XO. ἀναξ ἀνάκτων, μακάρων στρ. α'.
 μακάρτατε καὶ τελέων (525)
 τελειότατον κράτος, δλβιε Ζεῦ, 505
 πιθοῦ τε καὶ γενέσθω. *ut mihi pareat in amorem*
 ἀλευσον ἀνδρῶν ὕβριν εὖ στυγίσσας,
 + λίμνη δ' ἔμβαλε πορφυροειδεῖ

idem est quod συγκαλέσας). στείσω Martin, Heimsoeth. ἔρω F. W. Schneider. κίω Zakas. πατώ Wecklein. 498 διδάξω M et editt. διδάξω fuerat, h. e. διδάξων. ποῖα M. ποῖα cod. Par. τοῖ' α' Shilleto. πατέρ' ὅποια Stanley. 501 πορσύνω M, corr. Heath. Qu. ταῦτά? 506 πείθου M, corr. Stanley. In verbo γενέσθω sine causa offenduntur nonnulli. καὶ γένει σφ' ἀλευσον Schuetz. λιταὶ τελείσθω Martin. μελέσθω Lincke. μ' ἀνέρθου audacious Oberdick. 508 λίμνη

lost initial C through the final σ of ἐγγχωρίους. Turnebus' πείσω is impossible, since συγκαλῶν cannot = συγκαλέσας. στείχω is the usual word, cf. Cho. 764 στείχω δ' ἐπ' ἀνδρα τῶνδε λυμαστήριον.

498. διδάξων. διδάξω might be (1) future indicative or (2) aorist subjunctive. In the latter case the construction would be στείχω συγ. λ. ὡς ἂν εὐμένεσι τιθῶ τὸ κοινὸν καὶ ὡς ἂν διδάξω κ.τ.λ.; but the king would not call the people together "in order to" instruct Danaus. In the former case στείχω...διδάξω would correspond, στείχω being a quasi-future like εἶμι. Yet the best construction and sense obviously make for στείχω (1) συγκαλῶν λαοὺς ὡς ἂν κ.τ.λ., (2) διδάξων σὸν πατέρα κ.τ.λ.

499—500. Construe καὶ θεοὺς παραιτοῦ (ὥστε) τυχεῖν (τούτων), τῶν (= ὧν) σ' ἔρως ἔχει.

501. ταῦτα, sc. what is stated in vv. 497, 498.

503—506. The appeal to Zeus is based alternately upon (1) his omnipotence, (2) his own beatitude. Thus (1) ἀναξ ἀνάκτων and τελέων (the noun) τελειότα-

τον κράτος, (2) μακάρων μακάρτατε and δλβιε. He *can* help the Danaids, and he *should* (comparing his own bliss with his offspring's sufferings).

506. γενέσθω. Wellauer wrongly explains "fiat quod statim dicturi sumus". Rather the reference is to v. 502. πιθοῦ corresponds to πειθῶ, γενέσθω to τύχη πρακτήριος. The combination of 2nd and 3rd person imperative by means of τε καὶ and without distinctive pronouns is natural, when it is remembered that γενέσθω is impersonal, and the sense therefore πιθοῦ τε καὶ δὲς (ταῦτα) γενέσθαι.

507. There is here the same contrast between the treatment to be dealt to the males and the females of Zeus' begetting as in vv. 28—37. Hence ἀνδρῶν is emphatic (= ἀρσένων) as opposed to τὸ πρὸς γυναικῶν.

εὖ = δικαίως Schol. Cf. v. 68.

στυγίσσας. Cf. στυγόντες v. 70 and note.

508. πορφυροειδεῖ, not otiose, but with reference to the colour of the *stormy* sea, and in opposition to the following

black-blacked tincture of their innered heart

IKETIDEC.

109

+ τὰν μελανόζυγ' ἔταν. (530)
τὸ πρὸς γυναικῶν δ' ἐπιδῶν ἀντ. α'. 510
παλαίφατον ἀμέτερον *in antiquitate - all in the past*

et πορφυροειδῇ in -αι et -εἰ correcta praebet M. 509 Locus a multis suspectus. τὸν μέλανα ζυγίταν Burges. τὰν μελανόζυγ' αὐτὸν Oberdick. αὐτὸν, μελανόζυγ' ἔταν Heimsoeth. 510 τὸ πρὸς γυναικῶν M. Addidi δ' et interpunctionem post γένος posui, ut liqueat quae sit verborum structura. τὸ δ' αὖ γυναικῶν Enger. τὸ πρὸς γενερχᾶν Hermann. τὸ προστρόπαιον δ' Wecklein. 511 ἀμέτερον γένους Weil.

epithet of colour μελανόζυγα. The sea is not, as in Soph. Frag. 341 (Πόσειδον, δις γλαυκᾶς...μέδεις λίμνας), the bright sea of a serene day, but the darkling sea of the tempest. Cf. Il. xiv. 16 ὡς δτε πορφύρῃ πέλαγος μέγα κύματι κωφῷ. Ibid. xxi. 551 metaphorically of the heart. In Il. xvii. 551 πορφυρέη is an epithet of νεφέλη. In Eur. Tro. 124 ἄλα πορφυροειδῇ the epithet is idle enough; but here we are dealing with Aeschylus. (Though in Il. xiv. 16 the sense "troubled" (πορφύρ-ω) may be truer than "darkened", we cannot suppose the word was so understood by the Greek readers of later times.)

509. τὰν μελανόζυγ' ἔταν, a difficult, but Aeschylean expression. The ship of the sons of Aegyptus is an ἄτη in the same sense in which the spider of v. 857 is an ἄτη, an approaching *pernicietas*, *pestis*, *damnum*. Cf. Ag. 643 διδογχοῦ ἄτην. Of the epithet Weil says "nigro remigio impulsam". Though, so far as the sense goes, this might appear to be borne out by v. 698, yet it seems scarcely possible that μελανόζυγα = μελανόζυγιτιδα (if we may coin such a word). Even Aeschylus would scruple to use μελανόζυγ' = μέλανας ζυγίτας ἔχουσα. Even μέλανα ζυγὰ ("thwarts", *transstra*, i.e. persons on the thwarts) ἔχουσα would be too far-fetched. A natural meaning is "black-built" (cf. Il. xviii. 276 σάνιδες ἐξευγμέναι). The former part of the epithet corresponds to the "black ships (i.e. ships of war)" of Homer, the latter part to their being δορυπαγεῖς. There is of course also present the metaphorical sense of

"black" = "hateful, dread", e.g. S. c. T. 833 μέλαινα ἀρά, 988 μέλαινα Ἐρινός, Ag. 770 μέλαινας μελέθροισιν ἄτας.

510. τὸ πρὸς γυναικῶν δ', the addition of Δ after Ν makes sense and construction clear. Opposition is wanted to ἀνδρῶν ὕβριν στυγίσεως and δὲ is required to mark it. ἐπιδῶν (implying προφρόνως) answers to στυγίσεως, with object ἀμέτερον γένος, while τὸ πρὸς γυναικῶν is adverbial, like τὸ κοινῶν (341) and τὸ πρὸς δύνοντος ἡλίου (228); cf. τὸ πρὸς μητρὸς &c. This is better than to construe νέωσον αἶνον γένος as a double accusative of the kind Eur. Med. 205 ἄχρα μογερὰ βοᾷ τὸν ἐν λέχει προδόντα κακόνυμφον, Tro. 335 βοᾶτε τὸν ὑμέναιον νύμφαν, where the one accusative is supposed to become welded into the verb, i.e. νέωσον—αἶνον = αἶνει ἐκ νέας. Of such construction in Aeschylus we have only S. c. T. 289 μέριμναι ζωπυροῦσι τάρβος τὸν ἀμφιτειχῇ λεῶν, which is too doubtful to be of much service. Ag. 813 is altogether corrupt. Inf. 615 Ἄρη is the subject, not the object, to κτίσαι βοᾶν. The genitive φύλλας προγ. γυναικὸς will be very awkward if that construction is adopted here, and rhythm points to a pause at γένος.

The Danaids and their cousins are equally descended from Zeus, and the race might therefore be viewed τὸ πρὸς ἀρσένων as well as τὸ πρὸς γυναικῶν. Hence "look graciously upon our race—this female side of it".

511. παλαίφατον from its position is not merely epithetic but implies "look back upon it in its olden days". Nor

γένος, φίλλας προγόνου γυναικὸς
 + νέωσον εὐφρον' αἶνον. νέω
 + γενοῦ πολυμνάστωρ, ἔφαπτορ Ἰοῦς. (335)
 Διὸς τοι γένος εὐχόμεθ' εἶναι 515
 γᾶς ἀπὸ τᾶσδ' ἄποικοι.
 παλαιὸν δ' εἰς ἶχνος μετέσταν στρ. β'.
 + ματέρος, ἀνθονόμους ἐπωπᾶς, στρ. β'.

513 αἶσαν Martin. Possis αἰδῶ "misericordiam". 514 πολυμνήστορ Hermann
 (-â- Dindorf). πολυμνήστου γ' Heath: sed neque πολυμνήστος, quod sciamus, erat
 Io, neque istud γε aliud est quam odiosa puerorum particula. ἔφαπτορ M, corr.
 Porson. 515 δίας M, corr. Stanley. δι' ἄς Porson. Δίων Butler. Δία
 Pauw. χθορὸς pro γένος Hartung. 516 ἔνοικοι M. ἄποικοι Schuetz. ἐποικοί
 Oberdick. ἄνοικοι Pauw. ἀνωθεν ingeniose Weil. τᾶσδ' ἀπὸ γᾶς μέτοικοι Tournier.
 517 Fortasse κατέσταν: cf. κατάγειν, κατέρχεσθαι: "sum redux". 518 ἐπωπᾶς

is it merely = παλαιὸν but = "it and
 all its old story". Cf. Pind. N. II. 25
 'Ἀχάρναι δὲ παλαίφατοι εὐάνορες ("as
 we know in story"). Sometimes the word
 = *fabulosus*, sometimes "traditional".

512. γυναικὸς to give point to the
 prayer that Zeus should favour the women:
 "Io too was a woman".

513. αἶνον in the older meaning
 "tale". εὐφρονα "pleasant", for the
 pleasure Zeus had in her (cf. Virgil's *si
 quid fuit unquam dulce meum*). II.
 xv. 99 ἔπερ τις δαίνυνται εὐφρων. Other-
 wise proleptically νέωσον αἶνον (αὐτῆς),
 ὥστε εὐφρων εἶναι ἡμῶν.

The Scholiast says simply ἀναλέωσον
 τὴν φήμην ὅτι σοῦ εἰσμεν.

514. ἔφαπτορ Ἰοῦς, no idle addition,
 but with γενοῦ πολυμνάστωρ a strong
 figure. "Remember all your love for
 Io and how we are its offspring".

515 sq. Hermann takes the MS. read-
 ing δίας τοι γένος κ.τ.λ. as εὐχόμεθα γένος
 εἶναι ἀπὸ τῆσδε τῆς δίας γῆς, ἔνοικοι αὐτῆς.
 But (apart from the clumsy order) ἔνοικοι
 is not δστοί, nor is Argos a Δία γῆ. The
 Danaids were *not* ἔνοικοι of Argos, and
 Δία γῆ would mean Egypt. So the
 Scholiast, τῆς δίας Αἰγύπτου, τῆς τοῦ Διὸς
 ἱερᾶς γῆς (cf. *vv.* 4, 537). There should
 accordingly be an opposition expressed
 between δίας γᾶς (Egypt) and τᾶσδε γᾶς

(Argos). In this case γᾶς must be supplied
 with δίας as well as with ἀπὸ τᾶσδε. The
 construction then becomes γένος (in point
 of race) τοι εὐχόμεθα εἶναι δίας γᾶς
 ἔνοικοι ἀπὸ τᾶσδε γᾶς, i.e. εὐχόμεθα
 ἀπὸ τᾶσδε γᾶς (ἀποθεῖναι) ἔνοικεῖν Δίαν
 γᾶν. But this, though the only pos-
 sible arrangement, is intolerably awk-
 ward, and ἐποικοί or μέτοικοι would seem
 to be required with ἀπὸ τᾶσδ' rather than
 ἔνοικοι. For the general sense we can-
 not help comparing *vv.* 15—18: "Ἀργεῖοι
 γαῖαν, δθεν δὴ γένος ἡμέτερον τῆς
 οἰστροδόκου | βοὸς ἐξ ἐπαφῆς καὶ ἐπι-
 πνοίας | Διὸς εὐχόμενον, τετέλεσται.
 From that place and the sense apparently
 demanded here, it is not too much to read
 Διὸς for δίας and ἔποικοι for ἔνοικοι,
 emphasis being made to fall on Διὸς and
 τᾶσδε: "we are the offspring of Zeus,
 and *this* land is our home".

517. ἶχνος, i.e. *the place where* she
 walked of old. So *vestigia*.

μετέσταν, viz. "when I determined
 to leave Egypt".

518. ἐπωπᾶς = κατανομάς Schol., a
 general explanation. Literally "the
 places where Io was watched over".
 Abstract for concrete: cf. Hom. Od.
 IX. 134 ἀροῖς = *arvum*, and Mayor's
 note on Cic. Phil. II. xxxix. § 101.

λειμῶνα βούχιλον, ἔνθεν Ἰὼ (540)
 + οἷστρῳ ἐρεσσομένα δρίναι like a bark 520
 φεύγει ἀμαρτίνοος,
 πολλὰ βροτῶν διαμειβομένα
 φύλα, διχῇ δ' ἀντιπόρῳ

λαις Tournier. ἀνθομένου 'πὶ ποίας Burges. 520 ἐρεσσομένα Paley, quoniam in
 antist. est Λύδῃ τὴ γύαλα. 522 πόλλ' ἀνδρῶν Meineke propter antistropham
 Παμφύλων. Sed nominibus propriis conceditur aliquid. 523 ἀντίπορον γαίαν

520. ἐρεσσομένα. Paley's ἐρεσσομένα
 is against the metre of the following line
 and is less poetical than ἐρεσσομένα. The
 Scholiast explains θλαυνομένη. It is true
 that ἐρεθίζω, ἐρεθισμός are peculiarly suited
 to the teasing of the μύσῳ and that Pho-
 tius explains οἷστρῳ by ἐρεθισμός. But
 the more obvious word is the less likely.
 ἐρεσσομένα contains a metaphor (which
 we may or may not appreciate) whereby
 Io is regarded as a vessel being propelled
 by the attack of the gnat, as a ship is
 by the stroke of the oars. Cf. Eur. I. A.
 128 ἐρέσσειν τὸν πῶδα, S. c. T. 855
 ἐρέσσει' ἀμφὶ κῆρα πόμπιμον χερῶν πύ-
 τλον.

522. πολλὰ φύλα: in Prom. Vinc.
 825 sqq. Io, before reaching the (Cim-
 merian) Bosphorus goes to Molossia, Do-
 dona, along the Ionian Gulf (Adriatic)
 and thence back eastward. The whole
 course of her wanderings is different in
 the two plays.

523. The ms. reading ἀντίπορον
 γαίαν ἐν αἰσῶ will scarcely bear scrutiny.
 It is difficult, if not impossible, to give
 ὀρίξει any proper sense, and ἐν αἰσῶ
 (ἐν εἰμαρμένῃ Schol.) is useless. The
 crossing of the Bosphorus is no more due
 to destiny than any other of her experi-
 ences, unless indeed we suppose that there
 was a kind of miracle in a cow swimming
 the Bosphorus, and that the performance
 is explained by these words "she could
 do it, for destiny had decreed it". But,
 if only one shore is mentioned, what is
 διχῇ, and what is ὀρίξει? In Eur. Med.
 432 we have διδύμους ὀρίσασα πότον πέ-

τρας, where the meaning is "separated
 on either hand". So Io has on one
 hand the continent of Europe, on the
 other that of Asia: cf. Prom. V. 734
 λιποῦσα δ' Εὐρώπης πέδον | ἤπειρον ἤξει
 'Ασιδ'. The notion of ὀρίξειν is *dister-
 minare*. Its uses in separation may be
 seen in e.g. Soph. Phil. 635 ὡς ἡμᾶς
 πολὺ | πελαγὸς ὀρίξει τῆς 'Οδυσσεύς νεώς,
 Eur. Hel. 128 χαμῶν ὄλος' ὄλον ὤρι-
 σεν, Hdt. II. 16 ὁ Νεῖλος τὴν 'Ασίην
 οὐρίξει τῆς Ἀφύης. διχῇ ὀρίξει can thus
 be properly used with a dual or plural,
 but only with a singular when the object
 from which that singular is separated is
 also expressed. A clue to the true text
 may be found in Pers. 66 πετέραιεν εἰς
 ἀντίπορον γελτονα χώραν (of Xerxes'
 army crossing the Hellespont). No writer
 repeats his exact words so much as Ae-
 schylus. The same thought seems to sug-
 gest the same expression, as it does with
 many thoughtful speakers and writers.
 The dual terminations would be especi-
 ally liable to corruption.

Though the word "Bosphorus" has
 been used, and though Aeschylus evi-
 dently had βόσπορος in mind, it is more
 likely that he was thinking of the
 Hellespont than of the Bosphorus proper.
 A Thracian Bosphorus is in view, as
 the detailed wanderings in Asia Minor
 shew. Whatever the origin of the word,
 it would naturally be explained (wherever
 applied) as connected with a supposed
 crossing of Io. Several straits were so
 called, but two in particular, and either
 of these would be used in the myth of

+ | γείτονε χέρσω διατέμ- (545)
 νουσα πόρον κυματῖαν ὀρῖζει. "fence as the limits of
 ἰάππει δ' Ἀσίδος δι' αἶας ^{the flight the continent of} 525
^{that neighbor lies on either side the}
 + μηλοβότου Φρυγίας διαμπάξ- "wall" arch. does not think of
 περὰ δὲ Τεύθραντος ἄστν Μυσῶν ^{breaks as a continuous space}
 Λυδία τ' ἀγ γάλα. ^{from Asia} (530)
 2 x 6

ἐν αἰσρ. M. De toto loco infra disceptatum est. 526 βασιδός M, corr. Turnebus.
 φάσιδος C. G. Haupt. κάσιδος Paley. δ' ὡς βάσιu Bamberger. ἀπτε (qu. ἀπσαι)
 pro ἰάπτε Abresch. διέπτα Scaliger. 528 πείρει Heimsoeth. μουσόν M,
 corr. Turnebus. 529 λήγυα M, corr. Turnebus. τε γύλα M, corr. Hermann.
 τ' ἐς Klausen. Μαυίας γύλα audacious Oberdick. 530 ὀρῶν M: in ὀρῶν

Io as the occasions of poetry required.
The Hellespont, however, was also called
Bosporus. Cf. Pers. 722

ΑΤ. μηχαναῖς ἐξευξεν Ἑλλης πορθμόν,
ὥστ' ἔχειν πόρον.

ΔΔ. καὶ τὸδ' ἐξέπραξεν, ὥστε βόσπορον
κληῖσαι μέγαν;

and *ibid.* 744

οἷς ἑλλήσποντον ἱρὸν, δοῦλον ὦν,
δεσμώμασιν
ἤλπισε σχῆσειν ῥέοντα, βόσπορον ῥέον
θεοῦ.

Soph. Aj. 884 *ῥυτῶν βοσπορίων ποταμῶν* (=rivers running into the *Hellspont*). The small initial should perhaps be written in these instances. If Aeschylus means the Hellespont here, the subsequent course of Io's wanderings is geographically natural: if the Bosphorus proper, it is less so.

524. διατμήνουσα πόρον. There are two possible renderings: (1) τέμνειν πόρον=τέμνειν ὁδόν (secrete *viam*); cf. Ar. Thesm. 1100 διὰ μέσου αἰθέρος τέμνων κέλευθον. (2) τέμνειν πόρον=secrete *fretum*, "to cleave through the strait". The former is the more vigorous and gives more elegance to κυματῖαν. δια- "from shore to shore".

526. *ἴπτει*: the intransitive use is not elsewhere found with this verb, but is not unknown with *βάλλω* and *ρίπτω*. Paley quotes *ἴπτει* from Pers. 472 (a very

doubtful passage). In Ag. 1172 ἐγὼ δὲ
θερμόνους τάχ' ἐμπεδῶ (sic) βαλῶ we
should emend ἐγὼ δὲ τέρμονος τάχ' ἐμπε-
λῶ κακῶν.

537. *μηλοβότον Φρυγίας*. The Scholiast says *λείπει ὁ καὶ*. In this he is wrong. Aeschylus first makes the general statement ("she speeds through Asia"), and then particularizes. The following lines are exegetical and *καὶ* would be out of place. *Φρυγία* is Phrygia on the Hellespont, which includes the S. W. shore of the Propontis. Greater Phrygia would be out of line. If *Ιο* crossed at the Hellespont the regions named would follow in due order. *μηλοβότος* implies more or less waste or *moorland*. Cf. *Isoc.* 302 c *χωρὰν μηλοβότον ἀνιδναί*. Phrygia was noted for its sheep and wool (Strabo XII. 578, *Ar. Av.* 493).

528. *Τεθραρρος δαρυ*. Teuthras was king of Mysia and adoptive father of Telephus. Teuthrania is the S. W. portion of Mysia, extending along the Caicus. The capital was in later times Pergamum. A *town* named Teuthrania is mentioned by Xen. Hell. III. 1 § 6, and as Pergamum is not mentioned at all till Xenophon (Anab. VII. 8), it might be conjectured that Teuthrania was the capital in the time of Aeschylus.

529. Δύδιά τ' ἐγ γούλα, *i.e.* Eastward by South, so that she reaches Pamphylia and Cilicia, not Caria and Lycia.

καὶ δι' ὁρῶν Κιλίκων
 Παμφύλων τε διόρννται ἐς
 τὰν ποταμοῖς ἀενάοις
 + καὶ βαθυπλύντῃ χθονὶ κλει-
 τὰν Ἀφροδίτας πολύπυρον αἶαν. (585)
 + ἱκνεῖται δ' ἐγκυκλουμένα βέλει στρ. γ'. 535

mutavit sec. man. ὁρῶν Guelf. ὁρων in marg. Esc. κυλίκων cod. Guelf. Coni-
 ciat quisvis Δυκίων. 531 Correxī pro eo ac potui. Exstat in M II. τε γένῃ
 διορννόμενα τὰν ποταμοῖς δ' ἀενάοις καὶ βαθύπλουτον χθόνα καὶ τὰς ἀφροδίτης κ.τ.λ.
 δ' (quod e sequenti A factum est) omittit cod. Guelf. γένῃ deleuit Heath. κλειτὰν
 ante me Bamberger. πὰρ ποταμοῖς Robortellus. γὰς ποταμοῖς et τὰν Ἀφροδίτας
 Hermann. χθόν', ἀλάται Oberdick. 535 εἰσκυκλουμένου M (ultimum -ου in
 rasura et χ super κ adscriptum praebens). εἰσκυκλουμένη cod. Guelf. ΕΓΚΥΚΛΟΥ-

530. ὁρῶν (or ὁρίων disyllabic) is un-
 doubtedly correct. So Phrygia has its
 sheep-moors, Lydia its glens, Phoenicia
 its streams and rich earth. Thus the
physical features of the several countries
 are briefly noted. Geographically Κιλί-
 κων should come after Παμφύλων, but
 Aeschylus loosely joins "Cilicia and
 Pamphylia" into one region which shares
 equally in the possession of Mount Tau-
 rus. Δυκίων would be an easy but un-
 called-for correction.

531—534. It is hard to account for
 the corruptions in this passage. All edi-
 tors admit that γένῃ is to be rejected.
 Hermann says "adscriptum esse videtur
 γένῃ ad corruptum Παμφύλα, in quo quis
 φύλα sibi visus erat legere". It is, how-
 ever, quite as likely that διόρννται ἐς was
 altered to διορννόμενα and the interlinear
 -μένα passed into γένῃ. If διορννόμενα is
 kept, a finite verb is required in the
 remainder of the sentence. A possible
 suggestion is καὶ δι' ὁρῶν Δυκίων | Παμ-
 φύλων τε περὶ Κιλίκων | γὰς ποταμοῖς τ'
 ἀενάοις | καὶ βαθύπλουτον χθόνα, καὶ | τὰν
 Ἀφροδίτας πολύπυρον αἶαν. γένῃ would
 then be a mistake for περὶ, and διορνν-
 μένα would have arisen from δι' ὁρῶν
 through the eye glancing from Κιλίκων
 to Δυκίων. But after much considera-
 tion the reading of the text has been

T. S.

adopted. The ample description in
 praise of a certain land (as opposed to
 the use of a mere epithet or single noun
 as with Phrygia &c.) seems better suited
 to a land which has not been named spe-
 cifically, "the land of Aphrodite", i.e.
 Phoenicia. (Cf. note on v. 258.) Cilicia
 had no special claim to such generous
 fulness of description over and above the
 mention of its mountains and its name.
 The Scholiast explains βαθύπλουτον in
 the words διὰ βύβλων καὶ λίβανον, which
 shew that he understood it of Phoenicia
 and not Cilicia. Phoenicia is the land of
 Aphrodite Urania or Astarte. The rivers
 include the well-known Leontes, and the
 country is well-watered generally. In
 fertility it entirely corresponds to the de-
 scription here.

532. ἀενάοις, i.e. unlike many of the
 Greek and Asiatic streams, which dry up
 or dwindle to a ditch in summer.

533. βαθύπλουτον, either "deep and
 rich", i.e. βαθύγειος as opposed to λεπτό-
 γειος, or "very rich", cf. βαθυκτέανος,
 βαθυγήρως &c. Soph. Aj. 130 ἡ χειρὶ
 βρῖθεις ἢ μακροῦ πλούτου βάθει; But though
 the depth of soil is a necessary implica-
 tion in the context, it probably forms no
 part of the word.

535. ἐγκυκλουμένα. The ms. reading
 εἰσκυκλουμένου is explained by the Scho-

- + βουκόλου πτερόεντος
 Διον πάμβοτον ἄλσος,
 + λειμῶνα χιονόβοσκον, ὅντ' ἐπέρχεται (580)
 + Τυφῶ μένος,
 + ὕδωρ τε Νείλου νόσοις ἄθικτον, 540

μενα pro ΕΙΣΙΚΝΟΥμενα scripsi. ἐγκεχυμένα Hermann. δυσπονομένη Heath. εἰσκινουμένη Abresch metri securus. 538 χληδόβοσκον Oberdick. ἐνθ' ἐπέρχεται Turnebus. 540 ὕδωρ τὸ M, corr. Pauw. γάνος τὸ Weil. μένος θ' ὕδωρ

liast as τοῦ ὁστρου τῷ κέντρῳ αὐτῇ δια-
 τρυπῶντος, εἰσκινουμένου being therefore
 = *penetrante*. Compounds of *ικνεῖσθαι*
 are frequent of striking blows, cf. Soph.
 O. T. 809 διπλοῖς κέντροισι μου καθίκετο,
 Lucian Symp. § 16 τάχα δ' ἂν τινας καθί-
 κετο τῇ βακτηρίᾳ, Hdt. VII. 35 ἐπικέσθαι
 μάστιγι τὸν Ἑλλήσποντον, Plato Hipp.
 Maj. 292 A & C. εἰσκινέομαι is not quoted
 in this sense, but that in itself would be
 scarcely an objection. The paronomasia
 with *ικνεῖται* seems scarcely tolerable:
 there is manuscript evidence of uncertain
 reading; and commentators generally have
 sought for some word in the sense of
 "driving" or "being driven". The cor-
 ruption assumed in the text here offered is
 primarily due to the old confusion of K
 and IC, ΕΓΚ passing into ΕΙC. ἐγκυ-
 κλουμένα = κύκλῳ δονουμένη, with which
 cf. οἰστροδόνητος. Eur. I. T. 76 ἐγκυ-
 κλοῦντ' ὀφθαλμῶν "turning the eye round
 and round". Diod. IV. 23 ἐγκυκλωθῆναι
 Σικελίαν ("wander round S."). Ov. Met.
 I. 730 (of Io) profugam per totum cir-
 cuiſ orbem.

537. Διον ἄλσος, Egypt, cf. v. 4 and
 515. For ἄλσος cf. v. 488.

πάμβοτον, inf. 827 sqq.

538. χιονόβοσκον, φασὶ γὰρ λινωμένης
 χιόνος παρὰ Ἰνδοῖς πληροῦσθαι αὐτὸν
 Schol. Cf. Frag. 305 ἐνθα Νείλος ἐπτά-
 ρους | γάνος κυλινθεῖ πνευμάτων ἐπομβρία, |
 ἐν δ' ἥλιος πυρρὸς ἐκλάμψας χθονὶ | τή-
 κει πετραῖαν χιόνα, πᾶσα δ' εὐθα-
 λῆς | Αἰγυπτὸς ἀγροῦ νάματος πληρου-
 μένη | φερέσβιον Διὸς μήτρος ἀντέλλει

στάχυν. Eur. Hel. 1—3. Liddell and
 Scott wrongly give the accentuation χιονο-
 βόσκον.

538, 539. ἐπέρχεται Τυφῶ μένος.
 Τύφως, Τύφωεις or Τύφῶν is the personi-
 fied dust-storm. In Africa he is the Si-
 moom, and in Egypt locally the Kamsin.
 As a terrible phenomenon he might well
 be represented as a hostile giant. As a
 common noun in Ar. Lys. 974 μεγάλῳ
 τυφῷ καὶ πρησθήρῃ. In Ag. 656 χειμῶνι
 τυφῷ the use for any whirlwind (with or
 without dust) is less accurate, as is shewn
 by the derivation ($\sqrt{\text{τυφ}} = \sqrt{\text{θυφ}}$), its
 connection with τυφός and the constant
 association of Τυφῶς with smoke, fire and
 volcanic agencies (Prom. V. 351); cf.
 S. c. T. 493

Τυφῶν' ἵεντα πυρρὸν διὰ στόμα
 λιγνόν

(and ibid. 511). Soph. Antig. 417

καὶ τότε' ἐξαίφνης χθονὸς

Τυφῶς δείρας σκηπτόν, οὐράνιον ἔχος,
 πῖμπλησι πέδιον... ἐν δ' ἐμεστώθη μέγας
 αἰθήρ.

Τυφῶς is particularly associated with
 Egypt, and his Simoom character may
 be recognised in all his myths, e.g. the
 search for Osiris (Strabo XVII. 1). Cf.
 Hdt. II. 156, III. 5.

ἐπέρχεται, of hostility. So Pers. 600,
 Ag. 1256, supra v. 448.

540. ὕδωρ τε, depending on *ικνεῖται*,
 the relative clause ὅντε... μένος making
 no break in the structure. To read τὸ
 and accept the Scholiast's ἐπεξηγήσατο
 τί ἐστι τὸ μένος τοῦ Τυφῶ, εἰπὼν τὸ ὕδωρ

- μαινομένα πόνοις ἀτίμ-
 οἰς ὀδύναις τε κεντροδα-
 λήτισι θυιάς Ἥρας. ^{α. Ἥρας αδ.}
 βροτοὶ δ', οἱ γὰς τότε ἦσαν ἔννομοι, ἀντ. γ'. (665)
 χλωρῷ δέματι θυμὸν ^{in fœminali tuore} 545
 πᾶλλοντ' ὄψιν ἀήθη
 βοτὸν ἐσορῶντες δυσχερὲς μιξόμβροτον,

τε Heimsoeth. δρόμοις ἀμικτον (ἀδικτον Naber) Tournier. 541 δρόμοις pro
 πόνοις Oberdick. πόνοις ἀπνοῖς Tournier. 543 κεντροδαλήτοις M, corr.
 Erfurdt. κεντροδαλήτοις Heath. θυιάς M, corr. Heath. Admodum languet Robor-
 telli θέας et metrum pessumdat. 545 δέματι M, corr. Robortellus. 547
 βοτὸν ante corr. M. Dum "purum," quem vocant, senarium requirit Pro-

τὸ Νεῖλον is no less than an absurdity.
 The one is a hostile burning wind, the
 other a beneficent, healthful water. Klau-
 sen explains "aqua Nili in qua inest vis
 Typhonis; quae aucta est vi Typhonis".

νόσοις ἀδικτον, v. Prom. V. 812 ἴσται
 σεπτὸν Νεῖλος εὐποτον ῥέας. σεπτὸν
 rather than εὐποτον is the representative
 of νόσοις ἀδικτον. νόσοις αδ. is not "un-
 touched by diseases" (= νόσων αδ.), but
 "not to be touched by diseases" (morbis
 non attingendum), i.e. no diseased person
 might pollute the stream. For this sense
 of ἀδικτον cf. Soph. O. C. 39 χώρος ἀδικ-
 τοι οὐδ' αἰκητός.

544. ἔννομοι: αἰκητορες Schol. The
 verb is ἐντέμειναι. Paley thinks he finds
 another instance in Pind. P. IX. 101.

545. χλωρῷ: χλωρὸν δέος is Homeric,
 but the epithet is not formal here. Ra-
 ther χλωροὶ ἐγένοντο καὶ θυμὸν ἐπᾶλλοντο
 δέματι is thus expressed more briefly.
 Cf. Eur. Suppl. 599 ὥς μοι ὑφ' ἥπατι
 δέμα χλοερὸν τάρσσει. There is allusion
 also to the supposed complexion put on
 by the σπλάγχνα under emotion. Cf. the
 Homeric φρένες ἐμφυμῆλαιαι.

546. δέματι πᾶλλοντ' ὄψιν, i.e. παλ-
 λόμενοι ἐφοβοῦντο ὄψιν. Such accusa-
 tives κατὰ σύνεσιν are common, especially
 with notions of fear. Cf. Eur. Bacch.
 1289 λέγ', ὡς τὸ μέλλον καρδία πῆδημ'
 ἔχει, Dem. De F. L. § 366 τεθνᾶσαι τῷ

φόβῳ Θηβαίων, and Phil. I. § 57 τεθνᾶσι
 τῷ δέει τοῦ τοιοῦτου ἀποστόλου. ὄψιν
 might of course be governed by ἐσορῶντες
 in apposition with βοτὸν. But this is
 entirely against the rhythm.

πᾶλλομαι of a person: Cho. 524 ἐκ
 νυκτεπλάγκτων δειμάτων πεπαλμένη.

547. It is difficult to understand the
 criticisms passed upon this verse. A se-
 narius is wanted to answer to v. 538.
 What the Scholiast meant by his note
 ὄψιν ἀήθη ὄρωντες was simply that such
 was the construction. Herein he was
 wrong, but there is every reason to sup-
 pose he read ἐσορῶντες. If the metrical
 correspondence is to be *syllabatis*, what
 becomes of λειμῶνα) (βότῶν, or of Paley's
 βοτὸν κεροφόρῶν) (λειμῶνα χιονόβοσκον?
 It can scarcely be that the division of the
 tribrach between two words is sufficient
 to shew corruption. It may indeed be
 taken for granted that, though "pure"
 feet are more common in the iambic
 senarii of choral odes than in those of
 dialogue, yet any iambic senarius may
 antistrophically respond to any other iam-
 bic senarius. An unbiassed examination
 of all instances can result in no other con-
 clusion.

δυσχερὲς: τερατώδες Schol. Cf. Prom.
 V. 802 ἄλλῃ δ' ἀκούσει δυσχερῇ θεωρίαν.
 Soph. Ant. 254 θαῦμα δυσχερὲς παρῆν.
 μιξόμβροτον like μιξόβηλος, μιξοσάρ-

τὰ μὲν βοός,
 τὰ δ' αὖ γυναικός· τέρας δ' ἐθάμβουν. (570)
 + καὶ τότε δὴ τίς ἦν ὁ θέλξ- *who felt the terror!* 550
 ας πολὺπλαγκτον ἀθλίαν
 οἰστροδόνητον Ἰώ;
 τυραννείας κρέων ἀπαύστου στρ. δ.
 Ζεὺς * * * (575)

crustem agit Paley βλέποντες proponens. βόσκημ' ὁρώντες Oberdick. Alii ἐσο-
 ρῶντες sine idonea causa eiciunt. βότον κατόχαμ Hermann. βόσκημ' ἀπόχαμ
 Heimsoeth. βοτὸν παράκοπον Lincke. ἐσορῶντι Tournier. 548 τὰν μὲν...
 τὰν δ' αὖ M. τὰ δ' αὖ prima Guelferbytni manus. τὰ δ' αὖ Hermann. Praestat
 τὰ μὲν...τὰ δ' αὖ. Idem nuper vidit Paley. 549 δὲ θαμβοῦν M, corr. Turnebus.
 550 τῶδε M, corr. Stephanus. δὴ τις M. Recte scholiasta "ὡς ἐν ἐρωτήσῃ".
 553 Ζεὺς αἰῶνος κρέων (in marg. κρείων sec. man.) M. δι' αἰῶνος Hermann, qui
 lacunam, quae sequitur, explevit his verbis πράκτωρ τῶνδ' ἐφάνη Ζεὺς. Locus
 aperte mutilus est. Cum inter se saepius confunderentur Z et T, e TYP AN-
 NEIAC factum est ZEYC ΑΙΩΝΟC, oculis librarii in proximum versum
 aberrantibus. Quo facto, fieri non potuit quin omitteretur versus iterum a verbo
 Ζεὺς incipiens. Hic autem versus sescentis modis suppleri potest, e.g. Ζεὺς λίσσας

θενος (of the Sphinx: Eur. Phoen. 1023),
 μιζοβάρβαρος. The opposite is found Eur.
 Ion 1161 φῶς μιζόθηρ. On the question
 of the shape of the metamorphosed Io see
 note on Δίῳ πόρτῳ v. 42.

548. τὰ μὲν...τὰ δ' αὖ. The MS. read-
 ing τὰν μὲν...τὰν δ' αὖ is almost impos-
 sible, for these reasons, (1) there is no
 feminine noun nearer than θυῖν, while
 these words depend on ἐσορῶντες and refer
 to βοτὸν μιζόμβροτον; (2) τὰν μὲν...τὰν δὲ
 should refer to two persons, not two parts
 of a person; (3) the genitives βοός γυ-
 ναικός would have no construction, and it
 would be necessary to read τὰν μὲν βοῦν,
 τὰν δ' αὖ γυναῖκα. These difficulties are
 removed by accepting the hint of Guelf.
 τὰ δ' αὖ. With βοτὸν...τὰ μὲν...we have
 a structure of the whole and the part:
 "seeing a weird creature (that is, seeing)
 some parts those of a cow, some again
 those of a woman". This might be
 otherwise expressed τὰ μὲν βοῦν, τὰ δ' αὖ
 γυναῖκα, but the text is equally good
 Greek; cf. Pindar P. II. 48 ἀμφοτέροις
 ὁμοίαι τοκεῖσι, τὰ ματρίθεν μὲν κάτω, τὰ δ'
 ὑπερθε πατρός. The neuters should not

be pressed to signify ἄρθρα or μέλη, for
 the human part may not be represented
 in limbs, but in actions and behaviour.

554. Some words have been lost which
 should correspond to v. 562. The MS.
 reading Ζεὺς αἰῶνος κρέων ἀπαύστου is
 generally suspected. Hermann, believing
 Ζεὺς to belong to the lost verse, reads δι'
 αἰῶνος κ.τ.λ. and fills the lacuna with
 πράκτωρ τῶνδ' ἐφάνη Ζεὺς. But inasmuch
 as almost immediately (v. 561) we have
 in a more appropriate context δι' αἰῶνος,
 and inasmuch as αἰῶνος κρέων is not a very
 intelligible (or here apposite) expression,
 the flaw may be looked for in ZEYCAIΩ-
 ΝΟC as a whole. For the sense we re-
 quire something which shall signify the
 power of Zeus (v. inf. 565 &c.) "Zeus
 alone is superior to Hera". The greatest
 probability in the case of lacunae is that
 the lost lines began with words or forms
 in some measure resembling words or
 forms at the beginning of adjacent lines.
 If here the copyist, deceived by some such
 resemblance, took Ζεὺς as the beginning of
 the present line, whereas it rightly belonged
 to the next, when he came to the next he

- + Διὸς δ' ἀπημάντῳ σθένει 555
καὶ θέλαις ἐπιπνοαῖς
παύεται, δακρύων δ' ἀπο- *βρῦμα πλῆρες*
στάζει πένθιμον αἰδῶ.
+ λαβοῦσα δ' ἔρμα Δίον ἀψευδεὶ λόγῳ (580)
γείνατο παῖδ' ἀμεμφῇ, 560
δι' αἰῶνος μακροῦ πάνολβον. ἀντ. δ'.

Substantive

καταβλήγει. 555 βία δ' ἀπημάντῳ σθένει M. Διὸς δ' Schuetz. δία δ' Hermann. χερὸς δ' Wecklein. βίας ἀπημάντῳ Paley. βία...χερὸς H. Voss. Mihi aridit θύγῃς. 556 καὶ Διὸς ἐπιπνοαῖς metri causa Oberdick. At sibi providerit metrum, nam si in hoc carmine syllabae longae longam brevi brevem reddere conaberis, Aeschylum de integro scribes. 557 παύεται Burges. παύεται...ἀποστάζειν vix Graece J. H. Schmidt. ἀποστάζει Hermann. 559 θρέμμα Weidner. δ' ἔρμα Hartung. Proverbium est. Vide adnot. ἀτρεκέι Heimsöeth,

would probably omit it under the impression that he had already copied it: see crit. note. τυραννία expresses the absolute power of Zeus, and with ἀπαύστου recalls e.g. Dem. Lept. 478 ἡγούνο γὰρ οὐ μακρὴν τυραννίδα καὶ τοῦτον πεπαυκέναι. Hdt. I. 123 ἀνέπειθε...ὡς χρεὶ Κῆρον προσσημαίνοντες τὸν Ἀστυαγέα παύσαι τῆς βασιλείης, &c. The τυραννίς of Zeus differs from the hated τυραννίδες of Greece in being οὐ παύστῃ, both in fact and in right.

555. Hermann's δία δ', besides being open to Paley's objection that the Greeks said δίας παύεται τις rather than δία παύεται τινι, leaves an obvious want. After the mention of Ζεύς in v. 554, either κείνου or Διὸς is required to take up and emphasise the fact that it was Zeus who wrought the cure. Διὸς δ' of Schütz supplies the necessary word. ἀπημάντῳ σθένει is a kind of oxymoron (cf. v. 1035 εὐμαεὶ βίῃ), with a reference to the βία of a lover who βιάζεται the loved object. Cf. Prom. V. 848

ἐνταῦθα δὴ σε Ζεὺς τίθησιν ἐμφρονα
ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγὼν μύσων.

557. παύεται i.e. τὸν ὀδυνῶν (=ἀναπαύεται). The expression ἀποστάζει πένθιμον αἰδῶ δακρύων strikes one as the nearest approach to a prettiness to be

found in Aeschylus, though it does not equal the conceitism of the late writer Musaeus (Hero and Leander, 173) αἰδοῦς ὕγρὸν ἔρενθοι ἀποστάζουσα προσώπου. If it be sound, it must mean that, returned to consciousness (ἐμφρῶν τεθείσα P. V. 848), she lets fall tears (which she could not shed while in her distraught condition), tears prompted by *shame* and *grief* at what she has undergone (ἐννοοῦσα δ' ἐπέπονθεν Schol.). πένθιμον αἰδῶ thus = "the shame which looks back with grief on the past". It may seem gothic to suggest that after all Aeschylus wrote ἰδρῶ, a word used of "drops", not only of sweat, but of myrrh, gum, grape-juice &c. (where we speak of "tears"). Impressions are of course not safe to be trusted, but the "sorrowing shame of tears" impresses one as of a later birth than the poetry of Aeschylus.

559. ἔρμα: τὸ βάρος Schol. "Ballast" of a ship. βάρος is used of unborn children, Cho. 992. With λαβοῦσα cf. ἐν γαστρὶ λαβεῖν (Aristot. H. A. IX. 50) of conception. Pindar (P. III. 16) puts it more literally φέρουσα σπέρμα θεοῦ καθάρων.

Δίον ἀψευδεὶ λόγῳ: καθὼς ἡ φήμη βούλεται Schol. rightly. There must have been some proverbial use of Δίον ἔρμα, probably of lucky ships.

+ | ἐνθεν πᾶσα βοᾷ χθῶν
 φυσίζοος "Γένος τόδε
 Ζηνός ἐστιν ἀληθῶς. (285)
 τίς γὰρ ἂν κατέπαυσεν Ἡ- 565
 ρας νόσους ἐπιβούλους;
 Διὸς τόδ' ἔργον καὶ τόδ' ἂν γένος λέγων
 + ἔξοχά που κυρήσας."
 τί' ἂν θεῶν ἐνδικωτέροιςιν στρ. ε'. (290)

ἀφ' αὐτοῦ Weil, ἀφ' αὐτοῦ Oberdick "puri" istius senarii causa. 562 Qu. ἀπ' αὐτοῦ?
 563 φυσίζοον M. φυσίζωος Stanley. φυσίζου Schuetz. γ' ἔργον Weil. τὸ δὲ M,
 corr. Porson. τοῦ Turnebus. 566 μέγους Oberdick. δόλους Naber. ἐπι-
 βούλου Schuetz. 567 Διὸς τόδ' ἔργον καὶ τόδ' ἂν γένος λέγων ἐξ Ἐπάφου
 κυρήσας M. Videor mihi locum emendasse: vide inf. ἐξ Ἐπαφῶν Bothe.

563. φυσίζοος, commonly used with
 αἶα or γῆ, and for this reason, and because
 viewed in connection with *vv.* 565—568
 φυσίζοον can have no point with γένος, it
 seems best to accept Stanley's correction.
 χθῶν φυσίζοος = Διὸν πάμβοτον ἄλσος (*v.*
 537) = Egypt.

566. νόσους ἐπιβούλους i.e. ἐπιβεβου-
 λευμένας. νόσος is a general word for
 mischiefs or diseases of both mind and
 body. Pers. 750 νόσος φρενῶν, Soph. Aj.
 59 μανιάσιν νόσοις.

In Soph. Ant. 421 the τυφώς is a θεῖα
 νόσος.

567 sqq. The crux of this passage lies
 in the question where the quotation ends.
 The impression of rhythm is that it closes
 with the close of the antistrophe. If we
 read ἐξ Ἐπάφου we are met with great
 difficulties. (1) If κυρήσας be the end
 of the quotation, τόδ' ἔργον will mean
 the cessation of Hera's hostility, τόδε
 γένος will be Epaphus, and ἐξ Ἐπάφου
 therefore meaningless. (2) If ἐπιβούλους
 end the quotation, Διὸς τόδ' ἔργον will
 be a remark of the Chorus and τόδε γένος
 will = ἡμᾶς. The rest must be explained
 with the Scholiast καὶ τὸ γένος ἡμῶν ἐξ
 Ἐπάφου λέγων εἶναι τῆς ἀληθείας κυρήσεις
 καὶ οὐ ψεύσει. But to whom is the remark
 addressed? To an imaginary listener?
 Such an address is highly unlikely here,
 and there is little point in saying "our

race is from Epaphus", when ἐκ Διὸς is
 rather what they felt and meant. εἶναι too
 can scarcely be omitted. It is possible to
 conceive of them saying καὶ τόδε γένος
 λέγων εἶναι ἐξ ἐκείνου τοῦ υἱοῦ τοῦ
 Διὸς κυρήσειεν ἂν τις, but ἐξ Ἐπάφου
 (without having said that the son of Zeus
 was so called) does not give the same
 force. (3) To make the quotation end
 at ἀληθῶς is to deprive the emphatic
 ἀληθῶς of the argument which supports it
 in the following question, which would
 be very abrupt if spoken by the Danaids
 themselves. Moreover the same objec-
 tions would lie to ἐξ Ἐπάφου. It is much
 better to understand that *vv.* 567, 568
 contain a further remark of one Egyptian
 to another. The 2nd pers. is then quite
 natural. Removing the punctuation after
 ἔργον and taking γένος τόδε of Epaphus
 (as in *v.* 563), we find all clear except ἐξ
 Ἐπάφου; which is an error for ἔξοχά που
 by a mis-division ἐξ οὐχά που.

ἔξοχα κυρήσαι is to hit the mark like
 an ἀκρος τοξότης (Ag. 628). που is well
 suited to the imaginary conversation of
 neighbour with neighbour. ἔξοχος occurs
 P. V. 459, Ag. 1622. κυρήσας (sc. τοῦ
 σκοποῦ) with participle cf. Cho. 418 τί δ'
 ἂν πάντες τύχοιμεν, Ag. 1233 &c.

569. ἐνδικωτέροιςιν ἐπ' ἔργοις, "to
 the performance of deeds which have a
 greater claim upon him". "Non sunt

- κεκλούμαν εὐλόγως ἐπ' ἔργοις;
 + <εἰ γὰρ> πατήρ φυτουργὸς αὐτόχειρ, ἀναξ.
 γένου παλαιόφρων, μέγας
 † τέκτων, τὸ πᾶν μάκαρ οὐριε Ζεῦ.
 + ὑπ' ἀρχᾶς δ' οὐτινος θαάζων ἀντ. ε'. (808)

569 τίς οὖν θ. ἐνδαικτέριος δὲ Hartung. 571—572 πατήρ φ. α. ἀναξ γένου παλαιόφρων κ.τ.λ. M. Deficit unus senarii pes. Vulgo putant aliquid, quod --- valeat, ante πατήρ excidisse. Supplet εὐρέ γε Hermann, ἐστὶ δὲ Schwerdt, αὐτὸς δὲ Heimsöeth. Quoniam autem non necesse est syllabatim inter se respondeant senarii, multa sunt quae et ante πατήρ et ubicunque vis in versu interponere liceat. Itaque αὐτὸς post φυτουργὸς H. Voss. βροτῶν (melius, opinor, θεῶν) post ἀναξ Heath. Intellego equidem quid sit πατήρ γένου; non intellego quid sit ἀναξ γένου. Vocativus est ἀναξ, et secundam personam requirimus. Inter ΕΡΓΟΙΣ et ΠΑΤΗΡ excidisse videtur ΕΙΓΑΡ vel CYΓΑΡ. Erat tamen qui de εἰ γὰρ φυτουργὸς (adsc. gloss. πατήρ) αὐτοχειρῶναξ γένου cogitabat. 572 γένου M. Quare: deleverim, vide adnot. παλαιόφρων Hartung. 573 τὸ πᾶν μῆχαρ οὐριε Ζεῦ M. Corrigere enisus sum. τὸ πάντων Paley. τροπᾶν Verrall. 574 ἀρχᾶς M. ὑπαρχος

iustius facta, sed quae iustiore auctoris merito invocandi causam praebeant" (Weil), i.e. ἔργου δὲ τις ἐνδαικτέριος δὲ ποιότης. See Liddell and Scott ἐπὶ B. III. 2.

571. See critical note. It should be noted, as a help to restoration, that the passage is a recapitulation of the opening lines *vv.* 503—514.

πατήρ φυτουργὸς intentionally pleonastic or reiterative. So (but less vigorously) Soph. O. T. 1482. Euripides uses (Tro. 481, I. A. 949) φυτουργὸς alone = πατήρ.

αὐτόχειρ, ὁ τῇ ἑαυτοῦ χειρὶ θεραπεύσας τὴν ἰδίαν Schol. If he had said κῆρας ("impregnated") he would have been nearer the mark. αὐτόχειρ is to be joined with φυτουργὸς, since it cannot stand alone as coordinate with πατήρ, φυτ., τέκτων. It is necessarily a qualifying word, and is (except in the derived sense "murderer") coupled with verbs (τίνας ψυχοδόμῃσαν; ὀφθαλμοὺς αὐτόχειρες Ar. Av. 1132) or genitives (αὐτόχειρ τῆς ἀσελγείας Dem. 524); so εἰ φυτουργὸς here = ἐφάρτευσας.

572. γένου Mss., παλαιόφρων, however, is altogether perplexing if taken as an epithet with μέγας τέκτων. In Eum.

838 ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ παλαιόφρονα, the meaning of the adjective is not at all clear and the article is sadly missed. But γένου πολυμήστωρ (sup. v. 514) seems to be repeated here, so that if γένου be corrected to γένου, παλαιόφρων = πολυμήστωρ, through the meaning φρόνησον τὰ πάλαι (γεγενημένα).

573. τὸ πᾶν μάκαρ οὐριε Ζεῦ, an echo of the opening μακάρων μακάροτα... Ὀδυσσεὺς Ζεῦ (*vv.* 503—505). τὸ πᾶν μάκαρ = πάντως μάκαρ, πάντοτε. The μῆχαρ of Mss. is probably due to the illusion that a neuter noun must follow τὸ πᾶν. Unfortunately the antistrophe is corrupt in the same place, though it may be almost certainly restored without any reference to the metrical question here. Paley formerly explained τὸ πᾶν μῆχαρ οὐριε as = ὁ πᾶσαν μηχανὴν ὀρίζων. But though οὐριε may have this verbal force (cf. ἀπορα πόριμος P. V. 904), it would surely be necessary to read ὁ and not τὸ. The Scholiast gives ἡ πάντων μηχανή, taking τὸ πᾶν μῆχαρ as in apposition to οὐριε Ζεῦ.

574. θαάζων, καθήμενος Schol. Cf. Soph. O. T. 2 τίνας ποθ' ἔδρας τάδε μοι θαάζετε; Connected with θάσσειν, θάκος,

τὸ μείον κρείσσόνων κρατύνεις·
 οὐτινος ἄνωθεν ἡμένου σέβει κράτη.
 + πάρεστι δ' ἔργον ὡς ἔπος
 + σπεῦσαι τι τῶν λόχιος φέρει φρήν.

575

ΔΑ. θαρσεῖτε, παῖδες· εὖ τὰ τῶν ἐγχωρίων (600)

Elmsley. Deinde θαρσεῖν Bothe. 575 κρείσσον ὦν M, corr. Turnebus. τί μείον ...κρατύνεις; Burges. κρατύνει M, corr. Schuetz. κρατύνει Hermann. ταχύνων Heimsoeth. 576 οὐτινος M, in οστινος mutatum. οστινος Robertellus. τίνος δ' Bamberger. ἡμέν οὐ M, corr. Turnebus. σέβει κάτω M, corr. H. Voss. κράτος Heath. κότον Bothe. 578 σπεῦσαι M. σπεύται Wecklein. δούλιος M. Vide adnot. ΛΟΧΟΣ et ΔΟΛΟΣ inter se satis saepe confunduntur. τί τῶνδ' οὐ Διὸς Paleio approbavit Oberdick. βούλιος Auratus, οβλιος Stanley, δαυλιος Abresch, αἰολος Schuetz. 579—580 Vulgo post ἐγχωρίων interpungunt. Deinde δήμω Butler. Sine inter-

and the gradation θαρ(θαλ)θυ. The other meaning "hasten" (θαός) would be possible (though less good), if it were not for the very distinct *v.* 576.

575. τὸ μείον κρείσσόνων, possessive, not comparative, genitive. τὸ μείον is cognate acc. = τὸ μείον κράτος: "thou holdest not the inferior powers (belonging to i.e.) deputed by superiors". He is no ὑπαρχος or satrap, but is himself βασιλεὺς βασιλέων, ἀναξ ἀνάκτων, τελὴν τελειότατον κράτος (*v.* 503).

576. The objection to κάτω lies, not in the construction (for the genitive absolute is easy), but in the adverbs ἄνωθεν κάτω. The reference is from below upwards, ἄνω κάτωθεν, not vice versa. If anything be made to proceed ἄνωθεν it is κότος (hence κότον Bothe) or κράτη (Voss). It is Greek to say οστις ἄνωθεν ἡμενος κράτη σοι ἀποδείκνυσι, κότον σοι φέρει &c., but not Greek to say οστινα ἄνωθεν ἡμενον φοβεῖ κάτω. In the one case the action descends, in the other it ascends. So one may say οἱ ἐκ τῆς πόλεως λίθους ἐβαλλον but not τοὺς ἐκ τῆς πόλεως λίθοις ἐβαλλον. The tautology too in ἄνωθεν... κάτω is weak. By reading κράτη with Voss, the whole becomes οστινα ἄνωθεν κρατοῦντα σέβει.

577. ἔργον ὡς ἔπος, "deed or word alike". Cf. Herod. III. 135 ταῦτα εἶπε,

καὶ ἅμα ἔπος τε καὶ ἔργον ἐποίησε. Paley quotes Apoll. Rhod. IV. 103 ἐνθ' ἔπος ἤδ' καὶ ἔργον ὁμοῦ πέλεν ἐσσυμένοις, but he translates "action is as prompt as speech to execute anything", taking ἔργον ὡς ἔπος as subject to πάρεστι and τι as object to σπεῦσαι. Rather πάρεστι (= *licet* *ibi*) σπεῦσαι ἔργον τι ὡς ἔπος.

578. Λόχιος is adopted here with some confidence. Δούλιος of MSS. has been variously altered, but no suggestion has given much force either to the adjective or to φέρει. φρήν is the *pueris gratula* of Zeus, which is about to give birth to a word or deed. φέρει = "carries in the womb", or else "gives birth to". In the former sense we have II. VI. 58 οστινα γαστέρι μήτηρ...φέρει, and in the latter it is common. Instead of the *λοχίης* ἐκ νηδύος of Apoll. Rhod. IV. 756 the action comes here *λοχίας* ἐκ φρενός. As for the corruption, ΛΟΧΙΟΣ first became ΔΟΛΙΟΣ, thence ΔΟΥΛΙΟΣ. The former part of the corruption was frequent. Cf. Rhod. 16 μῶν τις λόχος (al. δόλος) ἐκ νυκτῶν; *ibid.* 93 μῶν τις πολεμίων ἀγγέλλεται δόλος κρυφαῖος; (where two MSS. give λόχος).

579. Some editors punctuate at ἐγχωρίων. Hermann imagines a lacuna. But the construction is εὖ δέδοκται τὰ παντὴ δήμου-ψηφίσματα τῶν ἐγχωρίων:

δήμου δέδοκται παντελῇ ψηφίσματα. 580
 ΧΟ. ὦ χαῖρε, πρέσβυ, φίλτατ' ἀγγέλων ἐμοί.
 + ἔν εἰπέ δ' ἡμῖν ποῖ κεκύρωται τέλος;
 + δήμου κρατοῦσα χεὶρ τί δρᾷν πληθύνεται; *howailing*

punctione ἔδη pro δήμου Schwerdt, λαῶν Heimsoeth. 581 ἀγγέλλων sec. man. in M. ἀγγέλλων prima man. et Guelf. 582 ἐνδοτερ ἡμῖν ποῖ κεκύρωται M. Robertelli ἐπισπε δ' ἡμῖν ποῖ κεκύρωται recipiunt plerique. Melius ἐν εἰπέ δ' Turnebus. ἐνεπε δ' ἡμῖν cod. Guelf. 583 χειροπληθύνεται M. χεὶρ δπη Dobree. χεὶρ θ' δπη Dindorf: at quis umquam te ita positum vidit? χεὶρ δπως Turnebus. δποι Victorius. δθεν Schwerdt. δπερ Hermann (potuit δτι πλη...). δση Paley. Scripsi χεὶρ (ΤΙΔΡΑΝ)ΠΑ...; vide adnot. πληθύνεται cum Hermanno praeferunt non-

"In our favour have been resolved the complete (and final) popular resolutions (i.e. resolutions of the people in δῆμος assembled) of the natives". παντελῇ i.e. they need no further κύρωσις. Aeschylus seems to conceive of Argos as under a limited monarch, with a senate (v. inf. 678 &c.) and an ἐκκλησία which turns royal or senatorial προβουλεύματα into law. There is naturally some confusion, as may be seen by a comparison of the passages 343 sqq., 345 sqq., 373 sqq., 497 sqq., 583, 910 &c.

581. The title πρέσβυ in the sense "old man" would be abrupt and unpleasant as an address to the Danaids' own father. Though this abruptness is tempered by the more tender vocative expression which follows, it seems necessary to understand πρέσβυς as = πρεσβευτής. Danaus had been the envoy of his daughters (cf. 459 sqq.), and from v. 498 (καὶ σὸν διδάξων πατέρα ποῖα χρὴ λέγειν) it is clear that he had to plead their cause. πρεσβευτής is not a poetical word, πρέσβυς is even in prose the ordinary (though not the only) plural in that sense, and the singular πρέσβυς = πρεσβευτής Ar. Ach. 93 τὸν τε σὸν τοῦ πρέσβυς. A Scholiast on Il. iv. 394 quotes from a poet ὁ πρέσβυς ὅτε τύπτεται ὀδὸν ὑβρίζεται. "Hail, envoy, dearest of all envoys".

φίλτατ' ἀγγέλλων ἐμοί: ἀγγέλλων also gives good sense, "bringing dearest tidings". But the expression in the text

is one well recognised e.g. Soph. Aj. 14 ὦ φθέγμ' Ἀθάνας φίλτατ' ἐμοὶ θεῶν. El. 1126 ὦ φίλτατον μνημεῖον ἀνθρώπων ἐμοί. Cho. 1049 φίλτατ' ἀνθρώπων πατέρ. The emphatic pronoun gives a touch of affectionate fervour.

582. ἐν εἰπέ δ', a conjecture anticipated by Turnebus. The expression denotes that an expectant person wishes to be satisfied at once as to the main or essential point. The word εἰ has not satisfied the Danaids, and they demand the actual terms of the decision. Danaus proceeds to tell them this in 588 sqq., but inasmuch as in v. 583 they have spoken of a division in voting, he prefaces his statement with the remark that there was no division. The poet feels the necessity of omitting the account of all that Danaus and the king had done in the interval of absence. Hence the eager ἐν εἰπέ put in the mouth of the Danaids. Cf. Soph. Aj. 1140 ἐν σοὶ φράσω τὸνδ' ἐστὶν οὐχὶ θαυμάσιον. Cic. Sest. III. 8 de Antonio nihil dico praeter unum.

ποτ. Cf. Cho. 528 καὶ ποῖ τελευτᾷ καὶ καρανοῦται λόγος; Pers. 735, &c. The idea of motion towards an end is felt as much as where it is expressed, e.g. S. c. T. 157 ποῖ δὲ τέλος προβάς ἐτάζει θεός; For the rest, cf. Cho. 874 μάχης γὰρ δὴ κεκύρωται τέλος.

583. χειροπληθύνεται may be variously emended (v. crit. note). The reference is plainly to the χειροτομία of the ἐκ-

ΔΑ. ἔδοξεν Ἀργείοισιν οὐ διχορρόπως (605)
 + ἀλλ' ὥστ' ἀνηβῆσαι με γηραιὴν φρένα— 585
 + πανδημίας γὰρ χερσὶ δεξιωνύμοις

nulli. 585 ἀλλ' ὥς τ' ἀνῆβῆσαι M, corr. Tyrwhitt. γηραιῇ φρενὶ M et editt.
 Accusativum postulat sensus: vide infra. 586 πανδημῖα M. πανδημίας H. Voss.

κλησία, which was the more usual form of voting, the ψῆφος proper being only resorted to upon certain special matters. The Scholiast's note πότερον πλείους οἱ συμμαχοῦντες ἡμῖν ἢ ὀλιγοί is absurd. Danaus has already told them that the assembly was in their favour. Paley however, from this comment, reads δση, making the Chorus put the question "quot manus in maiorem partem sublatae sint". For our guidance we have Ag. 1370 ταύτην (τὴν γνώμην) ἐπαινεῖν πάντοθεν πληθύνομαι, where πληθύνομαι probably does not mean "I am in a majority" but "I am being filled", i.e. the speaker likens himself to a καθίσκος, into which votes are being poured from all sides. The Chorus knew that the decision was in their favour, so that no emendation should aim at asking *which way* the voting went, but *what decision* was come to. The terms of the resolution, though favourable, might be various. ποῖ κεκρίσται τίλος; asks this question; and the present line should either contain (1) a relational clause qualifying τίλος or (2) a question explaining the sense of the former one. If (1) be right, we might read ὅτι πληθύνεται, TI having been lost in II. If (2) be right, we should, from Ag. 1370 (above quoted) and from e.g. Cho. 510 δρᾶν κατώρθωσαι φρενί, look for an infinitive. ΤΙΔρᾶν Πληθύνεται is suggested in the belief that the similarity between ΤΙΔ and ΠΙΑ was the cause of corruption. This is to be preferred to the former alternative, inasmuch as δρᾶν with emphasis is much in point: "What does it decide to do?"

The analysis of the line is perhaps as follows. κρατοῦσα χεῖρ = οἱ κρατοῦντες τῇ χερσὶν. Of the hands held up, those

voting on the winning side are collected into χεῖρ κρατοῦσα, those on the losing side into χεῖρ ἡσσωμένη, as if the assembly were personified and had two hands only. The κρατοῦσα χεῖρ would be filled (πληθύνεσθαι), the other not so. This is quite different from the use of χεῖρ (manus) in such phrases as Hdt. VII. 20 μεγάλη χειρὶ πλήθεος ("a great band").

As to the forms πληθύνω and πληθύνω no distinction (at least in the medio-passive) can fairly be drawn.

585. γηραιὴν φρένα, a correction apparently necessary. Danaus grows young again "in heart", but it is not the aged heart that makes him grow young again, as the dative would imply. It would be possible to say ὥστ' ἀνηβῆσαι με γηθούση φρενί "so that I grew young again *through* joy of heart", or ὥστ' ἡσθῆναι με ἀνηβώση φρενί "so that I rejoiced *because* my heart grew young again", but if we are to express the part or respect in which the delight or rejuvenation takes place we must say ἡσθῆναι γηραιὴν φρένα, ἀνηβῆσαι γηραιὴν φρένα. Thus infr. v. 753 εγγελον δ' οὐ μέμψεται πόλις γέρονθ', ἡβῶντα δ' εὐγλώσσῳ φρενί, the dative is one of the instrument or means "an old man, but *made young by* eloquence". Here the only apposite sense is given by the acc. respectus.

586. πανδημῖα is usually kept and treated as = πανδημει. But though πανδημῖα may well enough bear this meaning, and though πανδημῖα ἐξέρχεσθαι, προεμπεσθαι, are natural expressions, and πανδημῖα ψηφίζεσθαι would be equally natural, the combination ἐφριξεν αἰθῆρ πανδημῖα

+ ἔφριξεν αἰθὴρ τόνδε κραινόντων λόγον—
 ἡμᾶς μετοικεῖν τῆσδε γῆς ἐλευθέρους
 κάρρυσιάστους ξὺν τ' ἀσυλῖα βροτῶν ^{ἡμῶν} (610)
 καὶ μήτ' ἐνοίκων μήτ' ἐπηλύδων τινὰ ^{ἐν τῇ πόλει} 590
 ἄγειν· ἐὰν δὲ προστιθῇ τὸ καρτερόν,
 τὸν μὴ βοηθήσαντα τῶνδε γαμόρων = πόλιν
 ἄτιμον εἶναι ξὺν φυγῇ δημηλάτῳ.
 τοιάνδ' ἔπειθε ῥῆσιν ἀμφ' ἡμῶν λέγων (615)
 ἄναξ Πελασγῶν, ἱκεσίου Ζηνὸς κότον 595

587 λόγων (superscripto o) M. 588 μετασχῶν mera libidine Burges. 589
 κάρρυσιάστους M. 591 προστεθῇ Hartung. 593 δημηλάτῳ Steph. Byz. in
 voce δῆμοι. δημηλάτων Holstein. 594 ἔπειθεν M. 595 Διὶ cod. Guelf.

stands on a different footing. Though the sense ultimately = πανδημία ἦσαν χεῖρας δεξιωνίμους ὥστε φρεῖν τὸν αἰθέρα, it is better, in the constant confusion of the inflections -ε and -ας, to restore the genitive. πανδημία obviously cannot be joined to κραινόντων.

587. κραινόντων, in apposition to πανδημίας and dependent on χερσὶ τόνδε λόγον = hanc regis sententiam. λόγον, as in the phrase προτιθέναι λόγον (= γνώμας προτιθέναι), for the course recommended in a speech.

588. ἡμᾶς μετοικεῖν. The Scholiast says τὸ ἐξῆς, ἔδοξεν ἡμᾶς μετοικεῖν. The infinitive is the ordinary infinitive of ψηφίσματα, and the clause is in a manner quoted (thence τῶνδε v. 592). Otherwise the infinitive might be regarded as exegetical of τόνδε λόγον. Their position would be that of μέτοικα in the technical Attic sense.

μετοικεῖν γῆς, a construction ἀπαξ λεγ., but analogous to other partitives, with μετέχων, μεταλαβεῖν &c.

589. κάρρυσιάστους. Cf. sup. 286, 387, 400.

ἀσυλῖα βροτῶν i.e. ὥστε μὴ συλᾶσθαι ἐπὶ βροτῶν. The genitive is one of "freedom from...". βροτῶν is not idle, but signifies "safe from any man (however strong), though no one can guard

against the gods". "Quod ad hominum vim pertineat".

591. ἄγειν, part of the phrase ἄγειν καὶ φέρειν, and the only part here appropriate, since chattels are not in question. Cf. Hdt. vi. 30; Archiloch. 155.

προστιθῇ, sc. the ἐπηλυτὶ or ἐνοικοῖσι in question. The Scholiast should not have supplied τῖς. In Latin quis is often to be supplied after nemo, but "Ne quis incolarum aut advenarum nos agat, sed si (ita faciet et) vim adhibebit" requires no supplying of quis, nor does the Greek require τῖς when μή has been separated from τινά. προστιθέναι may = (1) "inflict", (2) "employ", (3) "add". Here the two last are combined "go so far as to employ". τὸ καρτερόν, cf. Pr. V. 212, Ar. Ach. 622.

593. ἄτιμον ξὺν φυγῇ. ἀτιμία did not necessarily connote banishment, but only exclusion from the agora, temples, dicasteria and other public places. The defaulter in the present instance would be guilty of both impiety and cowardice, and each of these offences was (at Athens) punishable with ἀτιμία.

594. τοιάνδε ῥῆσιν, i.e. which follows. ἔπειθε imperf. comatus (expressing the gradual working upon them). The verb is probably here used absolutely, with ῥῆσιν dependent on λέγων, though

† μέγαν προφωνῶν μήποτ' εἰσόπιν χρόνου
 † πόλιν παχύναι, ξενικὸν ἀστικόν θ' ἄμα
 † λέγων διπλοῦν μίasma πρὸ πόλεως φανέν
 ἀμήχανον βόσκημα πημονῆς πέλειν. (630)

Ζηνὸς Ἰκεσίου Weil. 596 πρόφρων ὡς M, corr. Canter. Pro εἰσόπιν multum
 arridet ἐν τῷ πᾶν. χρόνος Heath. 597 Habet scholiasta γρ. πλατύναι, quae
 quidem pessima est lectio. Locum parum intellexerunt editt.; vide adnot. παλύναι
 Auratus. Ceterum πόλις Bothe, Weil; πόλις Scaliger. 598 πρὸς πόλεως Her-

there is rhythmic inducement to construe
 τοιάνδε ῥῆσιν as cognate accusative with
 εἰπεῖς, a use which in the case of πείθειν
 is elsewhere apparently confined to neuter
 pronoun and adjectives, e.g. Soph. O. C.
 1442 μὴ πείθ' εἰ μὴ δεῖ, Dem. De F. L.
 347 εἴφῃ ἤκειν πεπεικῶς Φιλίππον ἀπανθ'
 ὅσα συμφέροι τῇ πόλει. ῥῆσιν is more
 naturally cognate in Hdt. I. 152 ἀπερέ-
 οντα Κύρῳ Λακεδαιμονίων ῥῆσιν, γῆς τῆς
 Ἑλλάδος μηδεμίαν πόλιν σωμαμεύειν. In
 the word ῥῆσιν the king is regarded as a
 professed ῥήτωρ.

596—599. Paley assuredly misunder-
 stands this passage. He translates "warn-
 ing the people that the dread wrath of
 Zeus the suppliant-god would never in
 aftertimes allow the city to thrive", and
 explains this use of παχύναι πόλιν as
 the "idiom by which anything is said to
 be done by another who in fact only
 allows it to be done" (cf. Soph. Aj. 674).
 To this the obvious answers are (1) that
 after a *verbum declarandi* ὅπως and not
 μήποτ' should be written, (2) that πα-
 χύναι would rather be the future or
 παχύναι ἄν—though no doubt instances
 of the unqualified aorist may be quoted,
 (3) that the construction is too involved.
 Hermann, while losing much of the
 thought, gives the right construction
 "edicens ne civitas magnam in futurum
 tempus Iovis iram augeat". The verb is
verbum velandi: προφωνῶν (αὐτοῖς) μή-
 ποτε πόλιν παχύναι ("that the state
 should never feed fat") κότον Ζηνὸς
 Ἰκεσίου. The wrath of Zeus Hikesios
 is likened to an insatiable monster.

596. προφωνῶν μήποτ', as in Soph.
 Aj. 1089 καὶ σοὶ προφωνῶ τόνδε μὴ θάπ-
 τευ, Ibid. 1047 σε φωνῶ τόνδε τὸν νε-
 κρὸν χερσὶν μὴ συγκομίζειν. His own words
 were μήποτε πόλις παχυνάτω.

εἰσόπιν χρόνου, εἰ τὸν μετέπειτα χρό-
 νον Schol. The word εἰσόπιν appears to
 be ἀπαξ λεγ., but ἐξόπιν occurs Ag. 115;
 μετόπιν Soph. Phil. 1189, and κατόπιν is
 common. The genitive is of reference:
 "hereafter in regard to time", and be-
 longs to the category of καλῶς παράπλου
 κείσθαι (Thuc. I. 36), χαλεπὸν τοῦ βίου
 (Plat. Rep. 328 E), εὖ ἦκεν βίου &c.

"If you reject these suppliants now"
 says the king "be sure that *in time* to
 come you will pay the penalty".

597. παχύναι, viz. πημοναῖσι (v. 599).
 Shakspeare's "I will feed fat the ancient
 grudge I bear him". Pind. P. II. 55 εἶδον
 Ἀρχιλοχὸν βαρυλόγους ἐχθεσὶν πιαυήμα-
 ρον. "The feeding fat" intended is by
 satisfying its appetite for revenge. The
 abundant penalties paid by the sufferer
 are the food of the κότος. The Scholi-
 ast's alternative reading πλατύναι is a
 late word and absolutely worthless in the
 context.

ξενικὸν ἀστικόν θ' ἄμα, because Da-
 naus and his daughters were both ξέναι
 (under the protection of Zeus ξένιος), and
 also ἀσται by reception and συγγενεῖς by
 descent. Plat. Legg. 730 A ξενικῶν θ'
 αὐτὰ καὶ ἐπιχωρίων ἀμαρτημάτων τὸ περὶ
 τοὺς ἱκέτας μέγιστον γίνεται ἀμάρτημα.

598. πρὸ πόλεως. It is hard to under-
 stand the πρὸς πόλεως of Hermann and
 Paley. The latter's explanation is by a

τοιαῦτ' ἀκούων χερσὶν Ἀργεῖος λεῶς
ἔκραν' ἄνευ κλητῆρος ὥς εἶναι τάδε.

600

+ δημηγόρους δὴ 'καμψεν εὐπιθεῖς στροφὰς

mann, Paley, Weil, quibus infra in adnot. repugnatur. 599 ἀμύχανου Stanley. 601 ἐκλαν εὐκλήτορος M, corr. Turnebus. ὧδ' εἶναι Martin. 602—603 δημηγόρους δ' ἤκουσεν εὐπιθεῖς (postea εὐπειθεῖς) στροφὰς | δῆμος Πελασγῶν M. Manifestum est illud δῆμος e prioris versus initio factum esse, et inter se opponi *oratore*m (Pelasgum) et *auctorem* (Iovem). Itaque ἀναξ Πελασγῶν Meineke, ἀγὼς Heimsoeth. Eiusdem modi sunt ταγὼς, πρόμος. Pro δ' ἤκουσεν scripsi δὴ 'καμψεν, quod verbum

metaphor from a pestilence or a hostile army approaching, and he compares *e.g.* Thuc. 1. 62 ἐστρατοπεδεύοντο πρὸς Ὀλύμπου. Hermann briefly says of the text "id hic nihili est". On the contrary it is πρὸς πόλει which is "nihil". πρὸς with genit. never implies motion towards or position *before*, but the point *from* whose *direction* a thing is contemplated. Persons at a distance from a city, speaking of a camp before the city, might, in defining the position of that camp relatively to themselves, say it was πρὸς πόλει ἰδρυμένον. So a monster appearing on that side which is towards the city might be called πρὸς πόλει φανέν. But the inhabitants of the city itself would speak of such a camp or monster as πρὸ πόλει ἰδρυμένον, φανέν, and would use πρὸς of the *side* of the city towards which the thing lay, *e.g.* πρὸς θαλάσσης, πρὸς ἀγρῶν φανέν &c. The construction here is the same as in Il. VIII. 561 πύρα φαίετο Ἰλιόθι πρὸ, Aeschin. De F. L. 47 πρὸ τῶν ὀφθαλμῶν προφαίνεσθαι.

A monster such as the Sphinx before Thebes, the Python before Delphi, the sea-monster before Troy, and the dragons generally of antiquity, is the βόσκημα conceived of.

599. βόσκημα πημονῆς, "a thing to be fed on suffering". Hermann says "insanabile nutrimentum malorum fore": but βόσκημα is a beast which is being fed, not the food which fattens another, except in the sense in which a fattened calf is both the thing fed and prospectively the food of the feeder. In Eum. 302 ἀναιμάτων

βόσκημα δαιμόνων the sense is "victim", an animal being fed for the sacrifice. An ἀμύχανον βόσκημα is an "impracticable (*i.e.* insatiable)" animal of the kind, whose appetite for πημονή is inexhaustible. Cf. Plat. Rep. 584 B ἀμύχανος τὸ μέγεθος, Apol. 41 C ἀμύχανον εὐδαιμονίας, and such phrases as ἀμύχανον ὄσον. With βόσκημα πημονῆς *i.e.* δ βόσκεται πημονῇ cf. S. c. T. 244 τούτῳ γὰρ Ἀρης βόσκεται, φόνῳ βροτῶν, Cho. 26 λυγμοῖσι βόσκεται κέαρ.

601. ἄνευ κλητῆρος: πρὶν εἰπεῖν τὸν κήρυκα, "ἀράτω τὰς χεῖρας δὲ ταῦτα δοκεῖ" Schol. This was the formula of the ecclesia. The crier was properly called κήρυξ. Homer (Il. xxiv. 577) combines the words κήρυκα καλήτορα. The people were too eager and unanimous to await the call to vote.

602—603. The restoration given in the text offers an original form from which the traditional text may well have been derived. If in δῆκαμψεν the δ' was separated as the particle (a natural process), ἡκαμψεν (aided by the apparent sense of the context) would be liable to pass into ἤκουσεν as the nearest intelligible word. From the beginning of v. 602 the beginning of v. 603 was corrupted into δῆμος. This may or may not have been due to the fact of the former line having ΔΗ and the latter ΔΝ as the opening letters. The sense required is certainly an antithesis between the work of the king and that of the deity. Paley, keeping the text of M, finds the following opposition: "it was the people that heard

ἄναξ Πελασγῶν, Ζεὺς δ' ἐπέκραυεν τέλος.

- XO. ἄγε δὴ, λέξωμεν ἐπ' Ἀργείοις (625)
 εὐχὰς ἀγαθὰς ἀγαθῶν ποινάς. 605
 Ζεὺς δ' ἐφορεύοι ξένιος ξενίου *φρονεῖν*
 στόματος τιμὰς ἐπ' ἀληθείᾳ
 † τέρμον' ἄμεμπτον προσαπαντᾶν.

in hoc genere proprium est; vide adnot. Minus bene possis δὴ 'ξεῦρεν. δ' εἴσω
 Meineke, Hermann, Heimsöeth. Ceterum *συνηγόρους* Geel pro *δημηγόρους*. 603
 ἐπικράναι Dindorf: recepit Weil. 604 λέξωμεν M, corr. Turnebus. 606 ἐφο-

the eloquent appeal, but it was Zeus who put it into their hearts to vote in our favour". But this is manifestly only a verbal and not a real antithesis. Rather the poet means that the outward and audible persuasion came from Pelasgus, the inward and spiritual from Zeus. Hermann's *Εἴσω* *στροφάς*, *solvit contentum*, is scarcely worth serious refutation. *στροφάς* joined with *δημηγόρους* and *εὐπιθεῖς* could not possibly mean anything but "turns of oratory". The metaphor is from the twists and turns of wrestling. Cf. Ar. Ran. 775 οἱ δ' ἀκροώμενοι | τῶν ἀντιλογιῶν καὶ λυγισμῶν καὶ στροφῶν | ὑπερμάνησαν, Eccl. 1025, Plato Rep. 405 C πᾶσας στροφὰς στρέφειν. *στροφῆα* is similarly used in post-Augustan Latin. *καμπή* is also a rhetorical term, and *κατακάμπτειν* *στροφάς* (Ar. Thesm. 68) is used of music. For *κάμπτειν* in rhetoric, cf. Pherec. Χειρ. 1. 15 κάμπτων με καὶ στρέφων δὴν | διέφθορεν, Ar. Thesm. 53 κάμπτειν νέας ἀψίδας ἐπῶν.

δὴ, a proper introduction to the antithesis: "it is true". Aeschylus no doubt had a contempt for democratic rhetoric.

604—608. The anapaestic prooemium serves the purpose of getting the Chorus into their proper places for the ensuing lyrical movements. At v. 609 the prayer proper begins.

604. ἄγε δὴ. Cf. Eum. 307 ἄγε δὴ καὶ χορὸν ἄψωμεν, Pers. 140 ἀλλ' ἄγε, Πέρσαι, θώμεθα.

ἐπ' Ἀργείοις. Cf. Bion 1. 81 κείρε-

σθαι χαίτας ἐπ' Ἀδώνιδι. The notion is of an object *over which* a prayer or offering is made. Otherwise, but less well, ἐπὶ cum dat. might be compared with its use in *hostile* demonstrations, e.g. Ag. 1400 (κομπάζειν ἐπὶ): S. c. T. 483 (ὑπέρανχα βάζειν ἐπὶ).

605. ποινάς, rare in a good sense. ἀμοιβὰς Schol. Cf. Pind. P. 1. 59 κελαῖδῃσαι ποιῶν τεθρίππων, Nem. 1. 70 καμάτων μεγάλων ποινάς. Inf. 607 it is varied to τιμὰς.

607. ἐπ' ἀληθείᾳ, "with truth". Cf. Hes. Theog. 540 δολίῃ ἐπὶ τέχνῃ, &c.

608. The correction given in the text involves the restoration of Ω for O (a corruption more due, however, to pronunciation than to shape), and the addition of N. ΠΡΟCΑΠΑΝΤΑΝ would naturally suggest the preposition πρὸς and its case. Weil's reading comes to the same purpose, but involves much less likely change. He rightly renders "ita ut vota, quibus hospites honoramus, ad exitum evadant integrum", i.e. (ὥστε) ἀπαντᾶν (αὐτάς) πρὸς τέρμον' ἄμεμπτον. ἀπαντᾶν is common with πρὸς and εἰς. Plat. Theaet. 144 B, Dem. 543, Aeschin. 82, 21, Isoc. 58 B &c. For the *sense* cf. Ar. Lys. 420 τοιαῦτ' ἀπήντηκ' ἐς τοιαυτὰ πράγματα. Bion 14. 7 ἀσχαλῶν ὅκα οἱ τέλος οὐδὲν ἀπάντη. The compound προσαπαντᾶν is a frequent variant on προαπαντᾶν in MSS. συναπαντᾶν is in Aristotle.

νῦν ὅπ' ἐμάν, θεοὶ
διογενεῖς, κλύουσ' εὐ-
+ κταῖα τέλη χεούσας

στρ. α'. (680)
ἐκταῖα γένει 610

δὲν H. Voss. 608 ἀμέπτων πρὸς ἅπαντα M. ἀμεμπτος Guelf. ἀμεπτων Salvinus; ἀμέπτως complures. προσεπαρτῶν ipse scripai. τέρμον' ἅπαντῶν πρὸς ἀμεπτων Weil. πέμψων πρὸς τέρμονα πάντως audacius Paley. τέρμονα νωμῶν πρὸς ἀμεπτων Wecklein. 609 sqq. De distributione huius cantus vide adnot. Neque hemichoriis neque θυγαῖς partes suae satis certe reddi possunt. 609 νῦν ὅτε καὶ M. Servant nonnulli dubitanter. corr. Badham. νῦν ἔτι καὶ Heath. νῦν ποτε δὲ H. Voss. α' ποτε νῦν Burges. 611 εὐκταῖα γένει M. γένει cod. Guelf. ΤΕΛΗ scripai. εὐκταῖα γένει plerique; at saltem requireres τῶδε. εὐκταῖ' ἀτενῇ H. L.

609 sqq. With the whole of this beautiful ode one should compare by all means Hesiod. Opp. 225 sqq. It is variously analysed by editors. Paley, Kruse and others divide it between ἡμυχόρια, allotting to 'H.M. α' and β' the strophes and antistrophes respectively. There is no satisfactory evidence for this distribution, still less for transposing with Oberdick strophe and antistrophe γ'—a transposition based on the desire for a supposed regularity in the order of the sentiments expressed. Westphal gives the following analysis

- (a) 609—617: prayer for protection from war.
- (b) 618—634: grounds of the prayer.
- (c) 635—645: for protection from war and pestilence.
- (d) 646—652: for piety.
- (e) 653—656: for fruitfulness.
- (f) 657—666: for protection from war and pestilence.
- (g) 667—672: for fruitfulness.
- (h) 673—676: for piety.
- (i) Epilogue.

It is vain to look for perfect symmetry in this φιλότιμος εὐχὴ. An analysis unbiassed by preconceptions of the "Terpandrian nome" will give the following results. There are three main divisions A. 609—634. B. 635—656. C. 657—688. Of these

A contains invocation, prayer against

war, and commendation of the Argive εὐσέβεια.

B contains a prayer (1) against pestilence, (2) against στῆσις, (3) against destruction of youth, (4) for old men and good counsels, (5) for piety to Zeus Xenios, (6) for fruitfulness.

C contains a prayer (1) against civil στῆσις, (2) against pestilence, (3) for the preservation of youth, (4) for fruitfulness, (5) for pious worship, (6) for old men and good counsels, (7) for fairness to foreigners, (8) for pious worship.

A may therefore fairly be regarded as introductory, but strophe and antist. δ' cannot be marked off as epilogue. In comparing B and C we find (though with a difference of order) a repetition of exactly the same sentiments, but that in C itself there are added (answering to each other) prayers that honours be religiously paid to the gods. It is therefore manifestly impossible (nor is it requisite) to rearrange the sections in such a way as to produce symmetry.

609. The MS. reading νῦν ὅτε καὶ is inappropriate to the context, even if it be intelligible. The Scholiast says ἀπὸ τοῦ εἰπότε, an impossible statement. Such a comment could only be in point in stating an ellipse, if for instance the poet had said simply καὶ νῦν κλύουσ' with εἰπότε πρὶν implied, cf. Soph. O. T. 165 (where the whole is expressed). Dindorf ren-

+ | μήποτε πυρίφατον
 τάνδ' ἀνὰ Πελασγίαν πόλιν
 τὰν ἄχορον βοᾶν
 + κτίσαι μάχλον Ἄρη,

(835)

615

Ahrens. 612 πυρίφατον M, corr. Turnebus. 613 τὰν Πελασγίαν πόλιν M. Corrupta est etiam antistrophe. Interciderunt, ut videtur, aliquot litterae. Fuerat ΤΑΝ(ΔΑΝΑ)Π. τάνδε Πελασγίαν eiecto πόλιν Klausen. Sunt qui Πελασγῶν, Πελασγοῦ, Πελασγᾶν scribant. τάνδ' ἄγλιαν πόλιν Badham. 614 τὸν ἄχορον βοᾶν M, corr. Hermann. τὸν ἄχορον βοᾶς ingeniose Kruse. 615 στήσαι Hartung.

ders "nunc tempus est, ubi" (apparently according to the analogy of τοῦτ' ἐκείνο), and commentators quote S. c. T. 705 νῦν ὅτε σοι παρέστακεν. It is however hard to see what contrast is intended between this time and any other, or what is the purpose of the emphatic καί. Paley quotes Plaut. Rud. 664 Nunc id est quom omnium copiarum viduitas nos tenet. If νῦν ὅτε = nunc id est cum, it can only refer (1) to some well-known or proverbial time, (2) to some expected critical time. But this is not the former, nor is it critical so far as the Argives and prayers for good are concerned, however critical the general position of the Danaids may be. Keck's rendering "nunc demum, cum Argivi preces exaudiverint, sic vos quoque, Di &c." would obviously require νῦν ὅτε καὶ ὑμεῖς, θεοί, κλύαιτ'. Moreover μὲν or ἔμοῦ or an equivalent, e.g. Badham's ἔμην, is required to qualify χεούσας. The construction ὅτ' ἐμὴν χεούσῃς is elegant enough.

610. Διογενεῖς. This epithet, when used by Homer of kings, probably implies no more than sovereignty and "divine right". Here it should not be made to mean "born of Zeus", for though this would apply to Phoebus, Artemis, Athena &c., it would not be inclusive enough for a prayer of the following nature. It is the Δῖον γένος, not the Δῖον γένος, which is thought of. In S. c. T. 528 Διογενεῖς Ἀμφίονος = "Zeus-begotten", and *ibid.* 127 Pallas is Διογενεῖς φιλόμαχον κρέτος, and no doubt the mean-

ing "Zeus-born" was as frequent as it was natural. None the less the wider value of the word "of the race of the *deivos*" asserts itself in places like the present.

H

611. εὐκταῖα γένει χεούσας of M is supposed to mean εὐχὰς τῷδε τῷ γένει χ., εὐκταῖα being treated as a noun. The unqualified γένει is doubtful enough in itself, but is made more so by the evidence of another reading, H being written over εἰ as a correction. εὐκταῖα is found alone in Soph. Trach. 239

εὐκταῖα φαινών, ἥ τ' ὁ μαντείας τυφός; but there τέλη stands in the line immediately preceding. From ΓεΝη to ΤεΔη involves only familiar corrections. τέλη = "offerings", cf. Pers. 204 ἀποτρόποισι δαίμοσι | θέλουσα θύσαι πέλανον, ὦν τέλη τάδε, Soph. Trach. 238 τέλη ἐγκαρπα, Eur. Frag. Busir. σμικρὰ χειρὶ θύσαντες τέλη, Eur. Med. 1382 &c. τέλη χέουσα further gives a metaphor from libations. The Danaids offer τέλη which are not ἐγκαρπα but εὐκταῖα: they pour out χοαί which are not χοαί of wine or milk but χοαί of prayer.

612-615. Both this place and the antistrophe are corrupt. The emendation given in the text satisfies the sense and construction of the present passage and also the metre of the restored antistrophe. Construe μήποτε μάχλον Ἄρη (subject) κτίσαι τὰν ἄχορον βοᾶν (object) ἀνὰ τάνδε Πελ. πόλιν πυρίφατον (sc. εὐσαν). To insert a word which may ca-

τὸν ἀρότοις
 + θερίζοντα βροτοὺς ἐν ἄλλοις.
 οὐνεκ' ὤκτισαν ἡμᾶς
 + ψῆφον δ' εὐφρον' ἔθεντο· (640)
 αἰδοῦνται δ' ἱκέτας Διός, 620
 + ποίμναν τάνδ' ἀμέγαρτον.
 οὐδὲ μετ' ἀρσένων ἀντ. α'.

616—617. ἐν ἀροταῖς θ. β. ἀλωαῖς Schuetz. τὸν ἀρότοις θ. β. ἀμύλλαις Faehse. τὸν ἀρότοις θ. βροτῶν ἐναίμοις Tournier. ἐναίμοις Lachmann. ἐνέπλοις Burges. Vulgatum explicavi. 618 ὤκτισαν (superscripto ι) M. ὤκτισεν scholio deceptus Paley. Nil est cur in οὐνεκ' et ἀζύνται offendamur. 622 οὐδ' ἐνεκ' H. Voss.

sily have fallen out and so clear the construction, is at least as likely a remedy as to read τάνδε, omit πόλιν, and leave a tortuous structure κτίσαι βοῶν Ἄρη=βοῆσαι Ἄρη (with πυρίφατον πόλιν as subject). Hermann says that the oratio recta would give μήποτε ἦδε Πελασγία τὴν ἄχορον βοῶν κτίσει (βοῶσα) μάχλον Ἄρη. Examination shews that constructions of this kind are very rare: when some metrical error is removed in such sentences by the most natural correction, it generally follows that the structure also is simplified. Oberdick, keeping τὸν ἄχορον, makes Ἄρη the subject and τάνδε Πελασγίαν the object to πυρίφατον κτίσαι, ἄχορον βοῶν being presumably analogous to βοῶν ἀγαθῆς.

612. πυρίφατον, proleptically, πυρί ἀναλωθεῖσαν Schol. $\sqrt{\phi\alpha}$ "slay" (= $\sqrt{\theta\epsilon\iota\varsigma}$ "strike") applied to an inanimate thing as in μυλήφατος. So "water-slain corn" in earlier English.

613. ἀνά, S. c. T. 346 κορκορυγαὶ δ' ἀν' ἄστν. The shouts are those of the enemy sacking the town, and the cries of the conquered. Cf. Ag. 320 Τροίαν Ἀχαιοὶ τῇδ' ἔχουσ' ἐν ἡμέρᾳ | οἶμαι βοῶν ἀμκτον ἐν πόλει πρέπειν | καὶ τῶν ἀλόντων καὶ κρατησάντων δίχα | φθογγὰς ἀκούειν ἔστι συμφορὰς διπλῆς.

614. τὰν, "his wonted". The βοή is ἄχορος (cf. inf. 660) as opposed to the sounds and songs of festivity. The βοή T. S.

of the feast is accompanied by the lyre and the dance, the βοή of war by slaughter and tears, cf. Eur. Andr. 1037 πολλὰ δ' ἀν' Ἑλλάνων ἀγορὰς ἀχόρους στοναχὰς μέλπωτο δυστάνων τοκέων ἄλοχοι. For βοή of music, Il. XVIII. 495 αὐλαὶ φόρμιγγές τε βοῶν ἔχον.

615. μάχλον. The Scholiast seems doubtful as to the meaning in his note τὸν εἰς τοὺς πολέμους κατωφερῆ, ἢ τὸν παλμβολον. Rather μάχλον="lustful" in a sexual sense (cf. Shakspeare Henry V., the speech before Harfleur), with reference to the outrages of the conquerors upon women. It does not seem possible to transfer it, with Weil, to the meaning "petulanter in pugnarum amorem effusum". Usually the term is applied to women or womanish men e.g. Paris (Il. XXIV. 30). But we must admit exceptions, just as we have to allow λάγνοις to be sometimes used of women.

617. ἄλλοις is variously explained: (1)=*infaustis, adversis*, on the analogy of ἀλλοῖος, ἕτερος (see v. 375). This is Hermann's view. There appears to be no trace of this sense before Plutarch, though the adverb ἄλλως is so used: (2)="in aliis quam ubi meti solet" (Ahrens) i.e. "strange": (3) "in other battlefields than this" (Paley): (4)=ἀλλοτρίοις, "*alienis*" "fields not his own". This gives the best sense. Ares reaps where he has not sowed. ἄλλοις=

ψῆφον ἔθεντ' ἀτιμώ-
 σαντες ἔριν γυναικῶν, (616)
 Δίον ἐπιδόμενοι 625
 πράκτορα τελεσφόρον κότον *μεταφ. προσ. εἰς τὴν*
 δυσπολέμητον, ὃν
 τίς ἂν δόμος ἔχοι
 ἐπ' ὀρόφων (650)
 μαιίνοντα; βαρὺς δ' ἐφίξει. 630

623 ἀτιμώσαντες Karsten. 624 Possis δτιν. 626 πράκτορά τε σκοπὸν M, quod emendare conatus sum. πράκτορ' ἐπίσκοπον Paley. τε καὶ σκοπὸν Schuetz. πράκτορ' αὐτεπίσκοπον Heath. πράκτορ' αἵματος σκοπὸν Butler. πᾶν σκοπὸν Hermann. πράκτορ' ἀτης κότον Bamberger. 627 δυσπολέμητον ὃν οὐτις ἂν M, corr. Burges. δυσπολέμων τὸν οὐτις Butler. δυσπαλαμῇ τὸν οὐτις Meineke. 628 ἔχοιτ' (quidni εἶποιτ') Bergk. ἔχειν (et λαλοῖτο) Martin. ἔχων (et λαλοῖτο) Weil. 629 ὑπ' ὀρόφων Stanley. ἐπ' ὀρόφῳ Burges. 630 Metaphora offenduntur edit.,

ἀλλότριος in Pind. P. iv. 268 εἰ μὲν ἄλλοις ἀμφέπει δύστανον ἐν τείχεσιν, ἐδὲν ἐρημώσασα χώρον.

623. ἀτιμώσαντες ἔριν γ. ἀτιμώ = ἀτιμάζω, cf. Cho. 636. To make a thing ἀτιμον and to hold it in no honour come to the same thing. Compare Eur. Hel. 455 ὡς ἀνάξι' ἡτιμώμεθα with I. A. 943 ἀνάξι' ἡτιμασμένη. Xen. Cyr. I. 6. 20 uses ἀτιμάζω in the legal meaning of ἀτιμώ.

624. ἔριν. The Scholiast's τὴν ἡμῶν σύστασιν should be taken as a note upon this word rather than on πομπαν above. ἔριν = στάσις = *partes*. Cf. Eum. 311 ὡς ἐπινωμᾷ στάσις ἀμά, Cho. 114, 458, Ag. 1117. The "women's quarrel" (or "contention") is the women's side of the quarrel.

625. All editors except Bamberger keep σκοπὸν or some compound of it. The Scholiast gives τὸν Διὸς ὀφθαλμὸν τὸν πάντα σκοποῦντα, words which certainly are no evidence for πᾶν σκοπὸν, but which simply make the best of the passage. It should be noted: (i) that if σκοπὸν = "watchman", Διὸν σκοπὸν is no phrase for Zeus himself. An *attribute, quality, part or action* of a person may be put, with an adjective formed from the name of the person, as a way of designating the

person himself, but a *noun of the agent* cannot be so placed. Thus it is good to say βίη Ἡρακλεΐη for κρατερὸς Ἡρακλῆς, or Δίος κότος for Ζεὺς κοτέων, but not Ἡράκλειος φονεὺς for "Heraclides the Slayer". So one may use χεῖρ Ἡρακλεῖα, κᾶρα Διόν, γῆρυς Ὀρφεία as periphrases, but not Δίος σκοπός: (ii) that there is certainly a loss of some syllable or syllables: (iii) that τε cannot join two such epithets as Διόν and πράκτορα: (iv) that πράκτορα should = "*ultorem*" or "*exactorem*". For these reasons and from Aeschylean expressions elsewhere it is not too far to seek the correction in the text. For κότον with the following βαρὺς cf. Eum. 800 μὴ βαρὺν κότον σκῆψῃσθε, and sup. v. 318. For πράκτορα with κότον cf. Frag. 257 τοῦ θανόντος ἡ Δίκη πρᾶσσει κότον, and μῆνις μάστιγα (v. 137). For τελεσφόρον in this connection S. c. T. 655 ἀραὶ τελεσφόροι, Ag. 700 τελεσιφρων μῆνις, 1407 μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίαν | ἀτὴν τ', Ἐρμύν τ', and Soph. Aj. 1390 μνημὼν Ἐρινὸς καὶ τελεσφόρος Δίκη.

630. μαιίνοντα. Modern taste may object to the metaphor: Aeschylus did not. The κότος is an ill-omened bird polluting the eaves, and while we are apt to be disgusted at the physical filth,

ἄζονται γὰρ δμαίμους
Ζηνὸς ἱκτορας ἀγνοῦ.
τοιγάρτοι καθαροῖσι βω-
μοῖς θεοὺς ἀρέσονται.

(635)

+ τοιγὰρ ὑποσκίων ἐκ

στρ. β'. 635

Graeci non item. Coniecturarum magna messis provenit. *μηρίοντα* Pauw. *κοταλ-
νοντα* Schuetz, *ἐμβαλνοντα* Butler, *λαχαλνοντα* Bergk, *λαύοντα* Hermann, *ναλοντα*

Meineke. At vide adnot.

633 ἀγνοῦ Schuetz.

633 τοιγάρτι M.

634 ἐαρέσονται Meineke.

635 ὑποσκίων M. ἐκουσίω Enger.

the Greeks would rather shudder at the religious defilement. Paley quotes Verg. Aen. III. 216 (of the Harpies) "foedis-
sima ventris proluvies". Hes. Opp. 744 *μηδὲ δόμον ποίων ἀντιέστων καταλείπειν* | *μή τις ἐφεξομένη κρώσῃ* (χρώσῃ) *λακέρυζα κορώσῃ*. Ar. Av. 1114—1117 may be compared for the *μηρίσκει* on statues, which, according to the Scholiast there, are *σκεπάσματα*, ἅπερ ἐπιτιθέσσι ταῖς κεφαλαῖς τῶν ἀνδράντων διὰ τὸ μὴ ἀποπατεῖν κατ' αὐτῶν τὰ ὄρνεα. The same metaphor in Eum. 177 *ἔτερον ἐν κάρφ μάλιστα* ἐκ κείνου πύσσεται.

631. δμαίμους, sc. ἐαυτῶν. This with *ἱκτορας* comprehends the relations of v. 597 *ξενικὸν δότικόν θ' ἄμα μῆλαμα*. γὰρ, rightly referred by the Scholiast to v. 623.

635. ὑποσκίων. The metaphor (as *πυρρῶς* shews) is from a bird flying out of a leafy bower. *ὑποσκίων* is, however, generally taken literally of the mouths of the Danaids shaded by the suppliant boughs. But this is to forget that their boughs are laid down on the πάγος (v. *sup.* 485 *κλάδους μὲν αὐτοῦ λείπει* and 486 *καὶ δὴ σφε λείπω*). They have not taken them up since, and are moving below *λευρὸν κατ' ὄλως*. Kruse explains the reference to be to *garlands* of olive, which he supposes the Danaids to have worn. He quotes Lucr. III. 913 "inumbant ora coronis" (of drinkers at a banquet). Munro however there explains *ora* = *tempora*, because he natu-

rally enough thinks it far-fetched to talk of the crowns on the heads shading the faces, still more so of shading the mouth. In any case garlands worn at a banquet have nothing to do with suppliants. Other passages cited are Verg. Aen. VII. 154 'oratores ramis velatos Palladis' and XI. 101 'velati ramis oleae', and it is true that Vergil generally uses *velare* = *coronare*. Yet his 'vina coronant' and 'omnia vel medium fiunt mare' give us little confidence in his Greek authority, supposing him to have had any. Eur. (Or. 383) has *ικέτης ἀφύλλου στόματος ἐξάπτων λιτάς*, which Hesychius explains *δεν ικετηρίας*. This corresponds to Soph. O. T. 3 *ικτηρίους κλάδους ἐξεστεμμένους* (which Jebb renders as = *ικτηρίους κλάδους ἐξεστεμμένους ἔχοντες*, though it might seem as if *ικτηρίους κλάδους ἐξεστεμμένοι* would be the more Greek in that meaning). *κλάδοι*, like *rami*, may perhaps be used of twigs small enough for a garland, but *θαλλός* is the proper word: cf. Hdt. VII. 19 *ἐδόκει ἐστεφανῶσθαι ἐλαίῃ θαλλῷ*. No *θαλλοί*, *στέφῃ* or *στέμματα* are mentioned in this play: there is no allusion to garlands even where express mention might have been expected (21, 165, 216, 305): and there is no authority but the questionable one of Vergil for wreaths in the case of suppliants at all. Even Vergil's *oratores* are not suppliants in the same sense as the Danaids.

A better account of *ὑποσκίων* therefore

+ | στομάτων ποτάσθω *mighty have not of our life*
 φιλότιμος εὐχά,
 + | μήποτε λοιμὸν ἀνδρῶν
 τάνδε πόλιν κενῶσαι, (660)
 + | μηδ' ἐπιχωρίους στάσιν 640
 πτώμασιν αἱματίσαι πέδον γᾶς.
 + | ἥβας δ' ἄνθος ἄδρεπτον
 ἔστω· μηδ' Ἀφροδίτας
 | εὐνάτωρ βροτολογὸς Ἄ- (665)

638 λοιμὸς M (sed κενῶσαι v. 639). Accus. recte se habere colligere possumus e verbis 641 sqq. 682 sqq. Ob id quoque λοιμὸν scripsi, quod propter litterarum similitudinem accus. στάσιν perfacile ante πτώμασιν perire poterat, nom. στάσις non item. Ceterum λοιμὸς Schuetz νεῖκος Keck. 639 τάνδε M, corr. Faehse. κενῶσαι omnes editt. 640 Deest στάσιν in libris. στάσις supplet Bamberger, εἰς Heath. ἐπιχωρία στάσις Bergk. 641 τᾶς M, corr. Porson. ἀρεπείσαι Heimsoeth. 643 μὴ ἀφρο-

is "from the covert of my mouth". The mouth is a θάμνος ὑπόσκιος or an ἄντρον ὑπόσκιον, and the metaphor is that stated at the beginning of this note.

637. φιλότιμος, "eager", "emulous", still keeping up the metaphor of the bird, which is to fly with all its might and speed, vying with other prayers to engage the divine attention. φιλότιμος is not φιλόπατρις and cannot = "patriotic" (Paley). Nor can it mean "eager to do honour" as Oberdick would seem to imply.

638. ἀνδρῶν...κενῶσαι, cf. Pers. 730 ἄστυ πᾶν κενανδρίαν στένει. *Ibid.* 118 κένανδρον ἄστυ.

640. ἐπιχωρίους, not simply "of natives of the place", but referring to internecine war "of fellow-citizens" (*civium*). The fallen would be ἐπιχώριοι relatively to the slayers, cf. Plat. Legg. 730 Α ξενικῶν καὶ ἐπιχωρίων ("against fellow-citizens") ἀμαρτημάτων.

στάσιν rather than εἶναι is to be supplied (v. crit. note). Moreover in v. 662 the corresponding term is βοᾶν ἐνδημον, cf. Pers. 716, Eum. 976 sqq.

641. πτώμασιν. Phrynichus says πτώμα ἐπὶ νεκροῦ τιθέναι οἱ νῦν, οἱ δ'

ἀρχαῖοι οὐχ οὕτως, ἀλλὰ πτώματα νεκρῶν ἢ οἰκῶν, cf. Eur. Phoen. 1482 πτώματα νεκρῶν τρισσών, *ibid.* 1697 Ἑτεοκλέους πτώμα, Ores. 1196, Andr. 653 πτώματα νεκρῶν. Rutherford (New Phryn. CCCL1) says there is no necessity here to render πτώμα 'carcase', but it may be translated 'downfall'. Rather both Phrynichus and Aeschylus are right, since the epithet ἐπιχωρίους serves the purpose of the defining genitive; i.e. though πτώμασιν could not alone = πτώμασιν νεκρῶν, yet πτώμασιν ἐπιχωρίους (with the context αἱματίσαι) can = πτώμασιν ἐπιχωρίων νεκρῶν. Ἑτεοκλείου πτώμα is no doubt possible for Ἑτεοκλέους πτώμα, if we may trust *Sprachgefühl* at all.

643. Ἀφροδίτας εὐνάτωρ, not an ornate addition: the destructive cruelty of Ares is opposed to the creative kindness of his consort. It is through Aphrodite that "genus omne animantum | concipitur visitque exortum lumina solis" (Lucr. 1. 4), πάντα δ' ἐκ ταύτης ἐφυ (Eur. Hipp. 450). She is 'alma Venus' and according to Empedocles even γελδωρος. Ares on the contrary is βροτολογός; he reaps the human crop which Aphrodite sows (v. 617). Cf. Lucr. 1. 31 sqq.

+ | ρης κέρσειεν ἄωτον. *where the first line 645*
 καὶ γεραροῖσι πρεσβυ- *which receive the ant. β.*
 τοδόκοι γενεῖοις *causative - where the cause is*
 + θυμέλαι πρεπόντων.

ditas M. Δ ante A omissum supplevit manus recentior. 645 ἄωρον Bothe.
 646 πρεσβυτοδόκοι γεμόντων θυμέλαι φλεγόντων M. καὶ διαπρεπέτωσαν τοῖς γέρονσι αἱ
 θυμέλαι schol., non legens ille quidem πρεπόντων sed φλεγόντων pro eo ac potuit
 explicans. Eandem atque ego sententiam requirens προβούλοις pro γεμόντων scribit
 Hermann, sed pro φλεγόντων temptat φλεόντων, verbum tali sensu nusquam usurpatum.
 γερόντων Paley. γέμουσαι Kruse. θυμέλαι Κυκλώπων rectam viam ingressus Bergk.

646—648. A very difficult passage. The MS. reading κ. γ. πρ. γεμόντων θ. φλεγόντων evidently contains two imperatives, one or the other being without construction. γεραροῖσι is also left without a substantive, a use for which the doubtful Ag. 722 εὐφιλόπαιδα καὶ γεραροῖς ἐπιχαρῶν is not a satisfying support. The Scholiast apparently read the corrupt text, since he gives πληροῦσθωσαν (= γεμόντων), and διαπρεπέτωσαν τοῖς γέρονσι αἱ θυμέλαι (an attempt to explain φλεγόντων). There may have been, as Paley suggests, a variety of readings γερόντων, γεμόντων, πρεπόντων, but this is less probable. There is manifestly a contrast between youth (642—645) and old age. This passage also evidently answers to vv. 677—682 and refers to the wisdom of aged counsellors. Hermann is probably on the right track when he says that γεμόντων is a gloss on the following verb and has displaced a noun, which he supplies in προβούλοις. This, though good in sense, is not a corruption easy to account for. The reading offered in the text is derived from the following considerations. The poet having written such a sentence, it would perhaps happen that γεμόντων written over πρεπόντων and near γενεῖοις would thrust out γενεῖοις through the similarity of the first syllables. θυμέλαι then being understood of altars and γεραροῖσι of offerings, φλεγόντων would supplant πρεπόντων from e.g. Ag. 91 βωμοὶ δώροισι φλέγονται. What are πρεσβυτοδόκοι θυμέλαι? Paley

says "the altar-steps that receive the aged priests". But the age of the priests is little to the point, and it is advisers, not priests, who are wanted (649 τῶς πόλις εὖ νέμοιτο). Mr Morshead has "long may the old crowd to the altars go", but it is questionable whether "old-men-receiving" is an epithet applicable to an altar on which old men do not stand, are not burnt, but *at* which or *before* which they stand. An altar is ἱεροδόκος, θυδόκος, but scarcely πρεσβυτοδόκος. Inf. 692 ἱεραδόκου is the place "on which a suppliant stands". A house is ξενόδοκος, but an altar not so. If θυμέλαι were "altars" it might be well to suggest γεραροῖσι πρεσβυτοδόκοις; but more probably here it = "seats", and may possibly be connected in a scale θαρ θαρ θυ with θαρῶ and θαύσω. Accepted in this sense θυμέλαι are certain of the piles of prehistoric masonry known as Cyclopean at Mycenae and Argos. Cf. Eur. I. A. 152 σείε χαλινούς ἐπὶ Κυκλώπων λαῖς θυμέλαις, Tro. 1018, I. Taur. 845 ὦ Κυκλωπίδες ἐστίαι, Herc. F. 944 τὰ Κυκλώπων βάρβα. Such masonry was also found at Tiryns, Nauplia &c. Κυκλώπων ἔδος (*teste* Hesychio) was used in the same connection, and it is quite possible that, as in the names of old things old words survive, Κυκλώπων θυμέλαι may originally mean "seats of the Cyclopes", and that Aeschylus in referring to Argos, where some such masonry was well known, uses the word as a semi-proper noun, "the Thymelae". We should

τῶς πόλις εὖ νέμοιτο *φανεῖς λαοὶ - ἐγὼ* (670)
 Ζῆνα μὲν εὖ σεβόντων, *isolate for itself* 650
 τὸν Ξένιον δ' ὑπερτάτως,
 + ὃς πολλῶ νόμφ αἶσαν ὀρθοῖ *gives with age - or perhaps*
 + τίκτεσθαι δὲ φόρους γὰς *augments at the time*

649 τῶς πόλις M, corr. Robertellus. τῶς Keck. Qu. εὐνομοῖτο? 650 μέγα σεβόντων M. Vulgo μέγαν post edit. Aldinam. Sententia est "Iovem colentes, sed praecipue Iovem Hospitalem." Idcirco μὲν εὖ scripsi. μέγ' εὖ H. L. Ahrens, Bamberger. 651 ὑπέρτατον M, corr. H. L. Ahrens e scholio. Non tamen legebat scholiasta ὑπερτάτως, sed, cum ὑπέρτατον haberet, id sine dubio idem quod ὑπερτάτως valere censebat. In sequenti versu δὲ in ὡς mutavit sec. man. Nescio an ad

ὑπέρτατον potius pertineret ea correctio. τῶν ξενίων ὑπερστατῶν Weil. 653 δ' ἐφόρους M, corr. Erfurdt. Vide adnot. δὲ φόρους Schwerdt. Ita ἐφόρους servant

have to suppose that these Κυκλώπων βάρβαροι or θυμέλαι served either as a common λέσχη for old men of Argos, or else officially as a βουλευτήριον for the γερουσία. With the former possibility cf. Eur. Med. 68 (of Corinth) ἐνθα δὲ παλαίτατοι | θάσσουσι, σεμνὸν ἀμφὶ Πειρήνης ὕδωρ, with the latter Il. XVIII. 503 οἱ δὲ γέροντες | εἰσὶν ἐπὶ ξεστοῖσι λίθοις ἱερῶ ἐνὶ κύκλῳ. "The Cyclopean seats whereon the old men gather" is a strong local touch; and the trace of fondness for the (Dorian) aristocratic council is Aeschylean.

γεραροῖσι—γενείοις—The beard implying wisdom. γεραρός implies more than age, viz. majesty and dignity, Il. III. 211 γεραρώτερος ἦεν Ὀδυσσεύς.

650. σεβόντων, probably the participle, depending on πόλις. It might, however, be imperative, with rather abrupt punctuation at νέμοιτο.

μὲν εὖ. The usual correction μέγαν is weak. Hermann gives the right sense "colant Iovem, praecipue autem Iovem Hospitalem".

All this passage is based upon the common "catechism" of Greece. In Pind. Ol. IX. 16 Εὐνομία is the daughter of Θέμις, and Θέμις of Zeus Ξένιος, cf. Ol. XIII. 6 ἐν τῇ γὰρ Εὐνομίᾳ ναλεῖ, κασιγνήτα τε, βάθρον πολλῶν, ἀσφαλὲς Δίκαι καὶ ὁμότροπος Εἰρήνη, Hes. Theog. 901

Θέμιν, ἣ τέκεν Ὀραν | Εὐνομήν τε Δίκην τε καὶ Εἰρήνην τεθαλυῖαν.

651. τὸν Ξένιον, cf. inf. 680 (more fully). Over and above the reference to the Danaids, Aeschylus is teaching the Athenians (and perhaps the Argives) a lesson in international justice. Contracts with foreigners came under the eye of Zeus Ξένιος: cf. Plat. Legg. 729 E πρὸς δ' αὖ τοὺς ξένους διασητέον ὡς ἀγιώτατα ξυμβόλαια ὄντα...δύναται δὲ διαφερόντως ὁ ξένιος ἐκάστων δαίμων καὶ θεὸς τῷ ξενίῳ συνεπόμενος Διῖ.

652. αἶσαν, what is fair and right (in ξυμβόλαια &c.), τὸ ἴσον Schol. In Homer Zeus is the dispenser of αἶσα: Il. XVII. 321 ὑπὲρ Διὸς αἶσαν.

ὀρθοῖ, cf. Solon Fr. xv. 36 εὐθύνει δὲ δίκας σκολιάς, Pind. P. IV. 153 εὐθύνει λαοὶς δίκας.

πολλῶ νόμφ. Aeschylus has in mind the revolutionary tendencies of his time. The contrary assertion in Prom. V. 149 νεοχμοῖς δὲ δὴ νόμοις Zeus ἀθέτως κρατύνει, Eum. 808 ἰὼ θεοὶ νεώτεροι παλαιότε νόμοι καθιπτάσασθε.

For the metaphor in πολλῶ cf. Plat. Tim. 22, 13, Eur. El. 700 and Vergil's *cana fides*.

653. φόρους γὰς. The Scholiast read δ' ἐφόρους, explaining by βασιλεῖς. This is one of those cases in which we have a full right to choose for ourselves. "Kings"

ἄλλους εὐχόμεθ' αἰεί, (675)
 Ἄρτεμιν δ' ἐκάταν γυναι- 655
 κῶν λόχους ἐφορεύειν.
 + μηδέ τις ἀνδροκμῆς στρ. γ'.
 λουγὸς ἐπελθέτω
 τάνδε πόλιν δαΐζων, (680)
 ἄχορον ἀκίθαριν 660
 δακρυογόνον Ἄρη
 + βοάν τ' ἐνδημον ἐξοπλίζων.

Heimsoeth, Oberdick, ut ille ἐσθλοὺς hic κεδνοὺς pro ἄλλοις scribere cogatur. δ' ἐφέδ-
 ρους γὰρ ἄθλοισι Weil. 656 λόγους M, corr. Sophianus. 659 δαΐζων M, corr.
 Aldus. 660—662 ἄχορος κίθαρις et mox τε δῆμον ἐξω παΐζων M. Succurrit
 Plutarchi locus Amat. 768 F ἄχαριν ἀκίθαριν δακ... γόνον ἀρ... τὰ τε δῆμον ἐξοπλίζουσα,
 unde ἄχορον ἀκίθαριν Porson. ἐξοπλίζων Stanley. τ' ἐνδημον Pauwii est. Ἄρη
 Porson. βίαν τ' Hermann. ἄχορος ἀκίθαρις δακρυογόνος Ἄρης βοὰν πάνδημον Schwerdt.

would make a prayer that the reigning
 dynasty might be unbroken, and though
 this is well in its way, it gives no opposi-
 tion between any other offspring and that
 of γυναικῶν (v. 656), nor any prayer for
 crops corresponding to v. 667 sqq. φέρ-
 ματι πανώρῳ of v. 669 would correspond
 exactly to φόρους ἄλλοις... αἰεί. An objec-
 tion has been taken to the use of φόρους =
 φοράς, and in answer it is customary to
 render "tributa terrae". This sense is
 appropriate enough (cf. καρποελεῖν 667),
 but it is not necessary to limit the word
 so strictly. Just as τόκος and πρόσδοτος
 had a general meaning before and besides
 "interest" and "revenue," so φόρος had a
 general meaning before and besides "tri-
 bute". The special meaning is the only
 one in prose, but not in verse. φορά is
 both "tax" and "crop", and φόρος should
 be given the same values. Indeed we are
 apt to insufficiently remember the sound
 (and etymological suggestion) of Greek
 words to Greek ears. φόρους = "bear-
 ings" and γὰρ is sufficient definition.

The construction may be (1) τίκτεσθαι
 passive, "and may ever-renewed (ἄλλοις
 αἰεί) fruits of the earth be born", or (2)
 τίκτεσθαι middle, "and may the crops
 ever beget for themselves successors"; cf.

Cho. 127, P. V. 768, Fr. 41.

With the whole passage cf. Soph. O.
 T. 171 οὔτε γὰρ ἐκγόνα | κλυτὰς χθονὸς
 αἰξεται οὔτε τόκοισιν | ἡλίων καμάτων ἀνέ-
 χουσι γυναῖκες. *Ibid.* 270, Ar. Pac.
 1320 sqq., Hdt. vi. 139 οὔτε γῆ καρπὸν
 ἔφερε οὔτε γυναῖκές τε καὶ πόμνηι ἐτικταν.
 655. γυναικῶν, from τίκτεσθαι of crops
 to τίκτεσθαι of women. The MS. reading
 λόγους might perhaps be for γόνους,
 though from Soph. O. T. 171 (sup. cit.)
 λόχους appears stronger.

ἐκάταν. As Apollo was ἑκατος, ἐκη-
 βόλος in slaying *men* (inf. 665), so Ar-
 temis λοχέαира, by shooting or abstaining
 from shooting, slew or did not slay *women*
 in childbirth, Il. vi. 428 &c. She is
 entitled also Εὐελθούια, Λοχία, and in Eur.
 Hipp. 166 εὐλοχος. Her power to destroy
 (ἐκάταν) is acknowledged in the prayer
 that she will preserve (ἐφορεύειν).

660—662. v. crit. note. Ἄρη βοάν
 τ' ἐνδημον is a hendiadys = Ἀρεως βοάν
 ἐνδημον i.e. βοάν ἐμφυλλίου μάχης. The
 sentiment is a repetition of v. 640. See
 also note on v. 614. ἐξοπλίζειν is suited
 to Ἄρη, less so to βοάν, while ἄχορον in
 sense belongs to βοάν. But the sense is
 welded in the hendiadys.

- + | νούσων δ' ἐσμός ἀπ' ἀστῶν
 Ἴζοι κρατὸς ἀτερπῆς· (663)
 εὐμενῆς δ' ὁ Λύκειος ἔσ- 665
 τω πάσα νεολαία.
 καρποτελεῖν δέ τοι ἀντ. γ'.
 Ζεὺς ἐπικραινέτω
 + | φέρματι γὰν πανώρφ. *μήτ' ἐπικραίνω* (666)
 + πρόνομα δὲ βότ' ἀγροῖς 670

663 δεσμός M, corr. Turnebus. 664 κράτος M, corr. H. Voss. 665 λύκειος M, corr. Arnaldus. 666 πᾶσα M. πᾶσαι sec. man. νεολαία M. 667 καρπο-
 τελεῖ M. καρποτελῇ Stanley. καρποτελεῖν δ' ἐτι Schwerdt. καρποτελεῖ δ' ἐτει Har-
 tung. 670 βρότατος M. βότ' ἀγροῖς scripsi. βοτὰ τῶς Turnebus. ἀκροτάτως

663. ἐσμός. The νόσοι are regarded as
 foul birds of carrion, sitting and waiting
 for food. Oberdick compares Hor. Od.
 1. 3, 30 Et nova februm terris incubuit
 cohors. For Ἴζοι ἀπὸ cf. Il. II. 292 μένων
 ἀπὸ ἧς ἀλόχοιο, Thuc. vi. 64 αὐλιχέσθαι
 ἀπὸ τῶν δπλων.

665. ὁ Δύκειος. Apollo (like Artemis)
 is θεὸς ἀπολλῶς as well as θεὸς σωτήριος.
 See on 655. As Δύκειος, he is a baleful
 god, cf. S. c. T. 145 καὶ σὺ, Δύκει' ἀναξ,
 Δύκειος γενοῦ στρατῷ δαίψ, Ag. 1227
 "May the destroying Lyceus (not destroy,
 but) be kindly to our youth". Apollo
 Lyceus was markedly worshipped at Ar-
 gos: Soph. El. 7 αἶτη τοῦ λυκοκτόνου
 θεοῦ ἀγορὰ Δύκειος, Thuc. v. 47 ἀνα-
 γράψαι ἐν στήλῃ λιθίῃ Ἀθηναίου μὲν ἐν
 πόλει, Ἀργείου δὲ ἐν ἀγορᾷ ἐν τοῦ Ἀπόλ-
 λωνος τῷ ἱερῷ (i.e. in the Δύκειον), v.
 Paus. II. 19, 3.

667. The Scholiast has τελεσφορῆσαι
 ποιέτω, which does not prove that he
 read the infinitive, but which gives the
 sense obviously required: ἐπικραινέτω
 (ὥστε) καρποτελεῖν. ἐπικραίνειν usually
 takes a direct accus. of the thing accom-
 plished (χρῆος, τέλος, πῶνός &c.), but γὰν
 (whether with καρποτελεῖ or καρποτελῇ) is
 an accus. of quite a different and hardly
 possible kind. The real object here is an
 implied εὐχὴν: cf. Il. I. 455 οὐν μοι τόδ'
 ἐπικρήνην ἐλδωρ.

καρποτελεῖν, probably with a metaphor
 from paying a tax (v. 653 φόρους). Cf.
 τελεῖν, ὑποτελεῖν, ἐπιτελεῖν, λυσিতেλεῖν,
 ἱσοτελεῖν.

669. φέρματι = *setu* or *partu*. κνήματι
 Schol. Cf. Ag. 119 βοσκόμενοι λαγίνας
 ἐμκυμάδα φέρματι γένναν.

πανώρφ, i.e. let no season lack its
 proper produce.

670. In Eum. 944 the prayer is thus
 expressed: μῆλ' αὖτ' εὐθενούντα γὰρ | ξὺν
 διπλοῖσιν ἐμβρότοις | τρέφοι χρόνῳ τεταγ-
 μένῳ. μῆλα answers to πρόνομα βοτὰ, ξὺν
 δ. ἐμβ. to πολύγωνα.

πρόνομα is variously explained. πρὸ
 τῆς πόλεως νεμόμενα Schol. "Signifi-
 cantur pecudes, huc illuc, dum pabulum
 quaerunt, vagantes" (Hermann). If in
 the latter we substitute *progredientes* for
vagantes, the explanation seems a true
 one in point of fact. This "forward-
 grazing" was so much noted by the
 Greeks as to be embodied in their word
 πρόβατα, of which πρόνομα βοτὰ is here
 the poetical equivalent. πρόβατα is not
 used in tragedy, and in Attic prose was
 restricted to sheep (just as we have
 virtually restricted "fowl" to the gallina-
 ceous tribe and "deer" to the cervine),
 but among the Ionians and Dorians the
 original and wider sense βοτὰ ἢ προβαίνει
 was retained. Instances from Homer and
 Herodotus are plentiful. The verb προ-

πολύγωνα τελέθου·

τὸ πᾶν τ' ἐκ δαιμόνων θάλοισιν.

εὐφάμον δ' ἐπὶ βωμοῖς

μοῦσαν θεῖατ' αἰδοί· *εὐφάμον* (695)

ἀγνῶν τ' ἐκ στομάτων φερέ-

675

Schwerdt. βοτὰ τοῖς Wecklein. βοτὰ γὰς Hermann. ὀβρικαλοῖς Bergk. 672 λάθοισιν M, corr. Hermann. λάθοισιν Turnebus. λάθοισιν Dindorf. Versus continuat Schwerdt εὐφάμονος λάθοισιν | εὐφάμοις ἐπὶ βωμοῖς | θείαν μοῦσαν κ.τ.λ. 673 εὐφάμοις δ' ἐπὶ βωμοῖς μοῦσαι θεῖα τ' M. Optime correxit Hermann. μοῦσαν θεῖαν H. L. Ahrens, quod aliud est. εὐφάμον δ' ἐπιβῶν Turnebus. ἐπιβῶντων Butler. Μοῦσαι θέσπιν αἰδοῖν H. Voss. κῶμοις pro βωμοῖς Geel. 675 ἀγνῶν Boissonade.

νέμεσθαι in a metaphorical sense occurs Soph. El. 1384 Ἰδεθ' ὅπῃ προνέμεται Ἀρης. Contrast ὀπισθονόμος, Hdt. IV. 183 ἐν ταῖσι καὶ οἱ ὀπισθονόμοι βόες γίνονται· ὀπισθονόμοι δὲ διὰ τὸδε εἰσὶ. τὰ κρέα ἐχουσι κεκρυφέντα ἐς τὸ ἐμπροσθε· διὰ τοῦτο ὀπίσω ἀναχωρῶντες νέμεσθαι.

ἀγροῖς = *ruri*. In the separation of ΒΟΤΑΓΓΟΙC βοτὰ was marked off, while the remainder appears only in the corrupted form ΤΟC. So the singular without a preposition, Hom. Od. XII. 187 πατήρ δὲ σὺς αὐτόθι μένει | ἀγρῶ, οὐδὲ πόλινδε κατέρχεται.

673 sqq. The reference is to the choral songs especially affected by the Dorians, and in form best known to us from Simonides and Pindar. Aeschylus is purposely using comprehensive terms. The words ἐπὶ βωμοῖς are used to define the songs as belonging to a religious ceremony (i.e. not σκολιά, or hymeneal or erotic songs), and though strictly it would exclude processionals (προσόδια) we should not demand such technical precision. In the case of διθύραμβοι, the αὐλός and not the φόρμιγξ accompanied (v. 676). The same is the case with κῶμοι. Chiefly no doubt the poet meant ὕμνοι, παιᾶνες, παρθένια. The ὕμνοι sounds the praise (κλέος) of gods and heroes, the παιᾶν is an ode of thanksgiving (sometimes of prayer), παρθένια are praises of Apollo and other gods sung by virgins (though usually accom-

panied by the flute). All these were sung ἐπὶ βωμοῖς.

εὐφάμον—μοῦσαν restricts us to hymns of praise and thanks. The passage answers to vv. 683—685 and is a prayer for εὐστέβεια.

εὐφάμον, a word of the Greek liturgy. The epithet is necessary, cf. Pind. P. X. 54 ὦ θαλάσι ἐμπεδον εὐφάμοις τε μάλιστα Ἀπόλλων χαίρει. The verb was ἐπευφημεῖν: Frag. 281 παιᾶν' ἐπηυφήμησεν, Pers. 620, Eur. I. A. 1468 ὑμεῖς δ' ἐπευφημήσατ', ὦ νεανίδες, παιᾶνα τῇμῃ συμφορᾷ...

674. μοῦσαν θεῖατ'. One of the few corrections which do Hermann full credit in this play. Ahrens' θεῖαν should mean "to place upon the altars", since μοῦσαν θεῖναι can hardly = μοῦσαν θέσθαι in Aeschylus. Even Pindar's ὕμνοι ὀρμᾶται θέμεν αἶνον (Nem. I. 5) is different from θέσθαι, and = "build". μοῦσαν θέσθαι = ᾄσαι, just as σχολῆν τίθεσθαι (Ag. 1059) = σχολάζειν, πρόνοιαν θέσθαι (Soph. Aj. 536) = προνοήσασθαι &c. μοῦσαν = "carmen" in Eum. 308 μοῦσαν στυγερὰν ἀποφαίνεσθαι.

αἰδοί, not poets, but singers. Cf. Pind. P. I. 5 πείθονται αἰδοὶ σάμασιν | ἀγῆσι-χόρων ὅπῃ προοιμίων ἀμβολὰς τεύχεσι ἐλελιζόμενα.

675. ἀγνῶν, the praise would thus be more acceptable. The word especially suits παρθένια.

with foreign for the common good

+ σθω φάμα φιλοφόρμυξ.
φυλάσσοι τ' αἰδῖαισι τιμαῖς στρ. δ'.
τὸ δάμιον, τὸ πτόλιν κρατύνει, *ηλεκτύνει*
+ προμαθίας εὐκοινομήτης ἀρχά. (700)

677 αἰτίας (in marg. ἀσφαλίας) τιμὰς M. Ex illo ἀσφαλίας et scholiastae ἀμετακίνητοι locum restitui, nisi quod aliquamdiu de ἀρεμαῖαισι cogitabam: neque metro quidem repugnaret hoc verbum, quoniam prius -αι- corripī posse demonstrant δελῖαισι, γεραῖαι, alia. ἀτρεμαῖα τιμὰς Butler. ἀτριάκι Keck. ἀτρεμοσι Heimsoeth. ἀτρεμαῖα Hermann. αἰσιμαῖαι τιμαῖς Conington. 678 δήμιον M. Dindorfio

assentior. 679 προμηθεὺς M. προμαθίας εὐκοινομήτης Paley. προμαθίς Hermann.

676. φάμα, another word for ὕμνος (of praise), Pind. P. II. 28 κελαδέοντι μὲν ἀμφὶ Κινύραν πολλάκις φάμαι Κυπρίων (as an instance of the fact that men make εὐαχέα βασιλεῦσιν ὕμνον ἀποι' ἀρετῆς). Cf. S. c. T. 866.

φιλοφόρμυξ, cf. Pind. Ol. II. 1 ἀναξιφόρμυγες ὕμνοι, Ol. IV. 2 ὑπὸ ποικιλοφόρμυγος αἰδῆς, Pyth. I. 1 &c.

677. αἰδῖαισι τιμαῖς. The combination of letters ΑΙΔΙΑΙCITΙΜΑΙC was liable to corruption. All are agreed that the sense required is that of the Scholiast ἀμετακίνητοι εἰεν αὐτοῖς αἱ τιμαί. In emending the passage toward this sense such words as ἀτρεμαῖα, ἀτρεμαῖα, which retain τ at the expense of c, are perhaps not so near as the suggestion here given. ἀρεμαῖαι or ἀρεμαῖαισι is also possible, ἡρεμία being the antithesis of κίνησις (Aristot. Phys. III. 2. 4) and ἡρεμεῖν the opposite of κινεῖσθαι (*ibid.* VI. 8. 8). It seems that Aeschylus is defending the Areopagite council at Athens through the mouths of the Danaids at Argos. He admits that it is the public, "the general" (τὸ δάμιον = ὁ δῆμος) that *rules* (κρατύνει), but that democratic body wants *watching over* (φυλάσσοι) by a council which is *permanent* (αἰδῖαισι τιμαῖς), not liable to be deposed and appointed 'arbitrio popularis aerae'. Let that council think over matters first (προμαθίας) and then in a patriotic spirit share its good counsels

with the people, cf. 646 sqq. and note. This is his political theory: cf. Eum. 683—706, especially 705 βουλευτήριον | αἰδοίων, ἐξόθυμον, εὐδόντων ὕπερ | ἐγρηγορὸς φρούρημα, and 700 τοιόνδε τοι παρβούντες ἐνδίκως σέβας | ἐρυμὰ τε χώρας καὶ πόλεως σωτήριον. In Eum. 696 Athena states τὸ μὴτ' ἀναρχὸν μῆτε δεσποτούμενον | ἀστοῖς περιστέλλουσι βουλεύω σέβειν. Aeschylus' great fear is (Eum. 694) αὐτοὶ πολῖται μὴ 'πικαίνωσιν νόμους. It is noteworthy that the title πολιτοφύλακες was applied to the representative δλιγαρχία at Larisa (Aristot. Pol. VIII. (v.) 6, a chapter which may well be read here).

αἰδῖαισι, i.e. not elective year by year. Aristot. Pol. III. 14 αὐτὴ μὲν οὖν ἡ βασιλεία (sc. in Sparta) οἷον στρατηγία τις αὐτοκράτωρ καὶ αἰδῖός ἐστιν (which he afterwards explains as στρατηγία διὰ βίου). *Ibid.* (VI.) IV. 15 περὶ χρόνου πόσοι ἐκάστης ἀρχῆς, καὶ πρότερα εἶναι δεῖ τὰς ἀρχὰς αἰδῖους ἢ πολυχρόνους, and especially VIII. (v.) 6 τῆς πολιτείας (sc. τῆς ἐν Ἠλίδι) δι' ὀλίγων οὔσης τῶν γερόντων ὀλίγοι πάντων ἐγένοντο διὰ τὸ αἰδῖους εἶναι ἐνεργήκοντα ὄντας.

679. The Scholiast's ἡ γὰρ ἀρχὴ ὑπὸ (ὑπὲρ Weil) τῶν κοινῶν προνοουμένη τὴν τε πόλιν καὶ τὴν ἀρχὴν αὖτε shews him to have been quite astray as to the construction. προμαθεὺς of MSS. is an impossible feminine and unmetrical. It is not easy to find a compound analogous

ξένοισι τ' εὐξυμβόλους, 680
 πρὶν ἐξοπλίζειν Ἄρη,
 δίκας ἄτερ πημάτων διδοῖεν.
 θεοὺς δ', οἳ γαῖαν ἔχουσιν, ἀεὶ ἀντ. δ'.
 τίοιεν ἐγχωρίους πατρώαις (708)
 δαφναφόροισι βουθύτοισι τιμαῖς. 685

προμαθῆς Dobree. προμαθῆς κοινότητις Lachmann. 682 πληγμάτων coniciat
 quivis. 683 γὰν M. γαῖαν scripsi. 684 ἐγχωρίους πατρώας prima man. in M.
 ἐγχωρίους plerique, quamquam post οἳ γαῖαν ἔχουσιν tautologia fit. 685 δαφνο-

to εὐκοινότητις, unless εὐπροσωποκρίτας
 of Cho. 969 be sound. εὐφιλοτίμητος
 Aristot. E. N. IV. 2. 11, and εὐφιλοπαιδα
 Ag. 721, are somewhat similar, but the
 latter is formed on the stem εὐφίλο-. εὐ
 may imply (1) ease, readiness, capability,
 as in εὐσύνεπτος, εὐκοινώητος, εὐάγαλος,
 εὐπροσέγγυτος, or (2) wisdom, success. The
 latter is probably the better: "may a
 council that with wise deliberation de-
 cides *aright*...". With κοινότητις cf.
 κοινοφιλῆς (Eum. 984), κοινόφρων Eur.
 Ion 577. The genitive is to be joined
 with the adjective in the sense ἥτις
 μήτιδος εὐ κοινουμένη προμηθίας ποιέ-
 ται, or ἥτις κοινῇ μήτιδι εὐ ποιεῖται
 προμ. "coming to a joint resolve of
 wise forethought", the genitive being
 objective.

Another rendering might be "a council
 liberal in sharing (with the people) the
 advantages of its forethought", i.e. a body
 which thinks for the people as well as
 itself: its μήτις is a κοινὴ μήτις, and
 προμηθίας is genitive of the thing shared,
 depending on the notion of κοινῶν: thus
 ἀρχὴ ἦν τοιαύτη ἐστὶ μήτις ὅλα [τῷ
 δήμῳ] εὐ κοινῶν τῆς προμηθίας.

680. ξένοισι, v. note on 651.

εὐξυμβόλους="honest" "abiding by
 contract" (σύμβολον or συμβολή), cf. Xen.
 Mem. II. 6. 5 εὐδοκος δὲ καὶ εὐξυμβόλος
 ὡς τυγχάνει. The reference is to the
 δίκαι ἀπὸ ξυμβόλων (Antiphon 138. 31),
 which are most likely the same as the
 ξυμβολαῖαι δίκαι of Thuc. I. 77 (see

Shilleto and Jowett *in loc.*). ξύμβολα are
 international compacts for the protection
 of trade (σύμβολα περὶ τοῦ μὴ ἀδικεῖν,
 Aristot. Pol. III. 9. 7), the legal substitute
 for the older νόμιμα. Under these cove-
 nants a person of one state sued a person
 of another in the latter's own courts (ex-
 cept in the case of the Athenian allies
 after the confederacy of Delos. See
 Grote H. G. XLVII. vol. V. 299). Dem.
 Mid. 570 τὰ σύμβολα συγχέων, Aristot.
 Pol. III. 1. 4 ἀπὸ συμβόλων κοινουμένων.

682. δίκας διδοῖεν, not *processes dare*,
 but "submit to (allow of) legitimate pro-
 cesses". This really includes ἀπὸ συμ-
 βόλων δίκην δίδουσι καὶ λαμβάνουσι. Cf.
 Hdt. VI. 42 ὅσα δὴ δικάζοντες εἰς καὶ μὴ
 ἀλλήλους φέρουσιν τε καὶ ἔχουσιν, Thuc. V.
 27 πόλις ἥτις δίκας ἴσας καὶ ὁμοίας δίδωσι.
 πρὶν ἐξοπλίζειν Ἄρη is aptly illustrated
 Thuc. IV. 118 δίκας τε δίδουσι ὑμᾶς τε
 ἡμῶν καὶ ἡμᾶς ὑμῶν κατὰ τὰ πάτρια, τὰ
 ἀμφιλογα δίκην διαλύοντας ἀνευ πολέμου.

683 sqq. Cf. vv. 673-676.

οἳ γαῖαν ἔχουσιν=πολιόχοντες, cf. S.
 c. T. 109, 272. For the thought Her-
 mann quotes a law of Draco *ap. Porphy.*
 IV. de abstinentia: θεσμοὶ αἰώνιοι τοῖς
 Ἀθηναίοις νεομένοις κύριος τὸν ἅπαντα χρό-
 νον, θεοὺς τιμᾶν καὶ ἥρωας ἐγχωρίους ἐν
 κοινῇ ἐπομένους νόμοις πατρίοις, ἰδίᾳ κατὰ
 δύναμιν, σὺν εὐφημίᾳ καὶ ἀπαρχαῖς καρ-
 πῶν, πελάνοις ἐπεταίοις.

685. δαφναφόροισι, a word properly
 applicable only to the worship of Apollo.
 v. δαφνηφορικὰ, δαφνηφορία, Eur. Ion

τὸ γὰρ τεκόντων σέβας,

τρίτον τόδ' ἐν θεσμίῳ

Δίκας γέγραπται μεγιστοτίμου. *τὴν τρίτην φωνήν*

ΔΑ. εὐχὰς μὲν αἰνῶ τάσδε σῶφρονας, φίλαι· (710)
 ὑμεῖς δὲ μὴ τρέσῃτ' ἀκούσασαι πατρὸς 690
 ἀπροσδοκῆτους τούσδε καὶ νέους λόγους.
 ἱκεταδόκου γὰρ τῆσδ' ἀπὸ σκοπῆς ὀρώ

φόροις M. δαφναφόροις scripsi. βουθύτοις τε Schuetz. 688 Qu. μεγιστοτίμοις?
 690 ἡμεῖς δὲ μητρὲς αἰ M, corr. Turnebus. 692 ἱκεταδόκου Meineke.

422 σὺ δ' ἀμφὶ βωμοῖς (sc. of Apollo),
 ὦ γύναι, δαφνηφόροις | λαβοῦσα κλῶνας
 κ.τ.λ. It is no mere equivalent of
 στεφανηφόροις. The two epithets must
 therefore be taken disjunctively: "ho-
 nours of laurel-bearing and honours of
 the sacrifice of oxen". These are *representatives*
 of two classes; (1) honours other
 than those of bloodshed, e.g. fruit, flowers
 &c., (2) honours of animal sacrifice. There
 is synecdoche, δάφνη and βούς being species
 put for the genus. In the case of βουθυία
 the synecdoche was carried so far that
 βουθυτεῖν came to = θύειν (Ar. Plut. 819).

686. γὰρ, referring to πατρίδας. For
 the θεσμός itself cf. Eur. Fr. Antiop. 38
 τρεῖς εἰσὶν ἀρεταὶ τὰς χρεῶν σ' ἀσκεῖν,
 τέκνον,
 θεοὺς τε τιμᾶν, τοὺς τε φύσαντας γονεῖς,
 νόμους τε κοινούς Ἑλλάδος,
 and the teaching of Chiron Pind. P. vi.
 22. As the above-quoted (v. 683) law of
 Draco is very like the passage of Aes-
 chylus, so also in the Draconian code
 occurs the θεσμός (quoted by Paley) γονεῖς
 τιμᾶν, θεοὺς καρποῖς ἀγάλλειν, ζῶα μὴ
 σίνεσθαι. This however is not the "triple
 law" here mentioned; triple forms of ex-
 pression are too common to necessitate
 identification.

687. τρίτον τόδ'. Aeschylus is evi-
 dently alluding to a moral code, a kind
 of decalogue, well known to himself and
 the Athenians. Perhaps he actually had
 in mind the legislation of Draco, whose

laws were especially called θεσμοί, while
 Solon's were called νόμοι. It is better
 to render literally "this is the third com-
 mandment", than "this with two others".
 There would be more than three accepted
 precepts of Δίκη. The Scholiast rightly
 says πρῶτον θεοῖς, δεύτερον νόμοις, τρίτον
 δὲ τόδε, τὸ τοὺς γονεῖς τιμᾶν.

689. εὐχὰς μὲν... ὑμεῖς δέ. The antithe-
 sis lies in the implication, not in the words.
 "Your prayers for the Argives are good:
 but for what concerns yourselves, listen
 now to me".

σῶφρονας. The blessings for which they
 have prayed are reasonable and wise, viz.
 for εὐεστώ, εἰνομία, εὐσέβεια (if we may
 sum them up in a triad).

691. νέους = φοβερούς, δεινούς, cf. *sup.*
 v. 313.

692. While the Chorus has been re-
 citing its prayer Danaus has stood upon
 the top of the πᾶγος, whence he has a
 view of the Argolic gulf. From time to
 time he has been scanning the horizon.
 The following speech is not made con-
 tinuously but with pauses, each new
 detail being reported as it comes in
 sight. There are such pauses at vv. 699,
 701. The asyndeton in v. 709 is thus
 easily explained.

ἱκεταδόκου σκοπῆς, "this ἱκεταδοκείων
 which I have used as a σκοπή". The
 ordinary form is σκοπία. Aeschylus uses
 the plural σκοπαί = specula, Ag. 289,
 309.

τὸ πλοῖον· εὖσημοι γάρ, ὥς με λανθάνειν,
στολμοὶ τε λαίφους καὶ παραρνήσεις νεώς, (715)
+ καὶ πρῶρα πρόσθεν ὄμμασι βλέπονσ' ὁδόν, 695

693—694 εὖσημον γάρ οὐ με λανθάνει στολμοὶ κ.τ.λ. M. Quod cum verti quidem et quodammodo per σχῆμα Πινδαρικόν explicari possit, vix tamen cuiquam persuadebitur veram lectionem ita exstare. Satis nota structura est, quam reposui. οὐδὲ λανθάνει στολμοὶ τε λ. κ. παραρνήσεις Weil. εὖσημον γάρ οὐ μ' οὐ λανθάνει Dindorf parum numerose. νεώς in suspicionem vocant plerique; itaque ἐμὲ Oberdick, σκάφους Weil. 695 ὄμμασιν M.

693. τὸ πλοῖον, "the dreaded" ship. Though his tidings of its actual presence are ἀπροσδόκητοι, yet they expected a ship sooner or later.

εὖσημοι κ.τ.λ. The MS. reading εὖσημον γάρ οὐ με λανθάνει suffers from (1) lack of the participle ὄν, (2) anacoluthon of the plural στολμοὶ τε λαίφους. The former is an insuperable objection. By reading εὖσημον γάρ οὐ με λ. we introduce an altogether improbable σχῆμα Πινδαρικόν. The mistake arose from ignorance of an elegant Greek construction, found in e.g. Plat. Prot. 314 B ἡμεῖς ἐτι νέοι ὥστε διελθεῖν (= νεώτεροι ἢ ὥστε, or λίαν νέοι); Xen. Cyr. IV. 5, 15 ὅλγοι ἐσμέν ὡς ἐγκρατεῖς εἶναι αὐτοῦ (= ἐλάσσονες ἢ ὡς); cf. Eur. Andr. 80; Xen. Mem. III. 13. 3. Properly speaking ὥστε or ὡς with infinitive is used after adjectives in the sense of "for the business of...", the adjectives thereby becoming quasi-comparative. Thus ὅλγοι ὡς κρατεῖν = "few for the business of conquering", i.e. "too few". The same thing is otherwise expressed by the comparative itself and ἢ ὥστε (ὡς), ὥστε (alone) or ἢ (alone). The text therefore = εὖσημότεροι ἢ ὡς με λανθάνειν.

694. στολμοὶ λαίφους. κατὰ περίφρασιν τὸ λαίφος Schol. With λαίφος, λεία, there are two possible senses of στέλλειν, "to furl" and "to equip". The furling does not take place till v. 702. Here στολμοὶ = the way the sail is rigged, cf. Cho. 29 στολμοὶ πέπλω. This serves as a mark of nationality; cf. Villemain, Lascaris, "la voile latine, demi-pliede

autour du mât,...tout annonce un navire chrétien".

λαίφους is probably true singular, as ancient vessels had generally only one sail.

παραρνήσεις, apparently the same as the παραρρήματα of Xen. Hell. I. 6, 19 and the παραβλήματα of (*ibid.*) II. 1. 22. They were a kind of curtain of skins or hair put round the sides of the deck as a protection both from weather and the enemy. They were often white and would be conspicuous. In Homer such defences were similar in construction to the Roman *plutei*, which were 'crates corio crudo intextae'. Aeschylus uses the verbal form παραρρήσεις the better to express "the way she is protected".

νεώς, balancing λαίφους, must = δορός or σκάφους. It is an open question how far Greek ears were offended by repetitions such as this of νεώς (vv. 694—696). Yet we may sometimes draw the line (see v. 330).

695. πρόσθεν opposed to ὀπίσθου. It looks ahead, it listens astern.

ὄμμασι. ὄμματα are generally explained as paintings on the prow after the manner of the eye on Chinese and Indian boats. Such eyes are to be seen even now on boats in the Mediterranean. Aeschylus is not describing anything peculiarly Egyptian, but the Athenian triremes invariably had ὀφθαλμοί, which were not merely ornament, but were the holes through which the hawsers passed on either side of the bows: they were shaped and painted so as to resemble eyes; cf.

οἷακος εὐθυντήρος ὑστάτου νεῶς
 + ἄγαν καλῶς κλύουσα, τοῖσιν οὐ φῶλη.
 πρέπουσι δ' ἄνδρες νᾶιοι μελαγχίμοις

696 συνουτήρος M, corr. Turnebus. ἰθυντήρος Salvinus. 697 κλύουσα τῶς. ἂν οὐ φῶλη M. τῶς Esc. τῶς' ἂν Guelf. Turnebi κλύουσα γ' ὡς ἂν vulgo quasi desperantes recipiunt. γλῶσσαν οὐ φῶλην ab anonymo rec. Wecklein, quamquam non accusativo sed genetivo tali sensu utebantur Graeci. τοῖσιν οὐ φῶλη Herwerden, in quod et ipse incidi. Vide adnot. πῶς ἀνωφελῆς Bothe. 698 νᾶιοι M. Veram tragicorum formam restituit Dindorf.

Eustath. on Il. xiv. 717 πτυχὴ δὲ ἴστω, ὅπου αἱ τε ὀφθαλμοὶ ζωγραφοῦνται καὶ τὸ τῆς νεῶς ὄνομα ἐπιγράφεται. Ag. Ach. 94 ΚΗ. ὁ βασιλέως ὀφθαλμός. ΔΙ. ὠναξ Ἡράκλεις. | πρὸς τῶν θεῶν, ἀνθρώπων, ναύφρακτον βλέπεις; κ.τ.λ.

696. οἷαξ is the tiller which works the πηδάλια. The latter were two in number, one on each side a little forward of the stern, and shaped like broad oars. Plat. Pol. 272 ε οἷον πηδάλιον οἷακος ἀφήμενος. The οἷαξ is here (like πρῶρα) personified and called εὐθυντήρ (a semi-technical word). εὐθυντήρια is the proper name of the hole through which the rudder-handle passed.

ὑστάτου νεῶς, not, as a matter of fact, the very end of the ship, but at the opposite end as compared with the πρῶρα. The genitive νεῶς is partitive, cf. Il. vi. 118 ἀντιζή πρυμνὴν θέεν ἀσπίδοι.

697. The line as generally received from Turnebus can scarcely be defended, since (1) the position of γ' is barely possible, (2) the ellipse implied by ὡς ἂν is not that ellipse which the sense demands. Thus the construction would be ἄγαν γ' καλῶς κλύουσα, ὡς ἂν (κλύει αὐτοῦ) οὐ φῶλη (τις πρῶρα). But we require the sense "hearing all too well for an enemy", i.e. ὡς (γ') οὐ φῶλη, cf. Thuc. iv. 84 οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν. On the other hand a clause with ὡς ἂν gives a reason, not a limitation or qualification (as ὡς or ὥς γ' does). The sense "she hears all too well, as is natural, because..." is manifestly out of place. Cf. Dem. Mid. 519

θέρυβον καὶ κρότον ταιούτων, ὡς ἂν (sc. ποιούν τινες) ἐπαινοῦντές τε καὶ συνησθέντες, ἐποίησατε. Xen. Cyr. v. 4, 29 δῶρα πολλὰ φέρων, ὡς ἂν (sc. φέροι τις) ἐξ ὅκου μεγάλου. πολλὰ φέρων ὡς ἂν ἐκ μ. ὅκου, and ὀλίγα φ. ὡς ἐκ μ. ὅκου, are both intelligible, but an interchange of ὡς and ὡς ἂν would make the latter absurd. Herodotus seems to have one instance of ὡς ἂν εἶναι in the limiting sense: II. 135 μεγάλα ἐκτίσαστο χρήματα, ὡς ἂν εἶναι Ῥοδῶνι, ἀτὰρ οὐκ ὡς γ' ἐς πυραμίδα ταύτην ἐξικέσθαι (where, however, see Stein).

Bothe's γ', ὡς ἀνωφελῆς (= βλαβερὰ) would be more attractive if γ' were better placed. It is simpler to regard τῶς ἂν as an error for τοῖσιν due to the condensation of the phrase. Thus τοῖσιν = οἷσιν, and construe ἄγαν κ. κλύουσα τοῖσιν, τοῖσιν (= οἷσιν) οὐ φῶλη ἴστί, "hearing all too well for them to whom it is hostile". οὐ, not μή, since the persons are definite.

698. ἄνδρες νᾶιοι, "the men on board". The men themselves, as opposed to the rigging &c., are better emphasised thus than if οἱ ναῦται had been written. There is some confusion between two modes of expression, viz. (a) πρέπουσιν οἱ ἄνδρες λευκῶν ἐκ πεπλωμένων μελάγχμοι ἰδεῖν (infin. with the adj.), (b) πρέπουσιν οἱ ἄνδρες μελαγχίμοις γυλοῖς. With (a) cf. Pers. 247 τοῦδε γὰρ δρᾶμα φῶτος Περσικὸν πρέπει μαθεῖν: with (b) Cho. 12 ὁμήγουρις | στείχει γυναικῶν φάρεσιν μελαγχίμοις | πρέπουσα, ἰδιδ. 24. The Egyptians were not absolutely

γυίοισι λευκῶν ἐκ πεπλωμάτων ἰδεῖν. (720)
 καὶ τὰλλα πλοῖα πᾶσά θ' ἡ 'πικουρία 700
 + εὐπρεπτος· αὐτὴ δ' ἡγεμῶν ὑπὸ χθόνα *οἷον τὴν εἰσὶν*
 στείλασα λαῖφος παγκρότως ἐρέσσεται. *οὐκ ἔστιν ἡ ἀλλ' ἔστιν*
 ἀλλ' ἡσύχως χρηὴ καὶ σεσωφρονισμένως
 πρὸς πρᾶγμ' ὁρώσας τῶνδε μὴ ἀμελεῖν θεῶν. (725)
 ἐγὼ δ' ἀρωγούς ξυνδίκους θ' ἤξω λαβών. 705
 ἴσως γὰρ ἡ κήρυξ τις ἡ πρεσβηπόλοι

699 γυίοισι M, corr. Turnebus. 700 κῆρ' ἄλλα Scholefield. 705 θήξω M. ἄξω Heimsoeth. 706 πρεσβήμολοι M. πρεσβήπολοι scripsi: vide infra. Editt. μόλοι optativum esse censentes prius ἢ in ἄν cum Burgesio mutant, dum vocabulo πρέσβη fidem conciliare frustra conantur. πρέσβη Turnebus. πρέσβη Dindorf. Ad lacunam

black, but would look all the blacker for their white garments. Hdt. II. 37 (of Egyptians) εἰματα δὲ λίνεα φορέουσι αἰεὶ λεύκλυντα, ἐπιτηδεύοντες τοῦτο μέλιστα. We need not assume that Aeschylus shared this information.

700. τὰλλα πλοῖα, the article is sound. The Danaids expected a force to arrive sufficient to attempt to compel their restitution. This army must have been to some purpose in the second play of the trilogy.

701. αὐτῇ, the flagship.

702. This was the usual practice. Paley quotes Il. I. 432 ἰστία μὲν στείλασθαι δ' ἐν νηὶ μελαίνῃ | τὴν δ' εἰς ὄρμον προέρεσαν ἑρετμοῖς, Verg. Aen. III. 207 vela cadunt, remis insurgimus.

παγκρότως = παντὶ κρότῳ, πειθὺς = πείσας ταῖς κύραις. Since δίκροτος and μονόκροτος are terms used of ships with two banks and one bank of oars (= δίκηρης, μονήρης), παγκρότως means with *all the banks*.

704. πρὸς πρᾶγμ' ὁρώσας = 'hoc agentes' (ad rem spectantes). Aristot. An. Pri. II. 27. 5 uses πρὸς τὸ πρᾶγμα. ἔξω τοῦ πρᾶγματος is more familiar. Hdt. VII. 12 εὐρισκέ οἱ οὐ πρᾶγμα εἶναι στρατεύεσθαι, where πρᾶγμα = 'quod opus est'.

705. ἀρωγούς, to prevent violence. ξυνδίκους, to defend the question of right. The former, however, is a general word and might include the latter. ἀρωγοί = 'advocates' Il. XVIII. 502.

ἤξω = *radiero*, the 'iam hic ero' of comedy. Cf. Eum. 488, Pers. 524.

706, 707. By the change of one letter (Π for Μ), and the assumption of an elegant aposiopesis, this passage is cleared of all difficulty. πρεσβηπόλοι became πρεσβήμολοι (which M gives), and μόλοι naturally was regarded as the optative verb. A change of πρέσβη to πρέσβη does not remove the difficulty of μόλοι θέλοντες. The ἡ of MSS., wrongly altered (since Burges) to ἄν, is also a token that no verb was actually included. Danaus breaks off at the end of v. 707 because he finds himself likely to cause alarm: "nay" he says "there is no need to fear this...". Dindorf (Lex. Aesch.) has 'non raro ἀλλὰ sermonis abruptum et ad aliud quid convertendi causa dicitur'. Cf. Pers. 261 ἀλλὰ ταῦτα μὲν μεθώμεν.

706. πρεσβηπόλοι, formed like θυηπόλοι, θαλαμηπόλοι. A similar term is δικασπόλοι. Danaus expects either a κῆρυξ to come alone or a number of πρέσβη together. For τις with one substantive and implied with the other, cf. Cho. 756 ἡ λυμός ἡ δέψη τις ἡ λυφουρία.

ἄγειν θέλοντες ῥυσίων ἐφάπτορες—
ἀλλ' οὐδὲν ἔσται τῶνδε· μὴ τρέσητέ νιν.

ἕμους ἀμεινον, εἰ βραδύνοιμεν βοῇ, (730)

ἀλκῆς λαθέσθαι τῆσδε μηδαμῶς ποτε. 710

θάρσει· χρόνῳ τοι κυρίῳ τ' ἐν ἡμέρᾳ
θεοὺς ἀτίζων τίς ποτ' οὐ δώσει δίκην;

XO. | πάτερ, φοβοῦμαι, νῆες ὥς ὠκύπτεροι
+ | ἤκουσι, μῆκος δ' οὐδὲν ἐν μέσῳ χρόνου. (735)

decurrit Lincke.

707 ἐφάπτορας Robortellus.

708 μητρεσταιέ M.

μὴ τρέσηται Guelf. τρέσητέ Esc. τρέσητέ νιν Schuetz. τρέση, τέκνον Burges.

709 ἕμους δ' Geel. βραδύνοιεν βοῇ Marckscheffel. βραδύνοι μὲν βοῇ Schuetz.

711 θαρσεῖτε M, corr. Turnebus.

712 τίς βροτῶν M. τίς βροτῶν edit.

707. ἄγειν, i.e. ἄγειν (ἕμους) θέλοντες, (ὡς ὄντες) ῥυσίων ἐφ. The Scholiast says ἐνεχυράζοντες ἡμᾶς διὰ τινος ἀρπαγῆς. But this is the concern of the Argive territory and property, not of the Danaids. Rather 'desiring to carry you off, as laying hands on ῥύσια'. See note on v. 286. The Danaids themselves are the ῥύσια. Then in v. 886 the κῆρυξ defends his seizure of the Danaids, he does so, he says, τὰ πολυλόβ' εὐρίσκων. The indemnity is identified with the thing lost.

708. νιν, masculine, the coming Egyptians.

709. ἕμους. δ' is not required. There is a pause while Danaus reflects.

εἰ βραδύνοιμεν. ἢ βραδύνωμεν would be less re-assuring. ἀμεινον (ἀν εἴῃ)...εἰ βρ.: "in such a case as that of our not arriving quickly". Goodwin, Moods and T. § 50. 2. Cf. II. I. 255, VII. 28.

βοῇ, νῦν τῇ βοηθείᾳ Schol. Cf. Ag. 1349 πρὸς δῶμα δεῦρ' ἀστοῖσι κηρύσσειν βοῇ. Paley quotes Thuc. VII. 43 μὴ βραδεῖς γένωνται τῇ ὁρμῇ.

710. ἀλκῆς τῆσδε, τῆς τῶν βωμῶν καταφυγῆς Schol. Cf. inf. 808 βαῖνε φυγῇ πρὸς ἀλκάν ('our refuge'), P. V. 545, Hom. Od. XII. 120.

711. θάρσει, singular as being more of an interjection than an imperative, like ἄγε, ἴθι &c.

κυρίῳ, 'die constituto', whether of natural (κύριος μὴν of childbirth Pind. Ol. VI. 52), private (Hdt. I. 48), or legal arrangements. The word is technically used of the day of trial (as here). Dem. Mid. 541 ἐπειδὴ ποθ' ἤκεν ἡ κυρία, Eur. Or. 48 κυρία δ' ἦδ' ἡμέρα | ἐν ᾗ διολεῖ ψῆφον Ἀργείων πόλις. There may be ἀναβολαὶ of the punishment, but there is a final day, Ag. 766 ὅτε τὸ κύριον μόλη.

712. τίς, which is usually given for the ms. reading τίς, is objectionable in a position metrically emphasised. The correction ποτ' οὐ resembles that of v. 268 πόθῳ for βροτῶν, and in Soph. O. C. 281 βροτῶν, which is generally objected to, should probably be ποτ'. The sentence opens with the sententious τοι, but the affirmative form gives place to the interrogative, τίς ποτ' οὐ = πᾶς τις.

713. φοβοῦμαι, ὥς, i.e. 'timeo, (reputans) ut venerint' (or 'quam celeres venerint') by an easy brachylogy, not rare with verbs of emotion or feeling. II. XXIII. 648 χαίρει δέ μοι ἦτορ | ὥς μὲν δει μέμνησαι, XVI. 600 ἄχοι ἐλλαβ' Ἀχαιοῖς, ὥς ἔπει' ἐσθλὸς ἀνὴρ. ὠκύπτεροι is predicative.

714. ἐν μέσῳ, i.e. between our arrival and theirs, cf. Verg. Aen. IX. 395, 'nec longum in medio tempus'. This easy

+ περιφοβὸν μ' ἔχει τάρβος, ἐτητύμως στρ. α'. 715
πολυδρόμου φυγᾶς ὄφελος εἴ τί μοι.
παροίχομαι, πάτερ, δέματι.

ΔΑ. ἐπεὶ τελεῖα ψῆφος Ἀργείων, τέκνον,
θάρσει· μαχοῦνται περὶ σέθεν, σάφ' οἶδ' ἐγώ. (710)

ΧΟ. ἐξῶλές ἐστι μάργον Αἰγύπτου γένος, 720
μάχης τ' ἄπληστον· καὶ λέγω πρὸς εἰδότα·
δοριπαγεῖς δ' ἔχοντες κυανώπιδας ἀντ. α'.

τίς ποτ' οὐ scripsi: vide adnot. 714 ἤκουσιν M. Sunt qui ἤξουσι prave scribant.
716 βωμοδρόμον vel ἀλαδρόμον Enger. Ex exemplis quam plurimis liquet nil causae
esse cur aut νέας cum Meinekio in antist. aut hic βουλυ- scribamus. οὐτι μοι Schuetz.
717 παροίχεται Turnebus. δέματι una littera crassa M. 718 τέκνα M, corr.
Schuetz. 719 ἐγών M. 720 ἐξώλεσεν τιμαργον M, corr. Turnebus.
722 δοριπαγεῖς M. Fortasse δρυοπαγεῖς scribendum.

overtaking seems as if fate was against the Danaids.

715. ἐτητύμως, feeble if taken with τάρβος μ' ἔχει. Rather it belongs to ἐστι understood with εἰ. ἐτητύμως after εἰ in Ag. 166, 477, 1296. They had begun to think themselves in the way of becoming safe, now they doubt if there is really any good in their flight. τάρβος εἰ: see note on v. 67.

716. πολυδρόμον = πολλοὺς δρόμους ("courses" or "laps") ἔχουσιν. The notion of distance, not of speed, is uppermost.

717. παροίχομαι. The Scholiast has δὲ μοι προγέγονεν ὄφελος διὰ τῆς ἐνθάδε φυγῆς τῷ δέματι νῦν παροίχεται· ἀπιστῶ γὰρ εἰ τεύξομαι σωτηρίας. From this he is wrongly supposed to have read παροίχεται. He was but paraphrasing the text, i.e. punctuating at ἐτητύμως, he construed incorrectly πολ. φυγᾶς ὄφελος εἴ τι ἐστι μοι (protasis), παροίχομαι δέματι, "if any benefit has been gained by my flight (as regards that benefit), I am undone with fear (=I have lost it)". By παροίχεται (τοῦτο) he explained (κατὰ τοῦτο) παροίχομαι. If the Scholiast was so literal, what of προγέγονεν? As a matter of fact παροίχομαι δέματι is a sentence by itself, like ὀλομαι φάβῃ v. 764.

T. S.

718. τέκνα is probably due to some one who remembered that Danaus was addressing all his daughters, but forgot that σέθεν followed. τέκνα is possible with θάρσει (v. 711), not with σέθεν. The archetype would give τέκν' only.

τελεῖα, see on παντελῇ v. 580.

720. ἐξῶλες predicate, μάργον epithet. On the moral sense of ἐξῶλες ("perditus") cf. παρώλει v. 86.

720—724. There are three reasons for fear: (1) their cousins have no conscience, (2) they will fight to the death, (3) they have come in force.

722. δοριπαγεῖς, expressing strength of build, κυανώπιδας exterior appearance: both help to define νῆας as ships of war. Cf. Pers. 558 πεζοὶ δὲ καὶ θαλασσίους | αἰδ' ὁμόπτεροι κυανώπιδες | νᾶες ἄγαγον. κυανέμβολος occurs Eur. El. 435, parodied in Ar. Ran. 1318, πρῶρας κυανέμβολου, Eq. 554 κυανέμβολοι θαλάμιοι μισθοφόροι τριήρεις. κυανόπρως is the Homeric term, Il. xv. 693, Od. III. 209 &c. The term is applied to the πρῶν only of ships of war. To render "dark-prowed" is manifestly wrong, since the ship itself is black (v. 509). The prow on the contrary is κυανῶπις, not μελανῶπις. κύανος is blue steel, and it is probable that κυανόπρως = with prow made of steel, or steel-faced.

+ νῆας ἔπλευσαν ὧδ' ἐπιτυχεῖς σκοποῦ
πολεῖ μελαγχίμῳ ξὺν στρατῷ.

(745)

ΔΑ. πολλοὺς δέ γ' εὐρήσουσιν ἐν μεσημβρίας
+ θάλλπει βραχίον' εὖ κατερρινημένους.

725

723 ἐπεὶ τάχει κότῳ M. ἐπὶ τύχῃ in ἐπὶ τύχει correctum cod. Guelf. ἐπιτυχεῖ Turnebus. Scripsi ἐπιτυχεῖς σκοποῦ (restituto IC, propter sequens K omisso), h. e. τοῖ σκοποῦ ἐπιτετύχασιν δεῦρο ἐλθόντες: vide adnot. ἐπικότῳ τάχει Weil. ἐπι-
ταχεῖ κρότῳ Meineke. Possis etiam ἐπιτυχεῖ στόχῳ. 724 πόλει M, corr. Stanley. μελαχίμῳ M, corr. Turnebus. 725 μεσημβρία M, corr. Schuetz. μεσημβρινῷ Bothe. 726 θάλλπει M, θαλλπὶν Burges. θαλλπῇ H. Voss. βραχίων M, corr. Turnebus. κατερρινημένους H. Voss: vide infra.

The ἐμβολος was certainly of metal: Pers. 415 ἐμβόλοι χαλκοστόμοις, 408 χαλκῆρης στόλος. Eur. I. A. 1320 ναῶν χαλκεμβολάδων. Pollux II. 102 χαλκὸπῦρος. The reason of metal in that particular part is obvious.

κυανώπις, 'with face of κύανος', rather than κυανόπῤῥος, is used because the ship is regarded as a thing of life, and the oldest ἐμβολοὶ had actual *faces* (or *rostra* of animals) upon them.

723. ἔπλευσαν, not πεπλευκασιν, 'in deciding whither to sail they sailed hither by a lucky guess at our destination'.

ἐπιτυχεῖς σκοποῦ, see confusion of σκοπὸς and κότος, v. 626. The sense is τοῦ σκοποῦ ἐπιτυχόντες, ἅτε δεῦρο ἐλθόντες. The Egyptians would only *guess* that the Danaids had sailed to Argos: their guess proved right. When the corruption ἐπι-
τυχει...κοποῦ had occurred through omission of ICC before K, ἐπιταχεῖ and κότῳ would follow by adaptation. ἐπι-
τυχῆς is opposed to ἀποτυχῆς as ἐπιτυχεῖν to ἀποτυχεῖν, of hitting and missing a mark (σκοπός), v. Aristot. E. N. II. 6. 14, Plat. Legg. 744 A.

724. πολεῖ. The Epic forms of πολὺς are rare in Tragedy. Besides this place we have Ag. 723 πολέα (= πολλὰ), Eur. Hel. 1332 πολέων, Eur. I. T. 1263 πολέων. To the first and third of these other Epic words are attached (ἔσκε and μερόπων). Probably other such forms have been corrupted in copying. πολεῖ

owes its preservation to confusion with the dative of πόλις. Aeschylus has no form πολλός (which occurs in Sophocles and Euripides).

725. πολλοὺς takes up πολεῖ, as the remaining words do μελαγχίμῳ: "many and black? Aye, but many and sinewy will they find &c." The Chorus had used μελαγχίμῳ with reference to fierceness and sinewy strength.

μεσημβρίας. μεσημβρία M. See on πανδημία v. 586. ἐν μεσημβρία could only be joined grammatically to εὐρήσουσιν. μεσημβρίας θάλλπος = μεσημβρινὸν θάλλπος ἥλιου S. c. T. 431).

726. κατερρινημένους, lit. "filed down". The superfluous flesh is removed: = "wiry" "sinewy". The word is used figuratively of language (*limatus*). Ar. Ran. 901 κατερρινημένον τι λέγειν. The Scholiast says καλῶς ἐν ἡλίῳ γυγνυμένους. The contrast between persons brought up effeminately in the shade (σκιατραφεῖς) and those who have been 'patientes pulveris atque solis' (Hor. Od. I. 8. 4) is a favourite one in Greek. See especially Plat. Rep. 556 D πολλὰκις ἰσχυρὸς ἀνὴρ πένης ἡλιωμένος παραταχθεὶς ἐν μάχῃ πλουσίῳ ἐσκιατροφηκότι, πολλὰς ἔχοντι σάρκας ἀλλοτρίας κ.τ.λ. Plut. II. 8 D ἐσκιατραφημένη σωματῶν ἔξις, Plat. Phaedr. 239 C, Eur. Bacch. 458, Juv. VII. 105, Cic. pro Mur. § 30. Schütz compares Quint. XII. 10. 44 lacertos exercitatio expressit ac constrinxit.

ΧΟ. μόνην δὲ μὴ πρόλειπε· λίσσομαι, πάτερ·
 + γυνὴ μονωθείς· οὐδέν· οὐκ ἔνεστ' Ἀρης.
 ἀλλόφρονες δὲ καὶ μαινολομήτιδες στρ. β'. (750)
 + δυσάγνοις φρεσίν, κόρακες ὥστε, βω- 730
 μῶν ἀλέγοντες οὐδέν.
 ΔΑ. καλῶς ἂν ἡμῖν ξυμφέροι ταῦτ', ὦ τέκνα,
 εἰ σοὶ τε καὶ θεοῖσιν ἐχθαιροῖατο.

727 πρόλειπε M, corr. Turnebus. 729 δουλόφρονες δὲ καὶ δολομήτιδες M. δολό-
 φρονες Stanley, quem sequuntur Heath, H. Voss, Hermann, alii. At non de dolo sed
 de animi insania hic agitur. οὐλόφρονες Valckenaer. ΔΟΥΛΟ—in ΑΛΛΟ—correxī.
 In καὶ δολομήτιδες haeret metrum. δὲ τοὶ καὶ δολομήτιδες Heath. δ' ἐκείνοι δ. H. Voss.
 δ' ἄγαν καὶ δ. Paley (ἀγαν autem in v. 736 sensum suum habet, hic nullum). ποικιλο-
 μήτιδες Burges. Excidit, opinor, μαι· post καὶ, et e -ολομήτιδες factum est δολομήτιδες.
 730 φρεσίν M. 731 βωμῶν Meineke. 732 καλῶς γ' ἂν Porson. τὰδ'
 Elmsley. τέκνον Schuetz. 733 εἰ τοὶ τι Marckscheffel. εἰ σὺν γε Hermann.
 εἰ θεοῖς τε καὶ θεοῖσιν Oberdickii miraberis. εἰ τοῖσδε Herwerden. Locum sanum

727. The accusative pronoun is fre-
 quently omitted with verbs of leaving,
 sup. v. 495.

728. Ἀρης, "Martius vigor" Dindorf.
 Cf. Ag. 78 Ἀρης δ' οὐκ ἐνὶ χώρῃ, Soph.
 El. 1243 ὅρα γε μὲν δὴ κἀν γυναιξὶν ὥς
 Ἀρης ἐνεστίν. For the turn of expression
 cf. Eum. 38 δέσασα γὰρ γράυς οὐδέν· ἀν-
 τίταις μὲν οὖν.

729. ἀλλόφρονες. δουλόφρονες is ob-
 viously out of the question. Valckenaer's
 οὐλόφρονες, though good in sense, does
 not account for the initial Δ. Stanley's
 δολόφρονες is opposed to the frenzied and
 reckless character of the sons of Aegyptus.
 They have nothing to do with craft and
 subtlety. If they are ἐξάλεις, μάργοι,
 ἀλέγοντες οὐδέν, κυνοβρασεῖς, they cannot
 also be δολόφρονες; nor is there any
 craftiness in committing the sacrilege.
 There is a syllable missing in the line,
 and the first syllable is irrational: the
 words wanted are words expressive of
 μαργουσίνη. With these data we may
 give Ἀλλόφρονες for Δουλόφρονες. ἄλλο-
 φρονεῖν is frequent enough in the sense
 "to be beside oneself". Hdt. v. 85 &c.
 Hippoc. 467. 6 ἀλῦει καὶ ἀλλοφρονεῖ ὑπὸ
 τῆς ὀδύνης. Many adjectival compounds
 of φρεν, φρονεῖν must have existed besides

those in extant texts. Hesychius for in-
 stance gives ἀλεόφρων (cf. φρένας ἡλεῖ),
 though that epithet does not occur in
 literature. For the latter part of the
 verse, it is here assumed that δολομήτιδες
 is a remnant of (μαι)ολομήτιδες, the first
 syllable having been lost through its prac-
 tical identity with καὶ. The verb is
 omitted as in vv. 736—738. λείπει ἀρπά-
 σουσί σε Schol. Rather εἰσὶν merely.

730. κόρακες ὥστε, a type of birds of
 prey which are δύσαγροι, carrying off even
 the offerings from the altars, and in this
 respect as sacrilegious as dogs (inf. 737).
 Paley quotes Paus. v. 14, 1 ἦν δὲ ἀρπάση
 ποτὲ ἱκτῖνος ἦτοι σπλάγχνα ἢ τῶν κρεῶν,
 νερόμασται τῷ θύοντι οὐκ αἰσίων εἶναι τὸ
 σημεῖον. So in Ar. Pac. 1100 the ἱκτῖνος
 is specified. But κόραξ, the carrion-bird
 par excellence, is more contemptuous.

733. It is hard to appreciate the ob-
 jection of editors to this line. σοὶ τε καὶ
 θεοῖσιν = ὁμοίως καὶ σοὶ καὶ θεοῖσιν, or
 σὲ μόνον σοὶ ἀλλὰ καὶ θεοῖσιν. τε καὶ is
 strong enough to dispense with ὁμοίως. A
 very easy correction θεοῖς ἴσ' ἐχθαιροῖατο
 might be made (cf. Soph. Phil. 317 τοῖα
 καὶ γὰρ τοῖς ἀφειγμένοις ἴσα...ἐπικταίρειν σε),
 but is unnecessary.

For the sense cf. Soph. Phil. 390 ὁ δ'

ΧΟ. οὐ μὴ τριαίνας τάσδε καὶ θεῶν βέλη (755)
 δείσαντες ἡμῶν χεῖρ' ἀπόσχονται, πάτερ. 735
 περίφρονες δ' ἄγαν ἀνιέρῳ μένει ἀντ. β'.
 + μεμαργωμένοι κυνοθρασεῖς, θεῶν *dog-like in their valor*
 οὐδὲν ἐπαύοντες.

+ ΔΑ. ἀλλ' ἔστι φήμη τρὶς λύκους κρείσσους κυνῶν (760)
 + εἶναι· βύβλου δὲ καρπὸς οὐ κρατεῖ στάχυν. 740

esse credo: alioqui scribendum esset θεῶς ἴσ' ἐχθαιροῖατο. 734 σέβη M.
 στέφη Nauck. ἔδη Conington. Praestat βέλη: vide adnot. 736 φυσίφρονες
 Dindorf; rec. Weil. κἀνιέρῳ Kayser. 738 ἐπαύοντες οὐδὲν praefert Meineke.

739 τοὺς λύκους κρείσσων M. κρείσσονας cod. Guelf. τρὶς scripsi. τις Burges.
 φήμη κρείσσονας λύκους Hermann. 740 βύβλου δέ, φασί, κ. omisso

Ἄτρεϊδας στυγῶν | ἐμοὶ θ' ὁμοῖως καὶ θεοῖς
 εἴη φίλος. Danaus gives the natural con-
 solation: "If they disregard the rights of
 sanctuary, they will bring upon themselves
 the anger of the gods, who will side with
 you".

734. τριαίνας, plural for singular.
 "They fear no tridents" (like this of
 Poseidon). For the rest, MSS. give σέβη,
 an unknown, but perhaps possible, plural.
 Corresponding to τριαίνας something
 more definite is demanded. What more
 likely than the thunderbolt of Zeus, or
 the arrows of Apollo (who have been
 before named as θεῶν ἀγῶνιαι there pre-
 sent)? Both these are βέλη.

736. περίφρονες = ὑπερφρονες. Ag.
 1400 περίφρονα εἶλας. φυσίφρονες is a
 wholly unlikely importation from He-
 sychius.

737. κυνοθρασεῖς, answering to κόρα-
 κες ὥστε (v. 730), instead of κύνες ὥστε,
 θρασεῖς. The word κύνες implied is taken
 up in v. 739: "Dogs? Nay but..."

θεῶν, directly dependent on ἐπαύοντες,
 a verb of listening and thence of obeying.
 A similar genitive in Eur. H. F. 773,
 Hdt. III. 29. As a verb of knowing, it
 is followed by the accusative.

739. τοὺς is generally admitted to be
 wrong. The generic article is misapplied
 when thus added to the one noun and not
 to the other, and in any case is intolerably

prosaic. But to substitute τις in arsis
 next the caesura is to make matters worse,
 unless we read with Paley ἀλλ' ἔστι φήμη
 τις, "Λύκος κρείσσων κυνῶν". On the other
 hand τρὶς is not far from τοῦς, and is a
 very likely word in a proverb. The
 popular mind runs upon threes. "A wolf
 is as good as three dogs". Cf. Il. v.
 136 δὴ τότε μιν τρὶς τόσσον εἶεν μένος,
 I. 213 &c., cf. τρὶσμακαρ, τρισάθλος. τρὶς
 κρείσσονες = "better by three times", cf.
 Plaut. Pers. I. 3, 73 *ter tanto prior ipsa*
est quam illam tu esse vis.

740. It is not Greek to omit εἶναι, as
 do some editors. For its position cf. Ag.
 1130 οὐ κομπάσαιμ' ἂν θεσφάτων γνώμων
 ἄκροι | εἶναι. The quantity βύβλου is
 scarcely to be questioned. Sophocles (El.
 441) begins a verse with πασῶν ἐβλαστε:
 Pindar Ol. XIII. 100 has ἀδύγλωσσος.
 The words as they stand here are quoted
 by Zenobius (II. 73), but his explanation
 does not suit this place, viz. ἐπὶ τῶν οὐ
 δυναμένων τοῖς ἰδίοις χρῆσθαι καλοῖς, πάρο-
 σον ἀσθενῆς ἢ βύβλος πρὸς τὸ φέρειν σίτον.
 σταχύας γὰρ ἀνατέλλουσα οὐ τρέφει. Suidas
 (voc. βύβλος) gives the same account. Our
 Scholiast says ἐπεὶ παπιροφόγοι οἱ Αἰγύπ-
 τιοι, which is right. Danaus means that
 the Argives are to the Egyptians what the
 ear of corn is to the byblus fruit,—those
 being their respective foods. The food of
 nationalities has always been supposed to

- + XO. ὡς καὶ ματαίων ἀνοσίων τε κνωδάλων *willows*
 ἔχοντας ὀργάς, χρή φυλάσσεσθαι τάχος.
 ΔΑ. οὗτοι ταχεῖα ναυτικοῦ στρατοῦ στολή,
 οὐδ' ὄρμος, οὐδὲ πεισμάτων σωτηρίαν (763)

εἶναι Meineke. οἶμαι δέ, βύβλου Burges. 741 ἔμτας ματαίων Hermann,
 ὄρμος ματαίων Schuetz, dum καὶ ("etiam") parum intellegunt. ὡς παμματαίων
 cuivis relinquo. 742 ἔχοντας ὀργάς χρή φ. κράτος M. ὀργμάς cod.
 Esc. ἔχοντας Turnebus, ita ut structura sit accus. absolute pendentis, satis
 illa quidem nota post ὡς sed apud Aeschylum nusquam alibi reperta. At inest
 mendum in voce κράτος. Idem senserunt Schuetz (καλῶς), Kirchhoff (πάτερ), Har-
 tung (κύνας). τάχος scripsi et defendi. Est qui ἐργοντας ὀρμάς repudiat. 743
 ταχεῖαι M. ταχεῖα Guelf. στολή M, corr. Turnebus. 744 πεισμάτων M,
 corr. Victorius. σωτηρίαν M. σωτηρίαν Guelf. σωτηρία Turnebus. σωτήρια Sal-

serve as a sort of standard of comparison for their merits. The same is the case with drinks (inf. 921). As a matter of fact it was not the καρπός but the καυλός of the byblus which was eaten, Hdt. II. 92. The Egyptians did, however, eat the seeds of another marsh-plant, a species of lily. Even the Egyptians looked upon the byblus as a poor kind of food.

741. καὶ belongs to and emphasises ματαίων κνωδάων:—"etiam beluarum": "very beasts". It should not be taken with ἔχοντας, still less as answering to τε (though for καὶ followed by τε see Eum. 75, Cho. 252, S. c. T. 580).

ματαίων, v. on v. 172.

741—742. The nominative ἔχοντας is almost universally rejected for the ἔχοντας of Turnebus. Oberdick, however, keeps the nomin. and supposes a very harsh anacoluthon. If κράτος be sound, it can hardly, without more authority, be explained with Krüger (Gk. Gr. § 549) as = κατὰ κράτος. τάχος and τέλος are used adverbially, but it is dangerous to argue from one such noun to another. One ms. gives ὀργμάς, a trace of the frequent confusion between ὀργή and ὀρμή. Such a confusion may exist here, and we might read ὡς...ἐργοντας ὀρμάς, χρή (sc. ἡμᾶς) φυλάσσεσθαι κράτος (sc. αὐτῶν), the anacoluthon being much easier than that of Oberdick, since χρή φυλάσσεσθαι might

be regarded as an equivalent for the sense φυλαξόμεθα. ἐργοντας would of course be "minus impeditum". Reading ἔχοντας ὀργάς, it is possible to regard the clause ὡς...ὀργάς as the familiar accus. absolute (e.g. Soph. O. T. 101 ὡς τόδ' αἶμα χειμᾶζον πόλιν). Aeschylus does not use this construction elsewhere, and χρή φ. κράτος in the sense μὴ κρατηθῆναι ὑπ' αὐτῶν is an improbable expression. Paley, translating "guard against their boldness", virtually reads θράσος.

More probably τάχος (= ταχύτης) is the true reading. Danaus has in all this dialogue been taking up the words let fall by his daughters. His next speech begins οὗτοι ταχεῖα, and he impresses upon them that there is no immediate alarm. To this he was led by their last word τάχος. "Haste? There is no need of such haste..." Construe χρή (ἡμᾶς) τάχος φυλάσσεσθαι (αὐτοῖς) ὡς ἔχοντας ὀργάς καὶ μ. κνωδάων.

742. Cf. Pind. P. II. 77 ὀργαῖς ἀπενεῖς δλωπέκων ἱκελοι.

743. στολή, like ὄρμος, is verbal = τὸ στέλλεσθαι: the "equipping forth": ἀντὶ τοῦ ὀρμῆ Schol. (reading the corrupt dative).

744. ὄρμος = ὀρμισις (τὸ ὀρμίζεσθαι). The verbal sense also in Hdt. VII. 193 ἐν τούτῃ ὡν ὄρμον ἐποιεῖντο, Theoc. XIII. 30 εἶσω δ' ὄρμον ἔθεντο, where ὄρμον ποιεί-

+ ἐς γῆν ἐνεγκεῖν οὐδ' ἐν ἀγκυρουχίαις 745
 + θαρσοῦσι ναῶν ποιμένες παραντίκα,
 ἄλλως τε καὶ μολόντες ἀλίμενον χθόνα
 + ἐς νύκτ'· ἐπεὶ στείχοντος ἡλίου φιλεῖ

vinius. σωτήριον Tittler. πείσματ' εὐναστήρια Merkel. ὥστε pro οὐδὲ Geel. 745
 οὐδὲν M, corr. Robortellus. Interpunctionem post ἐνεγκεῖν delevi. ἐς γαῖαν εἰθεῖν δ'
 Bamberger. ἐκ γῆς ἀνάπτειν audacius Hartung. 747 ἀλλ' ὥστε, corr. Victorius.
 748 ἐς νύκτ' ἀπὸ στείχοντος M. ἐς νύκτ', ἐπεὶ scripsi. εὐνάς τ' ἀποστείχοντος ἡλίου
 φιλεῖ Bothe. ζόφον δ' ὑπο στείχοντος H. Voss. φιλεῖ δ' Hermann, quod veri simile

σθαι (τίθισθαι) is analogous to σπουδῇν,
 σχολῇν &c. ποιέσθαι.

Danaus means, reassuringly, ὥσπερ οὐ
 ταχέως στέλλεται ναυτικὸς στρατός, οὕτως
 οὐδ' ὁρμίζεται ταχέως. "There is time
 yet".

744—746. It is quite possible to punctuate after ἐνεγκεῖν and to regard the three clauses with οὐδὲ (in each case = nec) as coordinate. ἐς γῆν ἐνεγκεῖν would then be equivalent to τὸ ἐς γῆν ἐνεγκεῖν or a verbal noun analogous to στολή, ὅρμος, e.g. οὐδὲ πεισμάτων ἐς γῆν φορὰ (ταχεῖά ἐστι). This, however, is somewhat involved, and οὐδὲ θαρσοῦσι comes out of its chronological order: confidence should precede the fastening of the stern-cables. Oberdick reads σωτήρια and construes οὐδὲ πεισμάτων σωτήρια (ταχεῖά ἐστιν) (ὥστε) ἐς γῆν ἐνεγκεῖν (αὐτά), comparing Plat. Crit. 52 B οὐκ ἐπιθυμία σε ἄλλης πόλεως οὐδ' ἄλλων νόμων εἶλεν εἶδέναι. This, though idiomatic enough, does not remove the objection to the sequence. The first hand of Cod. Guelf. has σωτήριαν. Taking the former οὐδ' = nec and the second = ne quidem we obtain 'neque audent navium pastores ne iacta quidem ancora funium tutamen continuo ferre in terram'.

οὐδ' ἐν ἀγκυρουχίαις, sc. ὄντες.

πεισμάτων σωτήριαν = πείσματα σωτήρια. Cf. Soph. Phil. 813 ἐμβαλλε χειρὸς πίστιν, Aeschin. De F. L. § 70 ἡγεμόνων ἀλαζονείας (= ἀλαζόνας ἡγέμονας). Cic. p. Mur. § 16 ex annalium vetustate eruenda.

The πείσματα are the πρυμνήσια (reti-

acula navis), which moored the ship to the land, while εὐναί were thrown into the sea from the prow. Il. 1. 436 ἐκ δ' εὐνάς ἐβαλον κατὰ δὲ πρυμνήσι' ἐδησαν. For the notion of σωτήρια, with these hawsers cf. Anthol. Pal. XII. 159 ἐν σοὶ τὰμὰ βίου πρυμνήσι' ἀνῆπται, Eur. H. F. 479, Plat. Legg. 893 B ἐχόμενοι ὥς τινος ἀσφαλοῦς πείσματος.

745. ἐς γῆν ἐνεγκεῖν, not a mere equivalent of the technical ἀνάψαι, but expressing the final decision that all is right on board and that the men may venture to land and make fast.

ἀγκυρουχίαις, not the place, but the state: i.e. not 'in stationibus' but 'ubi in ancoris constiterunt', after the εὐναί have been thrown out. The plural of condition, cf. P. V. 540, Ag. 419 ὁμμάτων ἐν ἀχηνίαις, 725, Eum. 996. So the Scholiast ταῖς ἀσφαλείαις καὶ κατοχαῖς τῶν ἀγκυρῶν. A ship is said ἀγκυραν εἶχειν or ἐν ἀγκυρουχίᾳ εἶναι.

746. ποιμένες, a common metaphor: Ag. 657 νῆες | ᾤχοντ' ἄφαντοι ποιμένες κακοῦ στρόβυ, Eur. Suppl. 674 ποιμένες δῶν τετραδῶν, Phoen. 1140 ποιμέσιν λόχων.

747. ἀλίμενον. This was the character of the Argolic Gulf at the point intended. A number of small streams e.g. the Cheimarrhus, Pontinus and (the larger) Erasinus carry down silt (v. sup. 32). The Argive harbour was on the other side of the gulf at Nauplia (Eur. Or. 54 &c.).

748. The reading in the text necessitates comparatively little change, and has at least the merit of simplicity of

- + ὠδεῖνα τίκτειν νύξ κυβερνήτη σοφῶ. (770)
 οὕτω γένοιτ' ἂν οὐδ' ἂν ἔκβασις στρατοῦ 750
 + καλή, πρὶν ὄρμῃ ναῦν θρασυνθῆναι· σὺ δὲ

esse minime adducor. 749 ὠδεῖνα et τίκτει M. Citant Plutarchi Mor. 1090 A. vid. inf. Inde supplet Paley κᾶν ἢ γαλήνη νήνεμός θ' εὖδη κλύδων, versum ab hoc loco omnino absonum. 750 οὔτοι Schuetz. οὐδ' ἀνέκβασις Tittler. οὐτ' ἄρ' Pauw.

structure. ἐς νύκτα adds something to the sense of v. 747, but nothing to the words ἀποστειχόντος ἡλίου. Moreover why should Danaus proceed to make a general statement with regard to the dangers of night, unless he had said something to the effect that it was now nearing night? γὰρ or δὲ at least might have been looked for to introduce that general statement. Nor is it beyond question that any Greek would use such an expression as ἀποστειχέει ἡλῖος ἐς νύκτα. The night followed the sun, he did not go away into it, but left it behind him. The English "the sun sinks into night" should not mislead us. Again, is "when the sun sinks into night, the night is wont to beget grief" a tolerable expression? The mistake perhaps arose from an explanation (ἀποστειχόντος) of στείχοντος, and from a misunderstanding of the meaning of ἐς νύκτα.

ἐς νύκτα, *ad noctem*, 'toward nightfall'. Hom. Od. III. 138 ἐς ἡλίον καταδύντα, Ar. Plut. 998 οἱ ἐς ἑσπέραν ἤξοιμ, Xen. Cyn. II. 4 ἐς νύκτα. ὑπὸ νύκτα (*sub noctem*) of Thuc. IV. 67 is more definite.

στείχοντος, better than ἀποστειχόντος, which rather = "go home". στείχων = 'depart' sup. v. 497, P. V. 81, Soph. Ant. 98.

749. Commentators quote Plutarch, 1090 A (de non suav. viv. sec. Epicur.) ὥσπερ ἐν θαλάσῃ κατ' Αἰσχύλον ὠδεῖνα τίκτει νύξ κυβερνήτη σοφῶ καὶ γαλήνῃ, and Qu. Sympos. I. 3, p. 619 οὐ γὰρ μόνον ὠδεῖνα τίκτει κυβερνήτη σοφῶ κατὰ τὸ λεγόμενον πᾶς βόλος. The words κατὰ τὸ λεγ. shew that the expression had become proverbial. From καὶ γαλήνῃ (which Wytttenbach alters to κᾶν ἢ γαλήνῃ) Paley

supposes a verse has been lost (v. crit. note). The evidence is too slender for the supposition. Plutarch may have written κᾶν γαλήνῃ as words of his own. The ancients apparently found something striking in the expression. ὠδῖς = "grief, travail of mind", Cho. 211 πάρεστι δ' ὠδῖς καὶ φρενῶν καταφθορά, and (in the plural) Soph. Tr. 42, Plat. Rep. 574 A; but the combination (instead of ἀλγος or δυσθυμία) with τίκτειν is remarkable. The meaning seems to be "the night brings forth for the steersman travail of mind", with a curious suggestion of both the general and the particular sense of ὠδῖς. It is difficult to admire the conceit (if such there be), but precisely for that reason it was likely to take with the Alexandrines. At the same time ὠδεῖνα is the word for the steersman's state of mind, while τίκτει is rather the word with which we could dispense in favour of an equivalent.

750. Danaus has not yet finished the enumeration of difficulties. vv. 747—749 have been parenthetical. He now comes to the last stage in the proceedings of the fleet: "if these difficulties lie in the way, of course to disembark a whole army is a matter of time".

οὕτω, 'itaque' (inferential), a rare use. Yet cf. Soph. Antig. 677. οὕτω δὲ in prose.

ἂν...ἂν, v. Goodwin, Moods and T. § 42. 3, for a clear statement of the purpose and position of the repeated particle.

751. ὄρμῃ θρασυνθῆναι. The Scholiast explains πρὶν καταθαρρῆσαι τῷ ὄρμῃ τὰς ναῦς, i.e. he took ὄρμῃ to depend on θρασυνθῆναι in the sense *confiders*. Such

φρόνει μὲν, ὡς τηρούσα μὴ ἀμελεῖν θεῶν
 πράξης ἀρωγὴν· ἄγγελον δ' οὐ μέμψεται
 † πόλις γέρονθ', ἡβῶντα δ' εὐγλώσσω φρενί. (775)
 XO. ἰὼ γὰρ βοῦνι, σύνδικον σέβας, στρ. α'. 755

οὐδ' αὖ' Burges. Possis οὕτω... οὐκ ἀνάσσει. 752—753 φρονεῖ μὲν ὡς ταρβοῦσα μὴ ἀμελεῖν θεῶν πράξας ἀρωγὴν M. φρόνει Robertellus. τηρούσα et πράξης scripsi, hoc sensu "sis prudens, ut, cavens ne hos deos negligas, auxilium adipiscaris." Priore versu non mutato πράξου' legit Stanley, πράξεις Bamberger. πράξω δ' H. Voss. πράξαι τ' Lachmann. Lacunam post v. 752 statuunt al. 754 εὐγλώσσω M, corr. Robertellus. 755 βοῦνιτι, ἐνδικον M. βοῦνι, σύνδικον scripsi. βοῦνι, πᾶντι

a dative seems to be found once with θαρσεῖν, Hdt. II. 76 τεθαρσηκότες τοῖσι ἄρσι. But even there τεθ. is not=θαρσοῦντες, but has a quasi-passive sense, "having been led to pluck up courage *through* (or "by") the omen". Herodotus moreover can say πείθομαι τινος, with other constructions κατὰ σύνεσιν, so that a certain Herodotean use of τεθαρσηκότες with the case of πεπιστευκότες would be of little value. Rather we should construe "before the ship has been made confident by means of (safe) anchorage". This comes to the same thing no doubt, but it is important to keep distinct the grammatical processes. Others (Liddell and Scott, Paley) translate as *locative* 'at her moorings', but this is a use little known in Aeschylus, though common in Euripides.

752. φρόνει μὲν: the expected clause with δὲ is slightly varied in form. Danaus meant to say "keep calm and be on your guard, and meanwhile trust me as your messenger", i.e. φρόνει μὲν... ἀγγέλω δὲ πιστεῖν. The position shews this to be the antithesis and not σὺ μὲν φρόνει... ἐγὼ δὲ ἄγγελος ἀγαθὸς ἔσομαι.

ὡς. The construction is ὡς πράξης ἀρωγὴν, τηρούσα μὴ ἀμελεῖν θεῶν. ταρβοῦσα of MSS. is beyond translation. ταρβοῦσα μὴ ἀμελεῖν cannot=ταρβοῦσα μὴ ἀμελῆς or ταρβοῦσα ἀμελεῖν, but gives the very opposite sense. The "redundant" μὴ after κωλύω, ἀρνούμαι does not appear to be extended in classical writers to ταρβεῖν

&c. Nor is it easier to construe φρόνει μὲν, ὡς (=ἄτε) ταρβοῦσα, μὴ ἀμελεῖν θεῶν, unless a lacuna be marked before the following line. For the change πράξας to πράξης cf. v. 295 (ἀνστήσας to ἀνστήσης). τηρούσα μὴ ἀμελεῖν=φυλασσομένη μὴ α., Hdt. I. 65 ἐφύλαξε ταῦτα μὴ παραβαλεῖν, Aristot. Pol. v. 8, 2 τηρεῖν ὅπως μὴ παρανομῶσι, Ar. Pac. 146, Vesp. 372, 1368 (τηρεῖν=cautere).

753. πράξης, active, "achieve"="get" (middle). Pind. Isth. v. 10 ἐν τ' ὀγωνίοις ἀέθλοισι ποθεῖν κλέος ἐπραξεν, Pyth. II. 40 τὸν δὲ τετράκναμον ἐπραξε δεσμόν, ἐὸν δλεθρον. So πράσσειν εἰρήνην, φιλίαν. Similarly εὐρεῖν, φέρειν where εὐρεῖσθαι, φέρεσθαι might have been looked for, Pind. Ol. I. 13, VII. 89, &c. Inf. 977 μῆδ' αἰσχος ἡμῖν, ἡδονὴν δ' ἐχθροῖς ἐμοῖς πράξωμεν.

754. εὐγλώσσω φρενί, i.e. a mind that thinks clearly and can give clear expression. Old age is generally garrulous and incoherent, λάλον γῆρας (Anthol. Pal. VII. 417).

755. βοῦνις is the form of the adjective in v. 101, and the hiatus βοῦνιτι ἐνδικον is not of a probable sort. The main objection however is to ἐνδικον. The Scholiast says δικαία σέβεσθαι, ἢ ἢ δικαίως πάντες τιμῶσιν. This, however, is a weak sense for Aeschylus. In another writer ἐνδικον, in the meaning "that by thy pity hast justly earned reverence from us", might perhaps be admitted. But the land was a σέβας before (v. 101),

τί πεισόμεσθα; ποῖ φύγωμεν Ἀπίας
 χθονός, κελαινὸν εἴ τι κεύθός ἐστί που; *dark recess - cloud*
 + μέλας γενοίμαν καπνός
 νέφεσσι γειτονῶν Διός·
 + τὸ πᾶν δ' ἄφαντος ἀμπετῆς αἴστος ὥς *winzende* 760
lost in appearance, flying to the air

κον Paley. βούνη, ἐνδικον Dindorf. βούνη Pauw. 759 νέφεσι M, corr. Arnaldus. νέφεσσι Hartung. γειτονῶν M. 760 ἀμπετῆς αἴστος M, corr. Haupt. Manifestum est, nisi Carneadi, opus esse senario; quocirca reicienda sunt Weillii ζῆτος ὥς, Dindorfii ἀμπετῆς αἴστος ὥς, Turnebi ἀμπετῆς αἴστος ὥς, Weckleinii ἀμπετῆς αἴστος. Ceterum eis ὥς Hermann, ἀλλὰ ὥς Enger, ἀμπετασθεῖν ὥς Oberdick.

and the point does not lie in its having earned reverence, but in the part which the land so revered is to play in protecting them. The Chorus does not thank, but appeals.

σύνδικον in the literal sense="one who has common cause in a δίκη". Argos is now pledged to the Danaids. Cf. Isoc. 387 A τὸν νόμον σύνδικον ἔχων, Pind. Ol. ix. 105 σύνδικος αὐτῷ Ἰσθμίου τύμβος. ξυνδικεῖν in Eum. 579. International causes (and this may be regarded as one) were pleaded by σύνδικον.

757. κελαινὸν κεύθος, i.e. underground. In a state of trepidation it was conventional for characters in a drama to enumerate various forms of death or manners of disappearance, Prom. V. 582 πυρὶ με φλέξω ἢ χθονὶ κάλυψω ἢ ποταμίῳ δάξω ὅς βορᾶν. The two most obvious manners are those of Eur. Med. 1296 δὲ γὰρ νῦν ἤτοι γῆς σφε κρυφθῆναι κάτω ἢ πτηνὸν ἄραι σῶμα' εἰ αἰθέρος βάθος. Cf. Eur. Hipp. 1290, Hec. 1099, Ion 1237 τίνα φεγγάν πετρεῖσαν ἢ χθονὸς ὑπὸ σκοτίων μυχῶν πορευθῶ;

758. μέλας. Aeschylus wastes no epithets. The smoke will shew black against the white "clouds of Zeus", whereas in v. 760 they would disappear entirely τὸ πᾶν δ' ἄφαντος. νέφεσσι γειτονῶν expresses the distance from earth, the addition of Διός makes νέφος the white cloud of the bright day.

759. νέφεσσι Διός, here in keeping with the original signification of Zeus

(root δίμ). Phrases like this belong to the old nature-worship period. Even in classical Greek times Ζεὺς was so far remembered to be the sky-god that we meet with a common Athenian song (quoted by Marc. Aurel. v. 7) ὦσον, ὦσον, ὦ φέλε Ζεῦ, κατὰ τὰς ἀρούρας. Διὸς ὄμβρος (Il. v. 91 &c.), and διδοστος αἴγλη Pind. P. VIII. 136 are remnants of the same kind as the phrase here. On the other hand Fr. 65 Ζεὺς ἐστὶν αἰθήρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανός is a later development containing an element of pantheism.

All clouds are clouds of "the sky" and Zeus is νεφεληγερέτης, but νέφη Διός here are rather the light drifting clouds of the summer sky, far from earth.

760. τὸ πᾶν δ', virtually an alternative in sense. The methods of escape are put as if they were all to be adopted, whereas it is meant that any one will suffice. We should say "or", not "and". It is impossible not to believe this line to be a senarius (as also v. 767). This fact and the palaeographic ease of correction make Haupt's reading almost certain. He compares Eur. Tro. 1320 κόνις δ' ἴσα καπνῷ πτέρυγι πρὸς αἰθέρα | αἴστων οἴκων με θήσει. Paley adds Plat. Phaedo 70 A μὴ ὥσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα εἰληται διαπτομένη καὶ οὐδὲν ἐπὶ οὐδαμοῦ ᾗ. It is with διαπτομένη, not διασκεδασθεῖσα, that ἀμπετῆς should be compared. The fact that ἀμπετῆς="wide-spread" in Hello-

- † κόνις ἄτερθε πτερύγων ὀλοῖμαν.
 † ἀφύκτων δ' οὐκ ἔτ' ἂν πέλοι σκέπαρ· ^{μεγάλας αὐτ. α'.}
 † κελαινόχρως δὲ πάλλεται μοι καρδία· ^{ἐν ἐξέσει} ^{αὐτ. α'.} (785)
 † πατρὸς σκοπαὶ δ' ἔμ' εἶλον· οἷχομαι φόβῳ.

761 κόνις γ' Pauw. δόνις H. L. Ahrens. ἄτερθεν M. ἄτερ τε Oberdick. Deinde ἀλφμαν Enger, ὀλοῖμαν Dindorf; quibus addere possis φεροῖμαν, πετοῖμαν, πελοῖμαν, alia multa. Vide tamen infra. 762 ἀφύκτων δ' οὐκ ἔτ' ἂν πέλοι κέαρ M. ἀφύκτων ... σκέπαρ scripsi. σκέπας Weilium nuperrime coniecisse invenio. Inter I et K excidit C. ἀφύκτων...κακόν Schuetz. ἀλυκτος...πέλοιτο κήρ Meffert. ἀλυκτος...πέλοιθ' ἔπαρ Oberdick. ἔπαρ Hermann. κέαρ servant nonnulli, inter quos ἀσφύκτων Bentley, ἀδικτον Dindorf, ἀφρικτον Heath. 763 μελανόχρως M, corr. Pauw. μελάχροος Bothe. μου M. μοι scripsi. κελαινόχρων δὲ πάλλεται φῶλον κέαρ Schwerdt. 764 πατροσκοπαὶ δὲ μείλον M. πατρὸς σκοπαὶ δὲ μ' εἶλον Victorius.

dorus and Aretaeus, and that ἀναπέτεια = 'expansion' in Galen, is no argument against the natural formation from ἀναπέτομαι, which is required by the words ἄτερθε πτερύγων. Again ἀναπετάννυμι "spread out" has not the sense 'diffuse', 'scatter'. Its notion is simply one of expansion, not of disintegration. ἀμπετασθεῖσα is not = διασκεδασθεῖσα.

761. ἄτερθε πτερύγων, with ἀμπετῆς. Cf. Eum. 250 ἀπτεροὶ πωτήμασιν. ὀλοῖμαν, with ἀφαντος and εἰστος, "may I pass away into nothingness". They are willing to become annihilated and vanish wholly.

762. See crit. note. The sense required is "no escape remains (cf. v. 764), our doom is inevitable". The change to ἀφύκτων is easy, the chief error is in κέαρ, which arose from a misreading of πελο-ΙCKEπαρ, of which the C was omitted and κέπαρ read as κέαρ (the latter illusion no doubt having something to do with the former). "There can no longer be a shelter from the inevitable". The forms σκέπας, σκέπη, σκέπος are all extant, and σκέπαρ may well be assumed on the analogy of εἰλαρ, εἶλαρ (words of similar meaning). The termination must have been a common one: cf. ὄναρ, ὕπαρ, θέναρ &c. (G. Meyer Gr. Gr. § 335), and existed side by side with other stem-forms, cf. μῶμαρ, μῶμος: μῆχαρ, μῆχος:

λύμαρ, λύμη.

For ἀφύκτων σκέπαρ cf. Hom. Od. v. 443 σκέπας ἀέμοιο, v. 257 κύματος εἶλαρ. Hymn. Apoll. 193 γήραος εἶλαρ, Pind. P. x. 52 &c.

763. Cf. Cho. 410 πέταλται δ' αὐτὴ μοι φῶλον κέαρ...σπλάγγνα δὲ μοι κελαινοῦται. μοι seems a necessary correction. The Scholiast finds in κελαινόχρως a metaphor ἀπὸ τῆς θαλάσσης, ἥτις ἐν τῷ ταράσσεσθαι μελανεῖται. A more obvious explanation is from the 'humour' of the χολὴ μέλαινα of fear (cf. μελάγχολος), Il. i. 103 μένεις δὲ μέγα φρένες ἀμφὶ μέλαινα | πίμπλαντ', Theoc. 1199 κραδίην ἐπάταξε μέλαιναν, Pers. 113, Cho. 183 &c.

764. πατρὸς σκοπαὶ, i.e. v. 692 sqq.: as the Scholiast has it, προσκοπήσας ὁ πατήρ καὶ σημήνας ἐτάραξεν ἡμᾶς, "my father's watchings". A σκοπός is set to detect or catch something (e.g. σκοπιάζειν θύνην Theoc. III. 26): he lies in wait to catch the enemy for instance, doing this or that. A σκοπός thus αἰρεῖ τοὺς πολεμίους or τοὺς ἰχθύς. Danaus, as σκοπός, has found or caught the enemy coming, "and", says the Chorus, "those watchings of his (what he has detected) mean ruin to me", "it is I who am caught from the success of his σκοπαί". This explanation and the reading ἐμ' are necessary, since εἶλον cannot well mean ἀεῖλον "destroyed" (ὤλεσαν, Paley).

θέλωμι δ' ἂν μορσίμου
 + στόχου τυχεῖν ἐν ἀρτάναις,
 πρὶν ἄνδρ' ἀπευκτὸν τῷδε χριμθῆναι χροῖ. (766)
 + πρόπαρ θανούσας δ' Ἀΐδας ἀνάσσοι.
 + πόθεν δέ μοι γένοιτ' ἂν αἰθέρος θρόνος, στρ. β'.
 πρὸς δὲ νύμφη μυδηλὰ γίγνεται χιών; 770
 ἢ λισσὰς αἰγίλιψ ἀπρόσ-

δ' εἰμ' potius scribendum. 765 sq. μορσίμου βρόχου τυχεῖν ἐν σαργάναις M. ἐν ἀρτάναις cod. Par. στόχου ipse scripsi: vide adnot. μορσίμων Schuetz; sed articulum requireres. λάχους Dindorf, postea προπρὸ. ἐν ὀρκάναις Wecklein. 767 τῷδ' ἐχρημθῆναι χροῖν M. χροῖ Esc. τῷδε χριμθῆναι Par. τῷδ' ἐγγρημθῆναι χεροῖν Guelf., unde τῷδ' ἐγγρημθῆναι χεροῖν H. Voss. τοῦδε χρ. χεροῖν H. L. Ahrens. ὡδε Bamberger. Nihili est χριμθῆναι, quod servat Dindorf. 768 Fortasse δ' omittendum, utpote e sequenti A ortum. 770 ἀμφ' ἐν Weil, πρὸς ᾧ Bur-gard, minus eleganter. νύμφη δ' ὑδρηλὰ γέινεται χιών M. γίνετα edit. Ald. Iure offenduntur omnes in isto δ'. Scripsi μυδηλὰ. Audacius alii, e.g. χιών ὑδρηλὰ γ. νύμφη Porson, νεφών ὑδρηλὰ Enger, νύμφη θ' ὑδρηλὰ καὶ νεῖται χιών Bothe, κόφελλ'

765—766. μορσίμου βρόχου is explained by the Scholiast as μόρον μοι ἐπάγοντος, i.e. "fatal", "death-bringing". But the only meaning known elsewhere is 'fated'. Even in Il. XXII. 13 οὐ μέν με κτενέεις, ἐπεὶ οὐ τοι μόρσιμός εἰμι, the meaning is οὐ μόρσιμόν ἐστι με κτενεσθαι. So μόρσιμον ἡμαρ = 'the fated', not 'the fatal' day. Dindorf maintains that μόρσιμος βρόχος could only be used if it were fated to all mankind (or at least to all the Danaids) to die by hanging. All have a μόρσιμον ἡμαρ, but happily not a μόρσιμος βρόχος. Moreover βρόχου τυχεῖν ἐν ἀρτάναις, "to find a noose in a halter" is scarcely a reasonable expression for βρόχου τ. or ἀρτάνης τυχεῖν.

With τυχεῖν, στόχου is an entirely likely correction for βρόχου, the sense being either (1) "I would rather hit the mark of my fate in the halter". μορσίμου στόχου = 'the fated aim', "an aim that goes straight home to destiny"; or (2) μορσίμου στόχου = 'the stroke of doom', i.e. "may the fated shaft of death come home to me". From v. 781 εἰθέτω μόροι τυχών the latter seems pre-

ferable: moreover it is for destiny to shoot, rather than for the individual to shoot at destiny.

768. πρόπαρ, 'rather' (so prius = potius), cf. πάρος Il. VIII. 166, XVI. 629, Cho. 367. The word is rare, but προπαρθε occurs S. c. T. 334, Ag. 1020.

ἀνάσσοι. Hades as 'lord and master' is preferable to a son of Aegyptus.

769. πόθεν, not ποῦ, "from what quarter can deliverance come". πόθεν closely with αἰθέρος. πόθεν ἐν, like τῶς ἐν, conveys a wish = εἴθε γένοιτό ποθεν.

770. The correction given in the text is less violent than others previously proposed. The form μυδηλὰ beside μυδαλία is like the forms διψηλὰ, μεγαλὰ beside διψαλέα, μεγαλέα. In its import the word is better than δινυγα or ὑδρηλὰ, implying "dripping", "oozing".

πρὸς δὲ, the clouds move up against the θρόνος, and there turn to snow.

771—773. For the accumulated epithets cf. Ag. 154 μέμνει γὰρ φοβερά παλιν-ορτος οἰκονόμος δολία μνάμων μῆνις τεκνό-ποιος. Of those in the present passage λισσὰς and αἰγίλιψ form a pair, as do ἀπρόσδεικτος and οἰόφρων. λισσὰς,

- + δεικτος οϊόφρων κρεμάς ^{Thou hast an itself (795)}
 γυπιάς πέτρα, βαθύ ^{by virtue of}
 + πτώμα μαρτυροῦσά μοι,
 + πρὶν δαίκτηρος βία ^{that would be the case} 775
 καρδίας γάμου κυρῆσαι;
 + κυσὶν δ' ἔπειθ' ἔλωρα κάπιχωρίους ^{ant. B. (800)}

ὁδὴν δὲ Dindorf, νέφη διόγρια Paley, δύσαυλα M. Schmidt. 772 sqq. κρέμας et γυπίας M, corr. Hermann. Totum hunc locum sanum esse censeo, neque quicquam causae esse cur a Burgesio ἀπρόσδεκτος, a Marckscheffelio ἀπρόσδεκτος, recipiamus. Vide infra. Dum ολόφρων scribit Pauw, poeticam loci venustatem inscienter pessumdat. 775—776 Aperte corrupta est antistrophe. Illa igitur sananda: hic nulla sunt indicia corruptionis. Propter suam cuiusque antistropham Hermannō debetur δαίκτηρος, Butlero πρὶν δὲ με καρδίας βία δ. γ. κυρεῖν, Dindorfio κάρζας. 777 κύσειν M, corr. Robertellus. ἔλωρ ἔπειτα Nauck. ἔλωρα κάγκυλωνόχαι Martin.

"smooth", αὐγλαψ, "so smooth that even goats cannot climb it". ἀπρόσδεκτος, "that cannot be pointed at, so far is it", ολόφρων, "withdrawing itself into proud seclusion". Hermann's note on ἀπρόσδεκτος is worth quoting: "Haec divina immensae altitudinis descriptio ita excessit captum quorundam χαμαιζήλων criticorum, ut ἀπρόσδεκτος alius in ἀπρόσδεκτος alius in ἀπρόσδεκτος mutari vellet". Cf. Hdt. IV. 184 (of Atlas) ὑψηλὸν οὕτω δὲ τι λέγεται ὡς τὰς κορυφὰς αὐτοῦ οὐκ οἶά τε εἶναι ἰδέσθαι.

772. ολόφρων. It is a mistake in Greek to suppose that compounds of this kind have no force in their second part. A most poetical touch would be lost here if we did not connect -φρων with φρόνημα and φρονεῖν μέγα. The peak is personified and accredited with volition in its pride and seclusion.

773. γυπιάς. Paley quotes Aristot. H. A. IX. 11 τίκει (sc. the vulture) ἐν πέτραις ἀπρόσβάτοις.

774. βαθύ πτώμα, i. e. they will cast themselves down. τὸ πίπτειν = τὸ καταβάλλεσθαι. Cf. Prom. V. 747 τί δὴν ἐμοὶ ζῆν κέρδος ἀλλ' οὐκ ἐν τάχει | ἐρριψ' ἐμαυτὴν τῆσδ' ἀπὸ στύφλου πέτρας | ὅπως πέδω σκῆψασι τῶν πάντων πόνων | ἀπηλλάγη;

μαρτυροῦσα, more than e. g. ὁρῶσα. The thing is to be done in the loneliness of the distant mountain-peak, where none but the peak will be witness; otherwise 'loco remoto ab arbitris' (Cic. Verr. II. 5. 31). The construction as in Pind. Ol. VI. 21 τοῦτό οἱ σαφέως μαρτυρήσω.

775. πρὶν κ.τ.λ., a repetition of v. 767: indeed the general correspondence of vv. 755—768 and vv. 769—784 points to these passages being hemichoric. The Scholiast construes τοῦ γάμου δαίκτηρος τῆς καρδίας μου. But the position of βία is decisive for the order πρὶν βία καρ. κυρ. γάμ. δαίκτηρος. As a question of style βία between two genitives, and yet belonging to neither, is barely possible. For βία καρδίας cf. S. c. T. 612 βία φρενῶν, and Ar. Nub. 86 ἐκ τῆς καρδίας φιλεῖν. The Scholiast, however, is right in so far as he regards δαίκτηρος as 'rending the heart', i. e. βία καρδίας κυρ. γάμ. δαίκτηρος (αὐτὴν sc. τὴν καρδίαν). Hom. Od. XIII. 320 ἔχων δεδαῖγμένον ἦτορ (of grief, —though the passage is probably un-Homeric).

777. ἔπειθ', i. e. when the body lies mangled at the bottom. Cf. Soph. Aj. 830 κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρ, Il. XVII. 272 κυσὶ κύρμα γενέσθαι, Od. III. 271 οἰωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι, Il.

- + ὄρνισι δείπνον οὐκ ἀναίνομαι πέλειν.
τὸ γὰρ θανεῖν ἐλευθεροῦ-
+ ται φιλαιάκτων κακῶν. 780
+ ἐλθέτω μόρος πρὸ κοι-
| τας γαμηλίου τυχῶν. (805)
ποῖ τίν' ἀμφυγᾶς ἔθ' εὖρ-
+ ω πόρον, γάμου λυτήρα;

778 ὄρνισιν δείπνον M. δείπνον cod. Guelf. "Puri" illius senarii causa πετῆσι δείπνον Dindorf. 779 μ' ἐλευθερώσαι Paley. ὁ γὰρ θανὼν Hartung. τῷ γὰρ θανεῖν ἐλευθεροῦμαι Schuetz, Weil. ἐλευθεροῖ τοι Wecklein. Sanam esse vulgatam infra ostendi. 780 φιλαίων Dobree. φιλαίων Herwerden. 781 ἐλθέτω bis M. μόρος dederat prima manus. 783—784 τίν' ἀμφ' αὐτᾶς ἐτι πόρον τέμνω γάμου καὶ λυτήρα M; at "λείπει εὖρω" ait scholiasta. ποῖ τίν' Weil. λυτήρα Pauw. ἀμφυγᾶν Hermann. Cetera ipse restitui. ποῖ τίν' ἀμφυγᾶς ἐτ' ὁμοῦ τέμνω

I. 5, S. c. T. 1020 &c. The plural ἑλπεῖται after the analogy of σκῦλα, ἑταρα, λάφυρα (εἰς τῆς) &c. II. XIX. 93 Πατρόκλου ἑλπεῖται.

ἐλπεῖται, i. e. that happen to be natives of the place where the fall occurs; γῆρας (γυναικὶς v. 773) and other birds ὡς τὰ ἦθη ἐν ἐκείνῃ τῇ χώρῃ ἐστὶ.

779. ἐλευθεροῦται. Objection has been taken to the tense, since at first sight the required sense seems to be ἐλευθερόν ἐστι (ἐλευθερῶνται) or ἐλευθερωθήσεται. Yet a correction of this passage will entail a correction of Eum. 175 κάμοι γε λυπρόι, καὶ τὸν οὐκ ἐκλύσεται, | ὑπὸ τε γῆς φυγῶν οὐποτ' ἐλευθεροῦται. It is out of the question that the same mistake can have occurred in the two places. Rather both are genuine, and ἐλευθεροῦται is here sententious present: "death frees itself", i. e. "to die is to free oneself"; while in the passage of Eum. it is *praesens propheticum*. (Cf. P. V. 764, 767 &c.)

Literally, of course, death frees the sufferer, or is itself free, but 'death frees itself' is no un-Greek laxity.

781—782. The sense is that of vv. 765—767, and the Scholiast rightly explains τυχῶν: ἐμοῦ δηλονότι.

πρὸ combines the meanings "before" and "rather than", Hdt. VII. 152 πᾶν δὴ βουλόμενοι σφί εἶναι πρὸ τῆς παρεούσης λύπης. τυχῶν πρὸ implies forestalling in time, while the sense amounts to priority of choice.

783—784. See crit. note. The Scholiast probably read what M gives, and his note λείπει εὖρω had reference only to the words καὶ λυτήρα, which he could not join to τέμνω, i. e. he understood ποῖ τίνα πόρον τέμνω καὶ λυτήρα εὖρω; πόρον τέμνειν is possible in two senses, (1) like φάρμακον, ἄκος τέμνειν, (2) like τέμνειν ὁδόν 'secare viam'. But while there is manifestly some corruption here, there is no trace of any in vv. 775—776, to which these must metrically correspond. ἀμφ' αὐτᾶς (for περὶ ἐμμανῆς) is weak and unnecessary, while the correction ἀμφυγᾶς has all the qualities of recommendation. Cf. Cho. 943 ἀναφυγαὶ κακῶν. πόρον εὐρεῖν is a common phrase: Prom. V. 59 δεινὸς γὰρ εὐρεῖν καὶ ἀμηχανῶν πόρον, Eur. Med. 1418 πόρον ἦδρε θεός, and is particularly suited to finding a way almost where no way is. The double question may have caused the omission of one of its introductory words. Cf. Hom. Od. i. 170 τίς πόθεν εἰς ἀνδρῶν;

ἔνδε δ' ὁμφάν οὐρανίαν, τέλη στρ. γ'. 785
 λιτανὰ θεοῖς, τέλεα δέ μοι πελόμενα καὶ ἡμεῖς (810)
 λύσιμα· μάχαν δ' ἔπιδε, πάτερ, πῶς
 + βίαια μὴ φαιδρῶς ὁρᾶν
 ὄμμασιν ἐνδίοις.

Weil. ἡ τὴν ἀμφυγὰν ἐπ' ἡ πόρον τέττω γ. λυτῆρα; Hermann. 785 ἔνδε M, corr. Robortellus. 785—787 ὁμφάν οὐράνια μέλη λιτανὰ θεοῖς καὶ τέλεα δέ μοι πῶς πελόμενά μοι λύσιμα μάχια δ' M. Corrupta est etiam antistropha; unde fit ut coniecturae quam plurimae provenerint. In antistropha 793 sq. (μετὰ με κ.τ.λ.) metri schema, ni fallor, aperte exstat ~ ~ ~ ~ quater repetitum; itaque in hoc schema strophæ a verbis τέλεα δέ μοι redigenda est. Quod ad verba præcedentia attinet, vix dubium esse potest quin vera sit forma Ἀργύπταιον et epithetum cum ὁμφάν omnino requiratur. Pro οὐρανιᾶν/Μελη scripsi οὐρανιᾶν/Τελη. ὁρανίαν Dindorf, ὀρθίαν dubitanter Wecklein. τέλεα δὲ πελόμενά μοι Hermann. 787 λύσιμα· μάχαν δ' etiam Paley. λύσιμά μ' ἔχειμ' Weil. Fieri potest ut μα e dittographia ortum sit; itaque χλιδὰν δ' Oberdick. 788 φιλεῖς M. φαιδρῶς Weil. Oberdickium sequor. φλοῖς Lachmann. φλωῖς Marckscheffel. Possis μὴ

785 sq. ἔνδε, εἰς ταῖς παρακλήσεις Schol. From ἔνδε, the vociferation of emotions such as great astonishment, or dismay. Cf. Pind. P. IV. 237 ἔνδε ἀφωγήτω περ ἔχει. With internal accus. also Pers. 280 ἔνδε' ἀποτμῶν βοᾶν δυσαιανῆ, *ibid.* 1042 ἔνδε μέλος.

ὁμφάν, of other than the divine utterance, Eur. Med. 175, Pind. N. x. 63.

οὐρανίαν: an epithet is required with ὁμφάν. It might be possible to read οὐράνια as (neut. plur.) adverb, if ἔνδε ὁμφάν could be treated as one word. But ἔνδε ὁμφάν leaves ὁμφάν tame and bare. With the expression οὐρανίαν itself cf. Ar. Nub. 357 φωνὴ οὐρανομήκης, Eur. Tro. 519 ἱππὸν οὐράνια βρέμοντα, and the phrase οὐράνιον ὄσον (*immane quantum*). "A shriek that reaches to heaven".

τέλη. οὐρανιᾶν/Τελη for οὐρανιᾶν/Μελη. τέλη gives the best sense with λιτανὰ and with τέλεα καὶ λ'σιμα below. (Cf. v. 611 and note.) τέλη λιτανὰ = "offerings of prayers" (= τέλη εὐκαταῖα loc. coll.). τέλεα then follows with a paronomasia, and λύσιμα τέλη = expiatory rites and offerings. Besides τελεῖν ἱερά, θυσίαν, δργια

it is possible to say τελεῖν λιτάς. λιτανὰ is a rare word, only occurring here and in S. c. T. 102 (where it seems to be a noun). Its accentuation is debated, but should probably follow the analogy of ἐάντε, ἐπηγανός, ἀγανός &c.

τέλεα (of prayers), cf. Ar. Thes. 353 εὐχματα τέλεα, Pind. Fr. 87 εὐχλαί τέλειαι, Cho. 212 τελεσφόροι εὐχαί. On the other hand τέλεα with μέλη would be an obscure combination. λύσιμα (τέλη) with a reference to λύσεις e.g. those of Plat. Rep. 364 E.

787. μάχαν, the struggle between the Egyptians and Argives. At the same time this does not seem quite the most apposite thought in the context. Weil thinks the scholion ἀντὶ τοῦ ἀτάραχα points to a reading λύσιμά μ' ἔχειμ' = *serena me adspecte*. ἔχειμος is, however, a suspicious-looking word, and it might be better to suggest that the Scholiast read λύσιμα· γαλάν' (i.e. γαληνὰ = γαληνῶς) ἔπιδε κ.τ.λ. ἐφορᾶν with adverbs and adjectives is a favourite use.

788. φαιδρῶς: cf. Ag. 520 φαιδρῶσι τοῖς δ' ὄμμασι | δέξασθε... βασιλέα.

σεβίζου δ' ικέτας σέθεν,
γαιόσχε παγκρατὲς Ζεῦ.
γένος γὰρ Αἰγύπτειον ὑπέρφρον ἄρ-
σενογενὲς μετὰ με δρόμοισι διόμενοι
φυγάδ' ἀλαλαῖσι πολυθρόοις

(815) 790

ἀντ. γ'.

(830)

φαιδροῖς ὁρῶν δμῶσιν ἐν δίκῃ (i.e. cum in iudicium res venerit). 791 γαιόσχε Schuetz et in antist. θνατοῖς. 792—793 γένος γὰρ Αἰγύπτειον ὕβριν δόσφορον κ.τ.λ. M. Αἰγύπτειον ὕβρι δόσφορον ἀρσενογενὲς, cf Hermann. δόσφορον Bam-berger. παράφρον Schwerdt. ὑπέρφρον scripsi. 794 φυγάδα μάταισι M. Quamvis πλάταισι πολυθρόοις quivis facile scribere possit, φυγαΔΑΛΛΑΛΑΙσι pro φυγαΔΑΜΑΤΑΙσι praefendum censui. ματαλαῖς φυγάδα μ' ἔλαισι Madvig. πᾶταισι

790. "Thou, in thy vast might, respect thy suppliants". *ικέτας* is in pathetic contrast to *γαιόσχε παγκρατὲς*. "All the world and all things are in thy power: this pity can cost thee little".

γαιόσχε, an epithet conventionally bestowed on Poseidon. Such is always the case in Homer, and in Pind. Ol. XIII. 82 *Γαιαίχῳ* alone = *Ποσειδῶνι*. Cf. S. c. T. 310 *Ποσειδᾶν ὁ γαιόσχος*. In Soph. O. T. 160 *γαιόσχος Ἄρτεμιν* is used in a unique sense resembling *πολιοῦχος*, but that instance is enough to shew that the Athenian mind did not regard the notion *γαιόσχος* as inseparable from Poseidon. The scholion on Il. XIII. 125 explains ὁ *ἔχων, ἦγον βασιλῆων τῆν γῆν*, and under an ill-digested mythology this may be said of either Zeus or Poseidon. Frag. 65 *Ζεὺς ἐστι... γῆ*. Cf. Prom. V. 994.

792. *Αἰγύπτειον*. Though not absolutely necessary as a patronymic form, this is decidedly preferable to *Αἰγύπτιον*. Cf. *Τρᾶχειος* (Prom. V. 590), Eur. El. 1176 *οἱ Ταντάλαιοι ἔκγονοι*, I. T. 1 *Πέλοψ ὁ Ταντάλειος*. *Αἰγύπτειον* would rather be "Egyptian", whereas the meaning intended is that of v. 30 *ἀρσενοπληθὴ ἐσμὲν ὕβριστήν Αἰγυπτογενῆ*. The purely adjectival termination *-ιος* is however undoubtedly sound, e.g. Prom. V. 577 *ὦ Κρόνιε παῖ*. MSS. are no guides as to *-ιος* (*-ιον*) and *-ιος* (*-ιον*): see Cobet, Var. Lect. ed. 2, p. 87.

793. *γένος... διόμενοι... δίζηται* Con-

structions κατὰ σύνεσιν also in Prom. V. 421, 805, 808 &c.

794. The MS. reading *μάταισι* is explained by the Scholiast as ταῖς ζητήσεσιν, as if connected with *ματεύω* (*μαστεύω*). This was a guess. *μάτη* only occurs in the sense of a "sin" (cf. *μάταιος*) or 'wanton behaviour' (= *ἀκράτεια, ἀκολασία*). Cf. Cho. 918 *ἀλλ' ἐφ' ὁμοίῳ καὶ πατρὸς τοῦ σοῦ μάτας*. Liddell and Scott explain *μάτ. πολ.* "with labour in vain", i.e. (presumably) "with vain efforts accompanied by much cry". But obviously their labour is *not* in vain, for they have caught the Danaids up and (as the latter fear) are on the point of success. The only allowable meaning, if *μάταισι* were sound, would be "full of wantonness expressing itself in many a shout". But it is questionable whether *μάται* can be used of feelings without exercise, or whether the sense is worth the trouble of extracting it. The epithets *ὑπέρφρον ἀρσενογενὲς* stand out distinctly against *φυγάδα*: "the poor fugitive (women) chased by strong and arrogant males". In *μάταισι* seems to be hidden some word which with *πολυθρόοις* intensifies this contrast of brute male strength with female weakness. Judging from *μάχαν* above, and the line next following, *ἀλαλαῖσι* is very probable, *φυγαΔΑΛΛΑΛΑΙσι* having become *φυγαΔΑΜΑΛΑΙσι*, and thence *φυγάδα μάταισι*. *ἀλαλαῖ* are "war-shouts" (Homeric *ἀλα-*

βίαια διζήνται λαβεῖν.

795

σὸν δ' ἐπίπαν ζυγὸν

ταλάντου· τί δ' ἄνευ σέθεν

θνατοῖσι τέλειόν ἐστιν; *ἡμετέρας*

δοό· ἀαά·

στρ. δ'. (825)

Oberdick. 795 διζήνται M. 797 πιδανει M, corr. Robortellus. 798 θνατοῖς M. 799—870 Prope desperandum est de toto hoc loco. Hic illic sani versus, senarii vel ionici a minore vel quicumque, 'apparent rari nantes in gurgite vasto': ceteri

λητός). Pind. Fr. 224 *μανίαι τ' ἀλαλαί τ' ὀρνομένων*, 225 *κλυθ'*, 'Ἀλαλά, πολέμου θύγατερ.

796. *ἐπίπαν*. It is an open question whether *ἐπίπαν* is an adjective (cf. *πρόπας, σύμπας*) or an adverb (= *διόλου, παντελῶς*), i.e. whether we must render "the beam of thy balance is universal", or "thine wholly is the beam of the balance". In Pers. 42 *αἶτ' ἐπίπαν ἡπειρογενὲς κατέχουσιν ἔθνος*, the quantity makes for the adjective. Lexicographers quote a form *ἐπίπαντες*. Yet the adverbial sense (Herodotus and Thucydides) is usual, and is best here, both because of the position of *σόν*, and from the use of *σὸν ζυγὸν-ταλάντου* and not *σοῦ ζυγὸν ταλ.* *σόν* is emphatic: "They may strive, but all real issue depends on thee".

ζυγὸν ταλάντου. Cf. Theog. 157 *Ζεὺς τὸ τάλαντον ἐπιρρέπει ἄλλοτε ἄλλως*, Il. XIX. 223 *ἔπει κλίνῃσι τάλαντα...Ζεὺς*, VIII. 69, XVI. 658, XXII. 209.

Primarily Zeus does not order fate, but only tests and administers it as dispensed by *Ἀνάγκη* or the *Μοῖραι*. It was obviously impossible to harmonize the omnipotence of Zeus with the powers of Destiny (see especially Prom. V. 515—520).

Homer uses only the plural *τάλαντα* (= 'scales'), and so Pers. 346 *ἀλλ' ὦδε δαίμων τις κατέφθειρε στρατὸν | τάλαντα βρίας οὐκ ἰσορρόπῃ τύχῃ*.

ζυγὸν (= *πῆχυς*) afterwards meant the balance itself. Plat. Rep. 550 E & c.

798. *τί δ' ἄνευ σέθεν*. Cf. Ag. 1487

τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται. The opposite is *σὸν θεῶ*.

799. As far as v. 870 this part of the play is so corrupt as to be almost hopeless. See crit. note, to which it need only be added that light has been sought in the present edition from the following considerations: (1) That in all similar passages of altercation the remark of the one party is taken up pointedly in the answer of the next, so that though the sense of any given passage must first be looked for in the previous words of the speaker himself, if there are any, or in his subsequent words, if there are such, yet the clue to correction often lies in the last remark, be it threat, entreaty or cry, of the other interlocutor, or else in his following answer. It is on this principle that the emendations have been made in v. 816 (answering to v. 820), in v. 833, in v. 836 (answering to *βᾶτε* &c.), in vv. 837 and 839. (2) That no writer repeats his figures of thought, turns of expression, and actual words, more than Aeschylus, and therefore he must be illustrated from himself. (3) That Aeschylus is fond of antistrophe of sense as well as metre, so that one passage may often be helped by both the thought and the manner of expression of the passage to which it is antistrophic. This principle (which is so evident in vv. 856—862 as compared with vv. 865—870) has been applied to the emendation of vv. 847—852 in the light of vv. 839—842. (4) In all cases

ιοῦ μάλ' αὖθις, ἀλκᾶς

+ μεμανία βόαμα φαίνω.

+ ὁοῶ· τάδε γε δὴ φροίμια, τάρξαντ' ἐμῶν πόνων βιαίων.

(830) 805

* *

ἀντ. ε'.

* * * ἡέ· ἡέ.

ἐέ· βαίνει φυγᾶ πρὸς ἀλκάν.

μελίσσας κρηταίους

βλοσυρόφρονα χλιδᾶν δύσφορον αἶσαν, (νομῆς)

Πέλασγ' ἀναξ, προπράσσου.

(838) 810

KH. σοῦσθε, σοῦσθ' ἐπὶ βᾶριν

βόαμα φαίνω Hermann, quod equidem non intellego. ἢ ἐν ὀφθαλμοῖς κλμακας ναλας ἰδοῦσα νῦν βοᾶν Wecklein. αὖθι κάκας νωθεῖαν βοᾶν Boissonade. ὠδ. 8π. Schuetz. 805 ὁοῶ τάδε φροίμια πρῶξαν πόνων βιαίων ἐμῶν M. ὁοῶ. ἀαῶ Weil. ΠΡΑΞΑΝ in ΤΑΡΞΑΝ mutavi. πρῶξενα Turnebus. πόνων ἐμῶν βιαίων Schuetz. τάδε φροίμια, πρῶξενα, νῦν πόνων Oberdick. 807 ἡέ. ἡέ M. addidi ἐέ. 808 βᾶθι Weil. φυγάδι Schuetz. φυγάδος Oberdick. 809, 810 βλοσυρόφρονι χλιδᾷ δύσφορα νατ κᾶν γᾶ γαῖ ἀναξ προπράσσου M. Dedi προπράσσου, quod secundum usum verborum exigendi duplicem accusativum regit. Pro δυσφοραΝΑΙΚΑΝ scripsi δυσφοροΝΑΙΚΑΝ. Possis autem δύσφρον' ἀνάγκαν. βλοσυρόφρων & χλιδᾷ Butler. βλοσυρόφρονι χλιδᾷ δύσφορα νατ τᾶγγᾶ, ἀναξ, προπράσσου Hermann obscurius, ne barbarius dicam. 811—838 Desunt personarum notae.

803. μάλ' αὖθις, common with repeated exclamations or invocations, e.g. Cho. 876 οἶμοι· πάνοιμοι· οἶμοι μάλ' αὖθις ἐν τρίτοις προσφθέγματος Cho. 654 τίς ἐνδον, ὦ παῖ, παῖ, μάλ' αὖθις, ἐν δόμοις; Ag. 1345 &c.

ἀλκᾶς μεμανία, imitated from Il. v. 732, μεμανί' ἔριδος καὶ αὐτῆς, XIII. 197 μεμαῶτε ... θούριδος ἀλκῆς. And though in those places the sense is different, viz. "eager for battle", yet in combination with βόαμα φαίνω the other sense "craving for help" is possible, especially as the exact value of Homeric expressions is rarely appreciated in later imitations or borrowings. Cf. inf. 818.

805. φροίμια in the doubtful context may be either (1) "what I see is the prelude", the herald having either done some act or made some gesture of a violent nature (βιαίων), or (2) "this cry of mine (ὁοῶ) is the prelude to the sufferings I am to endure". Cf. Prom. V. 741 οὐτὶ γὰρ νῦν ἀτήκοας λόγους | εἶναι δόκει σοι

μηδέπω 'ν προοίμοις.

808. ἀλκάν, i.e. the βρέτη. As the Scholiast would say, ταυταῖς παρακελεύονται to flee from the λευρὸν ἄλσος to the πᾶγος. ἀλκάν = praesidium S. c. T. 762 μεταξὺ δ' ἀλκᾶ δι' ὀλγῶν τείνει πύργος ἐν εἵρει. Sup. v. 325 ἀλκᾷ πείσυνος.

809 sq. προπράσσου, with the double accus. of verbs exigendi. Cf. sup. v. 89. In Cho. 834 φίλοις πρόπρασσ' ἰὼν χάρετας ὀργᾶς λυγρᾶς the verb is sound, but the rest is uncertain. The middle, because Pelasgus is himself aggrieved by the insult (= πρόπρασσε σεαυτῷ).

δύσφ. προπρ. αἶσαν, lit. "exact a share hard to be borne", as if he were to levy contributions, and to make *their* contribution a heavy one. The contribution is really a penalty.

811. σοῦσθε. This (with σοῦσθω (Soph. Aj. 1414), and σοῦνται (Pers. 25)) is put under σέω in the lexicons. The form σοῦ σοῦ (Ar. Vesp. 209) is on the other hand clearly an interjection "shoo".

ὅπως ποδῶν ἔχει· εἰ δ' οὖν,

τιλμοὶ στιγμοὶ

πολυαίμων φόνιος

ἀποκοπὰ κρατός.

σοῦσθε, σοῦθ' ὀλούμεναι ἔμπαλιν.

ΧΟ. εἴθ' ἀνὰ πολύρυτον

στρ. α'.

*for /antes /prelators (810)
for /vime to fallow*

815

812 sq. ὅπως ποδῶν. οὐκοῦν οὐκοῦν τιλμοὶ τιλμοὶ καὶ στιγμοὶ. Scholiasta οὐκοῦν explicat ἰδίως τοῦτο, ἀπὲρ τοῦ εἰ δὲ μή. Requiritur ille quidem sensus sed in οὐκοῦν non inest. εἰ δ' οὖν etiam Hartung. Neque satis est ὅπως ποδῶν. ὅπως τάχος Heimsoeth. ὁκνεῖν ὁκνεῖν τιλμὸν τιλμὸν Wecklein. Legi potest τιλμοὶ πλοκάμων, στιγμοὶ φόνιος, πολυαίμων ἀπ. κρ. 814 πολυαίμων φόνιος τ' Weil. 816 δλούμεναι δλούμεν' ἐπαμίδα M. δλοαὶ μέγ' ἐπ' ἀμαλα (ex Hesychio) Hermann. ἐπ' ἀμαδα Schuetz. ἐφ' ἀλιάδα Dobree. ΕΠΑΜΙΔΑ ex ΕΜΠΑΛΙΝ factum esse veri simile est. δλούμεναι Bothe. οὔλούμεναι Paley. 817 εἰθάνα M, et πολύρυτον.

We must suppose a σέω (=σεῖω=σεῖω), with weak form συ in σύμενος (Ag. 746), συθείς (Pers. 135), and strong form σέω (=σεῖω).

βάρην, an Egyptian boat. Cf. Eur. I. A. 297 βάρβαροι βάριδες. In Pers. 554 the ships of Xerxes, with no particular reference to the Egyptian contingent, are called βάριδες. Herodotus (II. 96) describes a certain flat boat and says that the Egyptians call it βάρην i. e. *barf*. Aeschylus does not mean in particular the boat described by Herodotus, but uses the term for an oriental ship generally, meaning πλοῖον or ναῦν, but with a foreign suggestion.

812. εἰ δ' οὖν = εἰ δὲ μή. Cf. Soph. Ant. 722. So εἰ δὲ Plat. Euthyd. 285 c εἰ μὲν βούλεται, ἐγὼ τῷ εἰ δ', ὅ τι βούλεται, τοῦτο ποιέτω. Such uses are really aposiopesis.

813. τιλμοί, sc. πλοκάμων ὑμετέρων ἔσονται. The genitive is unnecessary, since the application of τῶν is restricted. The verb is omitted, the threat being more vigorous because more interjectional.

στιγμοί, i. e. they are to be treated as runaway slaves. Cf. στιγματίας. δραπέτης ἐστιγμένους (Ar. Av. 760), ἐστιγμένους αὐτομόλους (Aeschin. 38. 26).

814. πολυαίμων κ.τ.λ. The threats increase in vehemence. Women cannot as a rule bear to think of blood; hence φόνιος to duplicate the effect.

816. δλούμεναι, an imprecation rather than a threat. "Go, with a plague upon you": for the colloquial φθείρεσθε.

The ms. reading is ἐπαμίδα, out of which nothing can be made. Hermann's ἐπ' ἀμαλα is taken from Hesychius: ἀμαλα· τὴν ναῦν ἀπὸ τοῦ ἀμᾶν τὴν ἀλ' Ἀλοχόλος Πρωτὶ σατυρικῷ, while the Etym. Mag. has ἀμάδα· τὴν ναῦν Ἀλοχόλος. This ἀμαλα and ἀμάδα seem to point to some rare word for a ship, though the former itself (ἀμαλι) is out of the question. ἀμάς or ἀμάς may however have been extant, or there might have been an ἡμάς, ἡμάς or ἡμάς, of which the Doric form alone survives in these glossaries. Yet it is difficult to conceive of an etymological value for such forms.

817. πολύρυτον: the epithet expresses the dangerous magnitude of the sea-waves: "on the sea's great flood". ἀνὰ cum accus. expresses the helpless dashing to and fro, the destruction in διώλον being pictured as protracted; i. e. ἀνὰ... πόρον (φερόμενος) διώλου.

† ἀλμύεντα πόρον *μὴν the willing highway of the sea*
 δεσποσίῳ ξὺν ὕβρει (845)
 γομφοδέτῳ τε δόρει διώλου, *ballad bark* 820
 εὐδαίμονες ὡς ἔμπαλιν αἰδ' ἥ-

818 ἀλμύεντα Hermann. ἀλμυρόεντα Hartung. Fortasse nil opus est pede reso-

luto. 819 δεσποσίῳ Stephanus. θεσπεσίῳ Turnebus. 820 γομφότῳ
 τε δόρῳ M. 821 Locus admodum corruptus. αἶμονες ὡς ἐπαμίδα ησδουκιάτῳ

πῖτα M. ἡμαγμένον σε καθίζω habet scholiasta; unde Turnebus αἶμον' ἴσω σ' ἐπ' ἀμίδα. Plerique praeconi dant; e.g. αἰματόεσσα καθίζω δέ σ' ἐπ' ἀμίδα Haupt, αἶμον' ἴσω σέ γ' ἐπ' ἀμαλα Paley, αἶμονά σ' ἐπ' ἀμάδα θήσω τρόπον δραπέτα Conington. Equidem litteras ΕΥ post διώλου excidisse arbitror, et ex (ΕΥ)-(Δ)ΑΙΜΟΝΕΣΩΣΕΜΠΑΛΙΝΑΙΔΗ(ΜΕΘΑ)ΣΥΛΟΙΤΕΤΑΠΙΤΑ factum esse ΑΙΜΟΝΕΣΩΣΕΠΑΜΙΔΑΗ.....ΣΥΔΟΥΠΙΑΤΑΠΙΤΑ. Fuerat ergo "utinam pessum datus esses, ut nos felices et securae rursus in omne

818. ἀλμύεντα, with πόρον, forms a compound="the sea". πόρον requires this definition. Cf. ἰγρὰ κέλευθα (Hom. Od. III. 71), ἰχθυόεντα κέλευθα (Od. III. 177). Exactly equivalent to the whole expression is Pind. P. v. 119 ἀλός (=ἀλμύεσσα) βαθεῖα (=πολύρυντος) κέλευθος (=πόρος).

819. δεσποσίῳ ξὺν ὕβρει. Perhaps this might be taken to mean "along with your insulting masters", i.e.=ξὺν δεσποτῶν ὕβρει=ξὺν δεσπότης ὕβρισταῖς. Cf. Cho. 770 μὴ νῦν συ ταῦτ' ἀγγελλε δεσπότης στήγει (=στυγερῶ δεσπότη). The use of the adjective in such a sense is, however, unlikely. In Latin we have "crilis praeuortit metus" (Plaut. Amph. v. 1. 17), "my master's fear", Cho. 942 δεσποσύνων δόμων="our master's house", Pers. 586 οὐδ' ἐτι δασμοφοροῦσιν δεσποσύνοισιν ἀνάγκαις: but *crilis metus* could not be used for "my timid master", and in the Greek passages quoted there is no analogy, as the substitution of τυραννικῶν and τυραννικαῖς respectively will shew. It is very unlikely that a tyrant could himself be called a δεσπότης ἀνάγκη. Rather render "with your lordly insolence and your bark", a combination of abstract with concrete not awkward under the circumstances. The herald had treated them as a δεσπότης treats his

slaves. δεσποσίῳ is prompted by the threat of στιγμαί, and γομφοδέτῳ δόρει by βάρη.

δεσπόσιος is chosen rather than δεσπόσυνος, for the reason that the latter means "belonging to a master", and the former "like that of a master". "Your arrogant assumption of the master". Cf. χειμέριος)(χειμερινός.

820. γομφοδέτῳ. Cf. γομφοπαγῆς Ar. Ran. 824. All ships were so fastened: cf. sup. 419 and the passage of Apollonius there quoted, Od. v. 248 &c. There need therefore be nothing particularly distinctive of the true Egyptian βάρη in the epithet, though as a matter of fact the γόμφοι were of much importance in this boat. Cf. Hdt. II. 96 ἐκ ταύτης ὥς τῆς ἀκάνθης κοψάμενοι ξύλα ὅσον τε διπλήχεα πλινθίδων συντιθεῖσι ναυπηγεῖμενοι τρόπον τοῦτονδε. περὶ γόμφους πυκνοὺς καὶ μακροὺς περιέρουσι τὰ ξύλα κ.τ.λ. But, if Aeschylus had known this, he would also have known that the βάρη was only a river-raft and could not make a sea-voyage. The force of the epithet is "for all its strength of build". The *proud security* of the sons of Aegyptus is in point.

821 sq. There is no reason to doubt that ὥς is genuine, and, if so, it should (after the unattainable wish εἴθε διώλου)

μεθ' ἄσυλοί τε τὰ πάντα. *in alh auw ne gktē*
 κελεύω βίαν μεθεῖναι σε
 τὰν πάμφρονά τ' ἰοῦτ'· ἰοῦ· ἰοῦ· *mad mltuē* (830)

* * *
 κατάλειψ' ἵδρυμα· κ' ἐς δόρυ, 825
 Ἀργείαν πόλιν εὐσεβῶν.
 μήποτε πάλιν ἴδοιμ' *ἀντ. α'.*
 + ἀλφεισίβοιον ὕδωρ, (885)
 + ἔνθεν ἀεζόμενον
 ζώφυτον αἶμα βροτοῖσι θάλλει. 830

tempus sedissemus". 823 βία μεθεῖσθαι ἵχαρ φρενὶ τ' ἔταν M. ΙΧΑΡΦΡΕ-
 NITATAN in ΠΑΡΦΡΟΝΑΤΙΟΤΑΤ facile redigitur. Possis etiam πάμφρονά
 τ' ἀπάταν. λίχαρ vel γλίχαρ Lobeck. ἰσχυρὰς φρενὸς ἔταν Butler. εἴθαρ
 φρενὸς ἔταν Butleri amicus. βίαις μεθεῖσθαι, ἵχαρ φρεσὶ τ' ἔταν *ēān* Weil.
 824—826 ἰὼ ἰὼν λείψ' ἵδρυμα, κ' ἐς δόρυ ἀνέτανα πόλιν εὐσεβῶν M. ἰὼ. ἰοῦ Turnebus.
 ἰοῦ. ἰοῦ Hermann. Nescimus utrum choro an praeconi haec danda sint. Si illi, aut
 Ἀργείαν πόλιν εὐσεβῶν aut ἀπὸ, ἑμὲν πόλιν εὐσεβῶν fortasse restituendum. Si huic,
 vel quod scripsi, vel Ἀργείαν πόλιν οὐ σέβω. Superest ut alter versus choro, alter

praeconi detur; sed diu meditatus id praetuli quod in textu est. 827 εἶδοι M,
 corr. Butler. Amissum est M propter sequentia ΑΛ. ἰδοι μ' E. Ahrens. ἰδοῖν
 Peiper. 829 ἀεζόμενον M, corr. Scaliger. 830 βροτοῖσι Conington. ἀεζόμενη
 ζώφυτος aia Tournier. νᾶμα Pearson, Schuetz. οἶδμα Bamberger. Posses, si opus

be followed by a clause containing the
 indicative of an unattainable purpose.
 Cf. Prom. V. 152—156 εἰ γὰρ μ' ἐπὶ
 γῆν... ἤκεν... ὥς μήτε θεὸς μήτε τις ἄ-
 λος τοῖσδ' ἐπεγγήθει, Cho. 188 εἴθ'
 εἴχε φωνὴν... ὅπως... μὴ κινυσσομένην.
 εἰδαιμονες. Such a destruction of the
 enemy would be a mark of fortune's (τοῦ
 δαίμονος) favour.

αἶδ' = ἡμᾶς in contrast with "you".
 ἡμεῖς, sc. in our maiden bowers (πωλι-
 κῶς ἰδωλῶς). ἡμεῖς would be less good:
 cf. Ar. Eccl. 151 ἐβουλόμην μὲν ἕτερον ἂν
 τῶν ἡθαῶων | λέγειν τὰ βέλτισθ', ἔν' ἐκα-
 θήμην ἡσυχος. (Indeed ἡσυχΟΙ may be
 the word really underlying ἡσυχΑΟΥ.)

824. ἰοῦτ'· Aeschylus uses this
 word in the dative, Prom. V. 559 ἰοῦται
 γάμων. The dative is common in Homer,
 and is explained by Hesychius as βουλή-
 σαι, ὀργῇ. The accusative is extant in
 Il. xv. 41 μὴ δὲ ἐμὴν ἰότητα Ποσειδάων
 ἐνοσίχθων | πημαίνει Τρώας.

825. κ' ἐς δόρυ, i.e. σπυῖθ' ἐπὶ βάρῃ
 under another form, and therefore suit-
 able to the herald. Moreover as v. 827
 plainly begins the antistrophe to v. 817,
 the speech of the Chorus should begin at
 μήποτε. From the words of the Chorus
 in v. 827 it seems that the ἐνδὲ πόλιν of
 M contains ἀμπαλιν.

828. ἀλφεισίβοιον. Alexander Aeto-
 lus (circ. 280 B.C.) has also this un-
 Homeric sense (ap. Parthen. Erot. 14)
 οὐδὲ Μελίσσῳ | Πειρήνης τοιάδ' ἀλφει-
 βοιον ὕδωρ | θηλήσει μέγαν υἱόν. The
 sense "cattle-fattening" passes into that
 of fertilising power in general.

829. ἔνθεν ἀεζόμενον κ.τ.λ. The text
 is sound. The Nile is called in Pers. 33
 ὁ πολυθρέμμων, and rivers generally are
 κουροτρόφοι. Plut. Is. 5 ascribes to the
 Nile the quality of producing πολυσπαρκία,
 a quality which enriches the blood and
 promotes fecundity.

ζώφυτον αἶμα is the generative blood

"Αργεῖος ἐγὼ γάρ, βαθυχαῖος, of noble line and old
 βασιλεὶ ἐκ βασιλείας. *μῦθος of a former (Bothe) εἰρημν*

KH. πέρανον· σὺ δ' ἔμπαλιν ναὶ (800)
 βάσει τάχ' ἀθέλεος θέλεος.

XO. βᾶτε, βᾶτε πολλὰ σπουδᾶ. 835

esset, ζώφοντον εἶδον ὅποιοι θάλλει. Sed vide infra. 831 sq. ἀγῖος ἐγὼ βαθυχαῖος
 βαθρεῖας βαθρεῖας M. Schema videtur esset -- | --- | --- | --- | ---.
 ΒΑCΙΑΕΙΕΚΒΑCΙΑΕΙAC dedi. "Αργεῖος etiam Bothe. γῆιος ἔχω βαθυχαῖος
 βαθρεῖας Hermann. ἔργαῖος ἔχω Weil. ἄγῖος ἐγὼ Turnebus. λατρεῖας βαθυχαῖος
 ἄμοιρος ἐγὼ βαρεῖας Oberdick. 833 sq. γέρον· σὺ δὲ ναὶ ναὶ βάσῃ τάχα θέλεος
 ἀθέλεος M. Vulgo retinent γέρον, quod choro dant: cetera tribuunt praeconi. Scripsi
 ΠΕΡΑΝΟΝ, de quo vide infra. 835—837 Locus corruptissimus. βᾶ βᾶ τε

(almost = σπέρμα). The substitution of
 βοτοῖσι for βοτοῖσι does away with the
 point of the passage. Why should the
 Danaids, in avoiding Egypt, describe the
 richness of its water, unless in some way
 that richness affects them injuriously?
 Their prayer is that they may never
 return to become prolific mothers of
 children to the lusty sons of Aegyptus.
 The Nile is credited with this gene-
 rative quality elsewhere e.g. Ael. de
 anim. III. 33 λέγεται ὁ Νεῖλος αἰτίος εἶναι
 εὐτεκνύοντα παρῆχων ὕδωρ. Strabo
 XV. 1 (p. 695) καὶ Νεῖλον δὲ εἶναι γόνιμον
 μᾶλλον ἐτέρων καὶ μεγαλοφυῆ γεννᾶν· τὰς
 τε γυναῖκας ἐσθ' ὅτε καὶ τετραδύμα τι-
 τεω τὰς Αἰγυπτίας. ζώφοντον might be
 predicative, but is probably defining.

831 = "Egypt has no claims on me,
 to demand me back as its slave. I am
 an Argive, and of royal birth moreover".
 Hence the emphatic ἐγώ.

βαθυχαῖος. ἡ μεγάλως εὐγενής. χαῖ
 γὰρ οἱ εὐγενεῖς Schol. βαθυ-, i.e. far back
 in my descent, deep as you can sound it;
 or simply = "very" (cf. βαθύδοξος &c.).

χαῖος or χαῖος (here χαῖος) properly
 means genuine (cf. Ἑτεο-βουτύτης). See
 Ar. Lys. 90

ΔΤ. τίς δ' ἀτέρα παῖς;

ΔΑ. χαῖα ναὶ τὼ σιῶ,

Κορυθία δ' αἶ,

where the scholion gives ἀγαθή. So He-
 sychius. Ἀχαιοί may be etymologically

connected. The word was especially
 Doric: χαῖον λέγεται τὸ ἀγαθὸν παρὰ Δα-
 κεδαιμονίους Schol. on Theoc. VII. 4 (εἰ
 τί περ ἐσθλὸν χαῖον τῶν ἐπιδρωθῶν).

832. βασιλείας, viz. of Io, daughter
 of king Inachus.

833. πέρανον. One may venture to
 think this a very probable correction
 of γέρον. There is no "old man" pre-
 sent, for the over-active κῆρυξ cannot be
 such. The Danaids insist upon their
 rights, and the herald insultingly replies
 'finish it! Say out your say! But back
 you shall go'. περαινεν is the most
 suitable verb in this sense. Of speech,
 its uses are (1) "finish". Cf. Pers. 699
 εἰπὲ καὶ πέρανε πάντα, Ar. Plut. 648 πέ-
 ραινε τοῖνον δὲ τι λέγεις ἀνύσας ποτέ, Ran.
 1170 ἴθι· πέρανε σὺ, Διοχὺλ', ἀνύσας,
 Menand. 'App. 1. 5 πέρανε· σωθείης δέ,
 Sept. c. Th. 1051 Ἐπίς περαινει μῦθον
 ὑστάτη θεῶν. (2) "conclude in argu-
 ment". Cf. Ar. Eq. 1378 περαντικὸς,
 "logical".

σὺ δ', i.e. "you, for all your descent
 and arguments".

834. ἀθέλεος θέλεος (= nolens volens),
 without connecting particle, like ἀνω κάτω.
 In Latin such asyndeta are very frequent
 with contrasted pairs, e.g. dicenda la-
 cenda, fanda nefanda: see Cic. Tusc. Dis.
 V. 114. They are less common in Greek.
 Plato Prot. 319 D is no true instance.

835. βᾶτε, a cry to the Argives: "come!

- ΚΗ. κατάβα σύ, μή τι κακὸν πάθος
ἐλκομένα παλάμαις ἐμαῖς. *κατὰ τὴν ἐκδοχήν* (883)
ΧΟ. αἰαῖ· αἰαῖ· *στρ. β'.*
εἰ γὰρ αὐταῖς παλάμαις ἔλκοιο *violence hands and all*
+ διὰ κυμόρρυτον ἄλσος *the waves move when the* 840
κατὰ Σαρπηδόνιον χῶμα *billows roll*

πολλὴ φροῦδα βατεμβαθυμτροκατὰ παθῶν δόμειναι παλάμαις M. Si β et κ omnino eadem in minusculis esse memineris, sique rem ad unciales revocabis, satis arridebit, opinor, coniectura mea. E

ΒΑΤΕΒΑΤΕΠΟΛΛΑΙCΠΟΥΔΑΙΚΑΤΑΒΑCΥΜΗΤΙ

est factum ΒΙΑΒΙΑΙΤΕΠΟΛΛΑΙΦΡΟΥΔΑΒΑΤΕΑΙΒΑΘΥΜΙΤΡ Ceteras coniecturas vix erit qui accipiat. Dant plerique praeconi. *βατέα βαθμίδων πρόκακα* Enger. *βάρ' ἐπὶ βάρων πρὸν κακοπαθεῖν* Heath. *βάτε, πρόκακα μὴ παθεῖν δλομένα* παλάμαις ἐμαῖς Paley. 839 καὶ γὰρ δυσπαλάμωι δλοιο M. Habet scholiasta τοῦτο ἰδίᾳ, *εὐκτικῶς*· δλοιο οὖν σὺν ταῖς σαῖς μηχαναῖς, unde censet Paley eum τοῖγαρ αὐταῖς παλάμαις legisse. εἰ γὰρ Heathii est. αἰ γὰρ Weil. ΑΥ(ΤΑΙ)C in ΔΥC abierat. σὺν παλάμαις Heimsoeth. *δυσπαλάμωι σὺ γ' ὦλεν* Weil. "δλοιο supplevisse videtur sec. man., scribendum *σαλεύου*" Wecklein. Immo ἔλκοιο. 840 δ' ἄλλῳ M. ἄλλῳ M. Robortellus. Hic incipere videtur schema --- series. ΔΙΑ...ΜΟΡΡΥΤΟΝ relictum erat ex ΔΙΑΚΥΜΟΡΡΥΤΟΝ. Vide infra.

help!" The herald takes up the word and turns it to *κατάβα* with the emphatic *σύ*. "Come, do you say? Come down, yourself".

837. *παλάμαις*. Explained as *μηχαναῖς*, a sense used by Aeschylus in *Prom.* V. 166. But the herald would scarcely talk of his devices or circumventions, but rather of his compulsion by force. He has no "plan", but will *drag* them away. *παλάμη* is the hand, and particularly the hand of violence: cf. *Il.* III. 128 *ὡς ἔθεν εἰνέκ' ἔπασχον ἱπ' Ἀργεῖοι παλαμῶν*, Soph. Phil. 1206 *ὡς τίνα δὴ βέξῃ παλάμαν;* ("deed of violence").

839. See crit. note. *ἔλκοιο* takes up *ἐλκομένα*, and the *αὐταῖς παλ.* reminds us of *vv.* 819 sq. The construction *αὐταῖς* "*cum ipsis*" is found in Aeschylus S. c. T. 551, *Prom.* V. 221, 1047.

840. *ἄλσος* requires the epithet to define it as the sea, "an *ἄλσος* other than this over which you would drag *me*".

See note on v. 488, and cf. *πρότιον ἄλσος* Pers. 111.

841. *κατὰ Σαρπηδόνιον χῶμα*, a promontory of Cilicia in the Aulon Cilicius, on that coast known as *Τραχεῖα*, and facing the Eastern end of Cyprus. In sailing from Argos to Egypt the coast would be followed as far as possible. Sarpedon was king of the Lycians (*Il.* II. 876), the son of Zeus, slain by Patroclus (*Il.* XVI. 419 sqq.). In *Il.* XVI. 675 Sleep and Death carry his body to Lycia. But if the *τόμβος* (Homer) of Sarpedon is the same as the *χῶμα* here, the early kingdom of Lycia must have been much more extensive than in historical times. The promontory was also known simply as *Σαρπηδών*, though generally as *Σαρπηδωνία ἄκρα*. Strabo XIV. p. 670. Soph. Frag. (quoted by Herodian *περὶ μ. λ.*) *Σαρπηδών ἄκρα*. This coast had an ill name.

μα πολύψαμμον ἀλαθεὶς *ἐπὶ τῇ ἐλπίδι* (870)
 Συρίαισιν αὖραις.

- KH. *ἔλξε καὶ λάκαζε καὶ κάλει θεοὺς*
 + *Αἰγυπτίαν γὰρ βάρην οὐχ ὑπερθορεῖ* 845
 + *ἔλξε καὶ πικρότερον οἷζυος νόμον.* *αὐτὴ ποτὶ δὴ τὴν (875)*
 XO. *οἰοῖ· οἰοῖ·* *ἔλξαι τῇ γῇ* *ἀντ. β'.*
κύμα σ' ἄκρας Κυπρίας ὑλάσσας

842 πολύψαμμον M, corr. Emperius. ἀλαθεὶς M. 843 εὐρειαίς ἐν αἰθαῖς M. Rationem geographicam et litterarum secutus CYPHAIKIN conieceram, cum in manus venit Weckleinii opus, ex quo hanc coniecturam praeripuisse invenio Badhamium. Idem voluit Paley (εὐρειαίς). αἰρειαίς Hermann. εὐρυχόροις Marckscheffel. οὐρειαίς Emperius. ἀγρειαίς ἐν Bamberger. 844 λάκιζε Bothe. λάκαζε Boissonade. 845 ὑπερθορεῖ Hartung. ὑπερθορεῖς Haupt. 846 ἔλξε καὶ βάρη πικρότερ' ἀχέων οἷζυος νόμου ἔχων M. Idem accipio quod Emperius. Ratio corruptionis mihi haec videtur: βάρη glossema est ad ἔλξε, ἀχέων ad οἷζυος; omissi sunt accentus qui -ον in fine verborum significant. Fuit ergo

βάρη
ἔλξε καὶ πικρότερ' οἷζυος νόμου

Aliter Hermann χέουσα κ. π. οἱ. ν., Enger καίπερ χέουσα πικρότερ' οἷζυος νόμου.

847 οἱ quinquies M. 848—852 Iterum locus corruptissimus. Neque liquet sententia, neque in ipsis verbis veri vestigia satis elucet. Inter densissimas loci tenebras

842. πολύψαμμον, on the geographical touch cf. v. 3, 32, 527—534.

843. Συρίαισιν αὖραις, i.e. the E.S.E. winds, directly adverse to their return. ἀλαθεὶς is treated as a passive (= πλανηθεῖς): hence the instrumental dative, which, however, is also to be joined to ἔλκει. Cf. Ag. 691 ἐπλεψε Ζεφύρου γίγαντος ἀδρῆ.

844. ἔλξε καὶ λ., with reference to the alaf of v. 838, which is only the textual representative of many such cries.

κάλει θεοὺς, implied in the ill wish, which is equal to a prayer.

845. οὐχ ὑπερθορεῖ. Paley supposes a reference to an encircling net, and quotes Ag. 359 ὑπερτελέσαι μέγα δουλείας γάγγαμον. This seems scarcely sufficient, ἔρκος or some similar word being required, e.g. Il. IX. 476 ὑπέρθορον ἔρκιον αὐλῆς, Hdt. II. 134.

But in vv. 820 and 839 the Danaids have invoked disaster on the Egyptian ship, and it is not for nothing that the herald here has the emphatic Αἰγυπ-

τίαν βάρην instead of βάρην alone, or τὴν ναὺν or τὸ πλοῖον. ὑπερθορεῖσκα, we may believe, was proverbially used of contempt for the littleness or insignificance of a thing. The story of Remus will suggest itself: Livy I. 7 vulgatio fama est, ludibrio fratris Remum novos transiluisse muros &c. As if one were to say "it is nothing: I could jump over it". The herald means "an Egyptian ship can look after itself, your gods will find it none so easy to destroy".

848 sqq. The restoration of this passage has been attempted according to a principle previously stated; viz. that there is antistrophe of thought and expression as well as of metre between this and vv. 839 sqq. In the strophe the Chorus pray that the ship may be buffeted up and down off the Sarpedon promontory, and they give a descriptive epithet to the cape. So here they pray that it may be wrecked off the opposite promontory of Cyprus (round which it must turn), and they add a descriptive epithet

Λουίλν
περικάμπτοντα βυθίζοι· *Λουίλν*
+ ὁ δὲ πέμψας σ' ὁ μέγας Νεῖ-

850

feri potest (quod tamen non puto) ut ignem fatuum persecutus sim, certe persecuti sunt nonnulli. Habet M

λυμασις ὑπὸ γαστρασκεί
περικαμπτὰ βρυάει,
ὅς ἐρωτᾷς ὁ μέγας
Νεῖλος ὑβρίζοντά σε ἀποτρέ-
ψει ἐναιστον ἔβρον.

In *uv.* 848 sq. ΛΥΜΑΣ.....ΚΥΤΠΡΟΓΑΣΥΛΑΣΚΕΙ redeg in

ΚΥΜΑΣ|ΑΚΡΑΣ|ΚΥΤΤΡΙΑΣΥΛΑΚΚΑΣ, in quo satis apparet cur exciderit ΑΚΡΑΣ. Deinde quid indicat accentus iste περικαμπτὰ, nisi syllabam *ov* intellegendam esse? Verum ergo est περικάμπτοντα. Pro βρυάει scripsi βυθίζοι. Vide adnot. infra scriptam. In *uv.* 850 sqq. ὁ δὲ πέμψας σ' scripsi et ὑβρίζοντ' ἀπογράφειν αἷστον, quod subter satis explicavi. 848 sq. λύμας eis Dindorf. λύμας· ἄγρια γὰρ σὺ λάσκει Paley. λύμας κυπρογενεῖς ὑλάσκει Badham. λυμανθεῖς σὺ πρὸ γᾶς ὑλάσκει περικομπὰ βρυάει Hermann. λύμας εἶθ' ὑπὸ γᾶς ὑλάσκει M. Schmidt. 850 ὅς ἐρωτᾷ σ' Bamberger. ὁ δ' ἐρωτᾷ γᾶς Scaliger. ὁ δὲ βώτας Hermann. ἐπαρω-

in antistrophe το πολύφαλλον, viz ὑλάσ-
σας. That they should pray both the
former and the latter is quite in the
manner of Aeschylus. Cf. sup. *uv.* 758
—761.

Cape Dinaretum (Sant' Andrea) was
well known. Before it lay four small
islands called Κλεῖδες, and the cape itself
sometimes bears that name: hence ἀκρας
is strictly appropriate for ἀκραν. (Pto-
lemy v. 14. 3 calls the headland βοῶς
οὐρά from the shape.) Hdt. v. 108 τῇσι
νηυσὶ οἱ Φοίνικες περιέπλεον τὴν ἀκρὴν
αἱ καλεῦνται Κληῖδες τῆς Κύπρου.
Strabo XIV. p. 682.

ὑλάσσας. Cf. Il. xvii. 747 πρὶν
ὑλῆεις, Soph. Aj. 1218 γενοίμαν ἔν'
ὑλᾶεν ἐπεσσι πόντου πρόβλημ' ἀλάλυ-
στον, Od. ix. 191 ῥίψ ὑλῆεντι.

The contraction for ὑλάσσας is rarer
than that in the masculine (ἀν' ὑλᾶντα
νάπη Eur. Hel. 1303). Yet Od. vii. 110
τεχνῆσαι = τεχνήσσαι.

849. περικάμπτοντα. κάμπτεω (or
κάμπτεω περὶ) is the regular word of
doubling a cape. Ar. Ach. 96 ἡ περὶ
ἀκραν κάμπτων νεώσοικον σκοπεῖς; Hdt.
iv. 42 κάμπτεω Ἑρακλῆας στήλας. Cf.

iv. 43 &c. περικάμπτεω τὸν Ἄδων Ael.
V. H. i. 15.

850 sqq. The sense of the wish is
"may the Nile never see thee more".
The emendation in the text involves com-
paratively little change, keeping αἷστον
and the verbal inflection. The fact that
it involves a new conception of the pas-
sage is no proof of boldness. The Nile
is the lord or owner of the Egyptians
(hence ὁ μέγας) who sends them out; and,
when he calls over the muster-roll of
those who are his, he is to register
"missing" at the name of the sons of
Aegyptus. But instead of merely ἀπο-
γράφειν σε αἷστον the poet puts more
vigorously σε ἔβρον αἷστον taking up
ὑβρίζοντα. "He sent you out as a ὑβρι-
στη and may he register you as a ὑβρις
missing—one insolence the less". The
clue to the solution is to be found in
Cho. 699 νῦν δ' ἤπερ ἐν δόμοισι βακχέας
καλῆς | λατρὸς ἐλπίς ἦν παρούσαν ἐγγράφει:
i.e. "the curse records as 'present' the
only hope that was left" (the curse being
regarded as taking an inventory or muster
of all the friends of the house, and calling
over that muster until she finds she has

† | λος ὑβρίζοντ' ἀπογράφει-
εν αἰστον ὕβριν.

(880)

KH. βαίνειν κελεύω βᾶριν εἰς ἀντίστροφον *with low alouade putalouet*
ὅσον τάχιστα· μηδὲ τις σχολάζετω.

+ ὁλκή γὰρ οὗτοι πλόκαμον οὐδ' αὖ' ἄζεται.

855

+ XO. οἰοῖ· πάτερ, βρότειος ἄρ <κυωρ> ὅς

στρ. γ'.

γὰρ δ' Enger. ὁ δὲ θρέψας Paley. 851 sq. ἐπιτρέψειεν Pearson. ἀποτρέψει' ἀδέ-
μστον ὕβριν Heimsoeth. αἰστον Hermann. ἀπανστον Schoene. 853 ἀμφι-
στροφον propter scholium Porson. ἀνάστροφον H. Voss. 854 ὅρον M, corr.
Robertellus. Deinde τι M. τις Turnebus. μηδ' ἐτι σχολάζετε Hartung. 855 οὐ
δαμάσεται M, corr. Pauw. Ceterum οὗτοι γὰρ ὁλκή Weil. γὰρ οὐ του Burges. οὗτι
Schwerdt. 856 sq. βροτῖσσα ροσται μαλθα ἔγει M. Ex ultimis quisquiliis

gathered them all in). That Aeschylus did use metaphors from the muster-roll is plain from that passage, and the Scholiast's τάξει ἀφανισθεῖσαν would exactly fit *this*.

ἀπογράφειν is the proper verb of entering on a register or muster-roll. So Polybius II. 23. 9 has ἀπογραφὴ = "roll" of soldiers. ἀπογράφειν τινὰ ἀπόντα ("absent"), παρόντα ("present"), τετραμένον ("wounded"), τεθνηκότα ("killed"), would be natural terms, while for "missing"—the exact word required here—it would, poetically at least, be hard to find a better term than αἰστον.

For πέμψας cf. Pers. 34 ἄλλους δ' ὁ μέγας καὶ πολυθρέμμων | Νείλος ἐπεμψεν. *Ibid.* 54 Βαβυλῶν δ' ἄλλων πέμψει.

853. ἀντίστροφον, τὴν ἐξ ἀμφοτέρων τῶν μερῶν διωσσομένην, ὅ ἐστι ἀμφιδίωσαν Schol. Mr Leaf's explanation of ἀμφιδίωσαν as "capable of turning either way" is certainly right, but if ἀντίστροφον means the same, we have a useless epithet, more Homeric than Aeschylean. ἀντιστρέφειν = "turn round", "wheel" (Xen. Ages. I. 16), and ἀντίστροφον in the sense "turned about" has its point. "Our ship's head is turned about: go on board for Egypt" (ἀντεστραμμένη ἐστὶν ἡ βᾶρις ἐμβαλεῖτε). It is not improbable that some such word as ἀντίστροφος was customary in the Athenian docks in in-

timating the immediate departure of a ship.

855. ὁλκή. Cf. the conjecture ὀλομένα v. 837. After this line the herald should be supposed to approach, gradually enclosing them with his men and threatening to carry out his object.

856. The corruption of this passage is very old, and Eustathius' note worthless. There is manifestly a simile from a spider's web, just as there is in v. 865 sqq. from a viper's bite or coil. The δέπους of v. 865 qualifying ὄφης (so as to make it applicable to a man) obviously corresponds to βρότειος of this verse. βρότειος ἄρα is an entirely certain counterpart of δέπους ὄφης. In ἀρος an adjective is apparently hidden, and ἀρ(κνωρ)ός is an adjective suited to the context. Aelian V. H. I. 2 uses ἀρκνωρεῖν of the spider, and as applied to ἄρα we have the metaphor of nets in Pers. 97 παράγειν βροτὸν εἰς ἀρκνας ἄρα. Metaphors from nets (ἄρκυς, δίκτυον, γάγγαμον, ἀμφίβληστρον) are especial favourites of Aeschylus. The gradual approach of the herald (and his attendants) is spoken of as the weaving of a web, whereas in v. 865 sqq. the seizure is actually taking place, the Danaids being caught by the feet. In the uncials the recurrence of the form Λ in A, M, Λ, N in combination is a most fruitful source of corruption. Dr Ruther-

+ | ἄτα νᾶμα νεῖ ✓ νῖμα (886)
 | ἀραχνος ὡς βᾶδην.
 + | ὄναρ ὄναρ μέλαν, ὕποτοτοτοί,
 | μᾶ Γᾶ, μᾶ Γᾶ, βοᾶ (890) 860
 | φοβερὸν ἀπότρεπε.
 | ὦ μᾶ Γᾶ, ὦ πᾶ Ζεῦ.

KH. οὔτοι φοβοῦμαι δαίμονας τοὺς ἐνθάδε·

ΜΑΛΔΑΓΓΕΙ erui NAMANGI. Fuerat etiam ἀραχνός, sed propter duplicatum *p* perierunt litterae κυρ. Habet scholiasta miram explicationem ἡ τῶν βρετέων ἐπικουρία βλάπτει με (h. e. propter nimiam fiduciam). Ex Eustathio 1422. 19 evocant ἀπὸ τοῦ τοῦ ἀρῶ καὶ ἀρος τὸ δφέλος παρ' Αἰσχύλῳ ἐν Ἰκέτιδι "βρέτεος ἀρος ἄτα" ἦτοι τὸ εὖ τῶν βροτῶν καὶ τὸ δφέλος ἀτῆ ἐστίν: quod quidem perabsurdum est. βρέτεος ἀρος ἄτα Abresch (ματῆ melius Enger, Bamberger, Oberdick). De toto loco infra disceptavi. βρέτεος ἀποσπᾶσας ἀμαλᾶδ' ἄγει Hartung. ἀμμ' ἄλαδ' ἄγει Bamberger. μ' ἄλαδ' ἄγει Schuetz. ἀμύγδ' ἄγει Martin. 859 Interpungunt vulgo post μέλαν. νόαρ νόαρ μέλαν Hermann, sine causa. 860 βοᾶν M. βοᾶ Hermann. βοᾶν Pauw. 862 ὦ βᾶ Γᾶς καὶ Ζεῦ M. ὦ μᾶ Turnebus. ὦ πᾶ Pauw. ὦ πᾶ, Γᾶς καὶ, Ζεῦ H. Voss.

ford (New Phryn.) denies the form νεῖ (Hes. Opp. 775 τῇ γὰρ τοι νεῖ νῆματ' ἀρσιπύργητος ἀράχνης), and says it should be νῆ. The root is *naē* and νῆμα should be the Doric form, but in the matter of Doricising the tragedians were scarcely sound or consistent.

βρόντος ἄτα, "a bane in human form". For the concrete sense of ἀτῆ cf. v. 509 τὰν μελανόζυγ' ἄταν.

858. ἀραχνος. The masculine form is obviously desired if it exists. Besides the usual feminine ἀράχνη the masculine ἀράχνης is not uncommon (e.g. Frag. 112). Hesychius has ἀράχνου: ἀπὸ εὐθείας ἀράχνης· Αἰσχύλος Λαίψ. Why not ἀραχνος? The only other place in Aeschylus where the spider is mentioned is Ag. 1492 κείσαι δ' ἀράχνης ἐν ὑφάσματι, where the feminine form is necessary for the allusion to Clytaemnestra.

859. The Chorus represent themselves as in a frightful dream; and like children calling in the night to their mother and father they cry, "mother Earth, father Zeus, drive away the fearsome vision". It is natural that they should call on

these powers in particular, since no Argive help is at hand; they are alone with omnipresent Earth and Zeus.

860. μα...πᾶ. These shorter interjectional forms are best suited to the cry of little children. In Cho. 45 ἰὼ Γαῖα μαῖα has a similarly affectionate, dependent tone. The assonance also is observable.

861. There is no difficulty in accepting *per se* the title Γᾶς πατ as applied to Zeus. As the Scholiast says ἡ αὐτὴ γὰρ Πᾶ καὶ γῆ. Cf. Soph. Ph. 391 ὁρεστέρα παμβῶτι Γᾶ, μᾶτερ αὐτοῦ Διός. But it is impossible to accept with Valckenaer ὦ πατ Γᾶς, πᾶ Ζεῦ after μᾶ Γᾶ. This would obtrusively suggest anomalous connections of mother and son. On one occasion and in one connection Zeus may be called the son of Earth, and again elsewhere the husband of Earth, but scarcely both in the same passage. To the Danaids in their childlike terror it is enough that they find their mother in Earth and their father in Zeus: the relationship of these two to each other is not in point.

οὐ γάρ μ' ἔθρεψαν οὐδ' ἐγήρασαν τροφῇ.

ΧΟ. αἰαῖ· πέλας δίπους ὄφεις * ἀντ. γ'. (898) 865

+ * * *
ἔχιδνα δ' ὥς μ' ἔχει
+ πόδα· δάκος δάκος, ὁτοτοτοτοῖ, *horrid thump-moult*
μᾶ Γᾶ, μᾶ Γᾶ, βοᾶ
φοβερὸν ἀπότρεπε. (900)
ὦ μᾶ Γᾶ, ὦ πᾶ Ζεῦ. 870

ΚΗ. εἰ μὴ τις ἐς ναῦν εἰσιν αἰνέσας τάδε,

+ λακὶς χιτῶνος ἔργον οὐ κατοικτιεῖ.

865 μαι μαι M. Vulgo μαιμῆ post Robortellum. At requirimus tale aliquid quali oioi respondeat. Itaque αἰαῖ αἰαῖ μαιμῆ Enger. οἰοῖ πάτερ, μαιμῆ Paley. Credo in ipso ΜΑΙΜΑΙ nihil aliud nisi ΑΙΑΙΑΙΑΙ latere. Lacuna, quae sequitur, paene hunc in modum explenda: προσέρχεται σπειράμασιν. 866 sq. δ' ὥς με τί ποτ' ἐν δοκοῖ M. μετὶ pro μετεῖ ε' μ' ἔχει factum est. De μ' ἔχει πόδα vide infra. μέ τις πόδα δάκνουσ' ἔχει Paley. τὸ πόντιον δάκος μ' ἔχει Peiper. μ' ἐτυπτεν δακοῦσα Abresch. 868—870 eisdem, quibus vv. 860—862, mendis laborant.

864. οὐ γάρ μ' ἔθρεψαν κ.τ.λ. The two seasons of life in which man is helpless and relies upon others for his needs are those of infancy and old age: the herald says "I owe no gratitude to your local gods either on the one account or the other". He need not be old to say "the gods have never fed my old age". The expression does not imply that anyone else had done so. What he means is: "It is not as if I owed them *τροφεία* for kindness of such a sort. I am under no debt of that kind, otherwise I *might* revere them". This idea of a debt is frequently shewn, cf. S. c. T. 447 θανῶν *τροφεία* πληρώσει χθονί, Cho. 6 &c.

ἐγήρασαν τροφῇ = ἐγηροτρόφησαν (ἐγηροβόσκησαν). εἰς γῆρας με ἤγαγον Schol. The second aorist is intransitive in Cho. 908 ἐγὼ σ' ἔθρεψα, σὺν δὲ γηράναι θέλω. The transitive sense is apparently confined to the compound aorist. No value can be attached to Hesychius' γηράσκοντα· γηροκομῶντα.

866. μ' ἔχει πόδα. Cf. v. 354 φόβος μ' ἔχει φρένας. ἔχειν of a grip or hold. Ar. Nub. 1047 εὐθὺς γὰρ σε μέσον ἔχω λαβῶν ἀφύκτων. The serpent naturally "bruises the heel". It was so in the case

of Philoctetes (Soph. P. 1326 sqq.). Cf. Aes. Frag. 231, 234.

871. λακὶς &c. answers in form and meaning to v. 855.

χιτῶνος ἔργον. τὴν ἐργασίαν τοῦ χιτῶνος Schol. *However finely* their robes may be wrought (= χιτῶνα καίπερ ἐπιπύκτως ἐργασμένον), they will none the less be rent. Theoc. xxiv. 45 λῶτινον ἔργον, Cho. 231 ὕφασμα, σῆς ἔργον χερσός. With the genitive of the product wherein the work results ἔργον does not seem to occur elsewhere. ἐργασία with a genitive of the material means "a working in...", and absolutely it = ἔργον ("a production") in Thuc. vi. 27 ἡ τετράγωνος ἐργασία. But ἔργον cannot on the other hand = ἐργασία. χιτῶνος ἔργον is either (1) "the work given to (consumed in) producing your garment", or (2) "the work (texture) of your garment". The former is preferable and = "your garment wrought with pains".

Though χιτῶν is properly the under tunic, it is perhaps here not so specific, but = ἐσθῆς, πέπλος.

873. ἀγοί, *duces*: πρόμοι, *principes*. The latter is rather an epithet than an independent vocative noun. Cf. II. v.

- ΧΟ. ἰὼ πόλεως ἄγοι πρόμοι, δάμναμαι. στρ. δ. (904)
 ΚΗ. πολλοὺς ἀνακτας, παῖδας Αἰγύπτου, τάχα
 ὄψεσθε· θαρσεῖτ', οὐκ ἐρεῖτ' ἀναρχίαν. *πρατ* 875
 ΧΟ. διωλόμεσθ' ἄσπετ', ἀναξ, πάσχομεν. *μικελὶ νικεῖν* ἀντ. δ.
 ΚΗ. ἔλξειν ἔοιχ' ὑμᾶς ἀποσπάσας κόμης,
 ἐπεὶ οὐκ ἀκούετ' ὄξυ τῶν ἐμῶν λόγων.
 ΒΑ. οὗτος, τί ποιεῖς; ἐκ ποίου φρονήματος (911)

873 πρόμοι M, corr. Stanley. 874—5 et 877—8 transponunt Heath, Hermann, Paley. 875 θάρσει τοῦ χερεῖ ταναρχίαν M. corr. Robortellus. 876 διωλόμεσθα ἐπτάναξ M. δCΕΠτ' pro δCΠτ' scripsi. δελπτ' Robortellus et plerique. 877 ἐπισπάσας Pearson. 878 ἐπεὶ οὐ κακοῦ ἔξυ M, corr. Porson. ἀκούεις Schuetz. ἐπεὶ οὐκ ἀκούειν ἀξιοῦτ' Feder. ἐπεὶ γ' ἀνηκουστῆτε Abresch. 879 ἐκ τίνος nonnulli sine causa.

533 πρόμον ἀνδρα. Otherwise Eum. 399 Ἀχαιοὺν ἀγορῆς τε καὶ πρόμοι.

874. The herald replies: "you call upon the leaders and chiefs of the country: you have no need to complain of the want of leaders: you will soon see enough εἰγὼ πρόμοι (= ἀνακτες)". Many editors transpose vv. 874 sq. with 877 sq., under the impression that ἀνακτες of v. 874 is an answer to ἀναξ of v. 876. Specious as this is at first sight, it is probably quite wrong. In v. 876 the Chorus say nothing to call for the word ἀναρχίαν of 875, while they do virtually complain of a lack of leaders in v. 873. The words εἰγὼ πρόμοι = εἰγὼ οἱ προμαχοῦντες ἡμῶν. The herald substitutes ἀνακτας, which is itself a term of leadership in war (Pers. 383 ναῶν ἀνακτες), as well as an equivalent of δεσπότης and πόσις.

875. οὐκ ἐρεῖτ'. Cf. S. c. T. 691 κακῶν δὲ καλοχρῶν οὐτιν' εὐκλείαν ἐρεῖς. V. Shilleto on Dem. De F. L. § 221 τὸν βεβιωμένον αὐτῷ βίον αὐτίκα δὴ μάλ' ἐρεῖ.

876. διωλόμεσθα. With the tense cf. Eur. Alc. 386 ἀπωλόμην εἰ με λείψεις. (Goodwin Moods and T. § 19, note 5.)

ἀσπετ'. δελπτ' has been generally accepted. It is not however the best possible correction. It cannot mean that the treatment is "unexpected", for they had feared it all along; and

though it might possibly be rendered "we are in hopeless case", the ordinary sense of δελπτος would have to be considerably extended. ποιεῖ τις ἡμᾶς ἀσπετα is the most natural complaint under the circumstances. The herald is committing sacrilege. For the word cf. Soph. O. T. 890 τῶν ἀσέπτων ἐρξεται ("from unholy deeds"), and the opposite *ibid.* 864 εὐσεπτον ἀγγεῖαν.

877. We may construe (1) ὤξαν ὑμᾶς κόμης, ἀποσπάσας, or (2) ὤξαν ὑμᾶς, ἀποσπάσας κόμης. But, probably κόμης is felt ἀπὸ κοινοῦ with both verb and participle. ἀποσπᾶν in a similar connection Thuc. III. 81 ἀπὸ τῶν ἱερῶν ἀποσπῶντα.

ὑμᾶς, in opposition to τῶν ἐμῶν: "you do not seem to listen to me: I must act forcibly by you" (a kind of requital). By position alone ὑμᾶς is emphatic.

878. ἀκούετ' ὄξυ. Cf. Il. XVII. 256 ὡς ἔφατ'. ὄξυ δ' ἀκουσεν Ὀδυσσεύς. All the senses may be δέξεται. Plat. Phaedr. 250 D ὅψις δέξεται τῶν διὰ τοῦ σώματος αἰσθήσεων.

879. The king appears upon the scene. His first word is the impatient οὗτος "Ho! there", *Hear tu!* So in Soph. O. T. 532. Sometimes, when it is not a case of the opening words or first appearance, the exclamation implies "that the person addressed is not duly

missives for example, hitting not at all

- ἀνδρῶν Πελασγῶν τήνδ' ἀτιμάζεις χθόνα; 880
ἀλλ' ἡ γυναικῶν ἐς πόλιν δοκεῖς μολεῖν;
+ κάρβανος ὥς δ' Ἑλλήσιν ἐγγλῖεις ἄγαν, ^{πιοτ' τοῦ κάρβανου ἢ ἀγαν}
+ καὶ πόλλ' ἁμαρτῶν οὐδὲν ὀρθώσας φανεῖ. ^{the phrase for a better reason (915)}
KH. τί δ' ἡμπλάκηται τῶνδ' ἐμοὶ δίκης ἄτερ;
BA. ξένος μὲν εἶναι πρῶτον οὐκ ἐπίστασαι. 885

881 ἀλλ' ἡ Turnebus. 882 κάρβανος δ' ὡς M. ὡς δ' Porson. δ' om.
Turnebus. Notam locutionem reposui. 883 ὀρθώσας φρονεῖ M. ὀρθώσας
φανεῖ scripsi. Vulgo post Robortellum ὀρθώσας φρονεῖ. 884 τῶνδ' μοι

heeding the speaker" (Jebb on Soph. O. C. 1627).

ποῖον. Aeschylus uses τοῖούτος frequently, τοῖσδε (Ag. 1400, P. V. 237). ποῖον is similarly shortened. Cf. Ar. Vesp. 1369

BA. οὐ δεινὰ τωθάξεν σε, τὴν ἀλλητρίδα τῶν ξυμποτῶν κλέψαντα;

ΦΙ. ποῖαν ἀλλητρίδα;
The contemptuous or indignant ποῖον is plainly better than τίνος. φρονήματος = "arrogance".

880. ἀνδρῶν and Πελασγῶν are both emphasised. "This, I warn you, is a country of men: aye, and Pelasgian men".

882. κάρβανος δ' of mss. can scarcely be accounted for, unless we assume that the particle was misplaced after the -s of κάρβανος instead of after another -s. In καρβανΟCΩC the last two letters were liable to omission. κάρβανος ὥς, "as batbarus": cf. Soph. O. C. 20 μακρὰν γὰρ ὥς γέροντι προεστάλη ὁδόν.

δ' implies opposition to some thought, e.g. "(you may be daring enough) but (I warn you)".

For the antithesis and the chauvinism cf. Eur. I. A. 1400 βαρβάρων Ἑλλήνας ἀρχεῖν εἰκός, Aristot. Pol. III. 14. 6 οἱ βάρβαροι δουλικώτεροι τὰ ἡθῆ φύσει τῶν Ἑλλήνων. The Egyptians would return the compliment. Hdt. II. 158 βαρβάρου δὲ πάντας οἱ Αἰγύπτιοι καλοῦσι τοὺς μὴ σφίσι ὁμογλώσσους.

883. The ms. reading ὀρθώσας φρονεῖ

is commonly altered to ὀρθώσας φρονεῖ, the aorist being treated as either a present or perfect. But there is rather a threat contained which is given more pointedly in the suggested text. πόλλ' ἁμαρτῶν, οὐδὲν ὀρθώσας makes a true antithesis, while the feeble φρονεῖ is removed.

φανεῖ, "you will find yourself". Cf. Ag. 1632 κρατηθεῖς δ' ἡμερώτερος φανεῖ. The metaphor is from archery or javelin-hurling: cf. Fr. 205 Ἀγρεύς δ' Ἀπόλλων ὀρθὸν ἰθύνει βέλος, Fr. 179 ἔρριψεν, οὐδ' ἡμαρτε, Soph. Phil. 1299 ἦν τόδ' ὀρθωθῆ βέλος.

884. ἐμοὶ, so ἐγὼ in v. 886, in surprised rejection of blame. "I am doing no wrong: what is there amiss in this?"

δίκης ἄτερ, with ἡμπλάκηται, is not so much a redundancy as a definition. This is the case also with Soph. Phil. 31 ὀρῶ κενὴν οἰκιστὴν ἀνθρώπων δίχα.

885. ξένος μὲν, anticipating (with πρῶτον) a clause with ἔπειτα or δὲ which is not expressed. The first point which the king reproves is his conduct as a *foreigner*, next he would reprove the sacrilege and injustice. For the sentiment cf. Soph. O. C. 927

ἀλλ' ἡπιστάμην

ξένον παρ' ἀστοῖς ὡς διατῆσθαι χρεών.

οὐκ ἐπίστασαι: as if it were a lesson he had not been taught. Cf. Horace Od. III. 27. 73 *Uxor invicti Iovis esse necis*.

- KH. πῶς δ' οὐχί, τὰπολωλόθ' εὐρίσκων, ἐγώ;
 BA. ποίοισιν εἰπὼν προξένους ἐγχωρίους;
 KH. Ἑρμῇ μεγίστῳ προξένῳ μαστηρίῳ. (Ἡρμῆς αὐτῷ) (820)
 BA. θεοῖσιν εἰπὼν τοὺς θεοὺς οὐδὲν σέβει;
 KH. τοὺς ἀμφὶ Νεῖλον δαίμονας σεβίζομαι. 890
 BA. οἱ δ' ἐνθάδ' οὐδέν, ὥς ἐγὼ σέθεν κλύω;
 KH. μάθοιμ' ἂν εἴ τις τάσδε μ' ἐξαίρησεται. αὐτὸς τῶναι - τῶν γὰρ
 BA. κλάοις ἂν, εἰ ψαύσειας, οὐ μάλ' ἐς μακράν. (825)

Hermann: vide infra. 886 ἔχω Valckenaer. ἐγὼ—Wellauer. ταμ' δλωλόθ' εὐ. ἄγω Porson. εἰ γ' εὐρὼν ἄγω Hartung. 887 ποίας τὰδ' Burges. προσ-
 ξένους M. 888 μαστηρίων Burges. 889 θεοὺς ἀνείπων Burges. θεῶν σὺ γ'
 εἰπὼν Boissonade. 891 κάτω M. καὶ ἄγω restituit Robertellus. 892 ἄγαμ'
 ἂν, εἰ τις τάσδε μ' ἐξαίρησεται M. Videor mihi locum emendasse. οὐτις...μή...
 Tyrwhitt. ἢ τις τάσδε μ' ἐξαίρησεται Tournier. De μὴ ξανθήσεται et μοι ξανθήσεται
 vide infra. 893 κλάεις M. οὐδὲ μάλ' M, corr. Robertellus. οὐδ' ἂν Wellauer.

886. ἐγὼ is sound. See on ἐπὶ 884.

887. προξένους. Cf. v. 213. εἰπὼν, "having given them notice" and left them to represent your case to us.

888. Ἑρμῇ μαστηρίῳ, with allusion to the μαστήρ (Boeckh, P. E. I. 213). Cf. note on v. 137. At Pellene similar officers were called μαστροί (Ar. Frag. 526). Hermes is the god of finding, whether by luck or stealth. μαστήρ is an avatar of Hermes invented for the occasion.

889. θεοῖσιν. The generic plural is natural in such retorts. τοὺς θεοὺς: as Paley remarks, the article is not idle: he quotes Soph. Phil. 798 θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθησι: "those same gods".

890. Cf. vv. 863 sq.

891. ὥς ἐγὼ σέθεν κλύω: σέθεν explains itself: "according to you". ἐγὼ is emphatic in the sense "as I understand you". "Then you, I suppose, must teach me that..."

892. The reading given in the text is exactly paralleled by Eur. And. 715 ὥς ἂν ἐκμάθω | εἰ τίς με λύνει τῆσδε κωλύσει χέρας. This must have been a form of threat as familiar to the Greek

as "I will see whether you will prevent me" is to the English. The text of the MSS. would be translated "I will carry them off, if one does not take them from me", τάσδε being irregularly transferred from ἄγοιμ' ἂν to ἐξαίρησεται. This would be a very poor sort of threat. Rather the herald should declare that he will carry them off perforce, whether the king be willing or not. The sense of the passage would suggest ἄγοιμ' ἂν to the intelligent copyist. Neither τάσδε nor τις has a proper value with the MS. reading, while in the emended text τάσδε has an emphasis suitable to threats: "these are mine, and I mean to have them", and τις is menacing for σὺ. Cf. Xen. An. I. 4. 12 οὐκ ἐφασαν ἵναί, ἂν μὴ τις χρήματα διδῶ, Ar. Ran. 552 κακὸν ἔχει τιναί. With ἄγοιμ' ἂν the necessary sense (with εἰ μὴ following) would be εἰ τις μὴ ἐκδώσει. This might be obtained by (1) ἄγοιμ' ἂν, εἰ τις τάσδε μὴ ξανθήσεται (cf. Eur. Andr. 718 πλεκτὰς ἱμάντων στροφάλδας ἐξανθήσομαι, where, however, the middle is easier), or (2) ἄγοιμ' ἂν, εἰ τις τάσδε μοι ξανθήσεται. Yet in both these cases τάσδε will be felt to be awkward.

893. οὐ μάλ' = μάλ' οἱ. Cf. sup. 449.

by whom mentioned of this country of women, their name known
shall say I come?

176

ΑΙΧΥΛΟΥ

- KH. ἤκουσα τοῦπος οὐδαμῶς φιλόξενον.
BA. οὐ γὰρ ξενοῦμαι τοὺς θεῶν συλήτορας. 895
KH. λέγοιμ' ἂν ἐλθὼν παισὶν Αἰγύπτου τάδε.
BA. ἀβουκόλητον τοῦτ' ἐμῷ φρονήματι. *is makes no difference if we
may suppose in this matter*
KH. ἀλλ' ὡς ἂν εἰδὼς ἐννέπω σαφέστερον— (900)
καὶ γὰρ πρέπει κήρυκ' ἀπαγγέλλειν τορῶς
ἕκαστα—πῶς φῶ; πρὸς τίνας τ' ἀφαιρεθεῖς 900
ἦκειν γυναικῶν αὐτανέψιον στόλον;
οὐ τοι δικάζει ταῦτα μαρτύρων ὕπο
+ | Ἄρης, τὸ νεῖκος δ' οὐκ ἐν ἀργύρου βλάβῃ (905)

894 Licetne σου 'ποι? 896 λέγεις M, corr. Heath. Similiter Prom. V. 758
ἦδοιμ' ἂν vel ἠδοίμεν ἂν pro ἦδοι' ἂν in MSS. est. 899 εἰ γὰρ Schwerdt. ἀπαγ-
γλειν M. 901 ἦκου M. ἦκειν sec. man. 902—905 regi dat Kvichala.
Ante v. 918 ponit Schuetz, post v. 918 Hermann. Lacunam praecedere suspicatur
Weil. Vide tamen adnot. 903 λαβῇ M et omnes. βλάβῃ scripsi: vide infra.

894. τοῦπος...φιλόξενον: the ad-
jective is of course predicative, ἤκουσα tak-
ing the construction of ἦρώ: "in that
word I hear no hospitable sound".

895. ξενοῦμαι, *meum hospitio iungo*,
whence the middle. Elsewhere ξενοῦμαι
is passive, while ξενῶ does not occur at
all in this sense.

897. ἀβουκόλητον: cf. Ag. 669 ἐβου-
κολοῦμεν φροντίσιν νέων πάθος, and note
on v. 65. "Not my concern".

φρονήματι, with the notion of "pride".
"I am not so *poor-spirited* as to care
&c."

900. πρὸς τίνας τ'...τε is exegetical.
Cf. v. 42.

901. Construe ἦκειν ἀφαιρεθεῖς αὐτα-
νέψιον—στόλον—γυναικῶν, i. e. "me
redire, feminarum caterva privatum"; not
ἀφαιρεθεῖς γυναικῶν, ἦκειν αὐτ. στ. (i. e.
"me redire ad patruels, feminis priva-
tum"). ἦκειν is best used absolutely,
and ἀφαιρεθεῖς with *gen. rei* is very
rare. Moreover the point lies in his
going back without the cousins (and *women*
too) to whom they have such a
claim, not in his going back to the wo-
men's own cousins.

902—905. Much difficulty has been
made with these lines, it being assumed

that the retort of the king τί σοι λέγειν
χρή τοῦτον; should follow immediately
on the herald's question πρὸς τίνας τ'
κ.τ.λ. It was also not understood what
bearing these lines have upon the he-
rald's enquiry. Lacunae and transposi-
tions do not mend matters. At the end
of v. 901 the herald pauses, and then, to
remove a possible false impression cre-
ated by his question, he adds "it is true
that ..", i. e. "I ask your name,—not,
however, because this is a matter to be
settled in the courts, but by war. We
do not ask your name in order to arraign
you".

903. Ἄρης, emphatic in this position.
The name of the judge is kept a while
and then brought out with effect.

βλάβῃ. This seems a necessary cor-
rection. λαβῇ is a very common word
and always means either a *handle* or a
grasp. We have no authority for treating
it as=λήψις, which would be the only
sense apposite to the passage. Con-
nected with ἀργύρου and δικάζει there
can be no metaphor from e. g. wrestling.
λαβῇ and βλάβῃ are frequently and natu-
rally confused. A certain instance is
found in Cho. 498 τὰς ὁμολας ἀντίδοις βλά-
βας (λαβὰς Canter) λαβεῖν. We require

- + *ἔλυσεν, ἀλλὰ πολλὰ γίγνεται πάρος*
πесήματ' ἀνδρῶν κάπολακτισμοὶ βίου. 905
 BA. *τί σοι λέγειν χρή τοῦνομ'; ἐν χρόνῳ μαθὼν*
εἴσει σύ τ' αὐτὸς χοὶ ξυνέμποροι σέθεν. *μικροτερον*
ταύτας δ' ἐκούσας μὲν κατ' εὐνοίαν φρενῶν (910)
ἀγοις ἄν, εἴπερ εὐσεβῆς πίθοι λόγος.
τοία δὲ δημόπρακτος ἐκ πόλεως μία *~~~~~* 910
 + *ψῆφος κέκρανται, μήποτ' ἐκδοῦναι βία*
 + *στόλου γυναικῶν· τῶνδ' ἐφήλωται τορῶς*

905 βίον habet Plutarchus Mor. 517 F et 937 F. 906 Deest personae nota in M. τοῦνομ' ἄν χρόνῳ μάθοις Turnebus. τάννομ' Canter. τοῦμὸν ἐν Pauw. 907 εἰσθιγαντος χαῖ M, et in margine a sec. man. ἴσως γ' αὐτὸς χ' οἱ. Optime corr. Bothe. τοῦνομον χρόνῳ μαθὼν ἴσωσον αὐτὸς Porson. ἐν χρόνῳ μάθοις ἴσως σὺ γ' αὐτὸς Butler. εὐ ἴσθι γ' αὐτὸς Askew. σὺ γ' αὐτὸς ἴσθι Pauw. 909 λόγοις M, corr. Turnebus. 910 τοιάδε M, corr. Pauw. δημότακτος Hartung. 912 τῶνδε φιλῶται τορῶ M,

a term of the courts, and βλάβη (βλάβος) is a legal term of *damages* (cf. βλάβης δίκη). Dem. 528. 1 οἱ περὶ τῆς βλάβης νόμοι ἀπλοῦν τὸ βλάβος κελεύουσιν ἐκτελεῖν, Dinarch. 97 διπλὴν τὴν βλάβην ὀφείλειν, Eum. 491 δίκαια τε καὶ βλάβη. So we should understand Ag. 1535 δίκην δ' ἐπ' ἄλλο πρᾶγμα θηγάει βλάβης. To this sense of receiving damages, ἔλυσεν ("gnomic" aorist) is entirely suited, containing the notion of λύτρον, "compensation money". λύνω = *luere* = "pay for": cf. Cho. 804 τῶν πάλαι πεπραγμένων λύσασθ' αἶμα. This notion it here combines with that of "settling" a quarrel. Cf. S. c. T. 941 πικρὸς λυτὴρ νεκέων σίδαρος... πικρὸς δὲ χρημάτων δατηγὰς Ἀρης.

904. πάρος, sc. τοῦ λυθῆναι τὸ νεῖκος.
 905. βίον. To substitute βίον from Plutarch's quotations appears to be bad criticism. It is far more likely that Plutarch misquotes, misled by the plural ἀνδρῶν. The plural βίοι can scarcely be used except of various sorts, manners, or forms of life. In ἀνδρῶν the plural is necessary, but ἀπολακτισμοὶ βίου can, and should, be said where *πесήματ' ἀνδρός* could not. βίος is "life", τὸ ζῆν in the abstract.

ἀπολακτισμοί, with allusion to the T. S.

spasms and death-struggles more commonly called σφαδασμοί. Cf. Ag. 1293 ὡς ἀσφάδατος, αἱμάτων εὐθησιμῶν ἀπορριπνέων, ὅμμα συμβάλλω τότε.

908. ταύτας δ', "but, to return to those maidens..."

ἐκούσας μὲν, as if ἀκούσας δὲ οὐποτὲ ἄν ἀγοις were to follow. For this is substituted (v. 910) τοία δὲ κ.τ.λ.

κατ' εὐνοίαν φρενῶν, with ἐκούσας, i. e. not ἀκούσας βίᾳ φρενῶν.

910. δημόπρακτος = δημόκρατος Ag. 457. It is a *complete and final* resolve as coming from the sovereign people (v. 580), and it is *unanimous* (μία). Though ἐκ πόλεως properly belongs to κέκρανται, yet it is forcibly put immediately before μία, as if = ἐξ ὅλης τῆς πόλεως μία.

τοία, prospective and explained by μήποτ' ἐκδοῦναι.

912—913. Decrees were inscribed on plates of bronze and nailed to the walls of public buildings, and the posting of such a decree was a final token of its validity. The expression here is, however, figurative. The Roman commissioners who B.C. 454—452 visited Athens and other parts of Greece, in order to study Greek laws, with a view to draw-

- + γόμφος διαμπάξ, ὡς μένειν ἀραρότως. (915)
 ταῦτ' οὐ πίναξιν ἐστὶν ἐγγεγραμμένα,
 οὐδ' ἐν πτυχαῖς βίβλων κατεσφραγισμένα, 915
 + σαφῇ δ' ἀκούεις ἐξ ἐλευθεροστόμου οὐκ ἐκ
 γλώσσης· κομίζου δ' ὡς τάχιστ' ἐξ ὀμμάτων.
 ΚΗ. εἰσὶν γὰρ ἤδη πόλεμον ἀρεῖσθαι νέον. (920)
 εἴη δὲ νίκη καὶ κράτη τοῖς ἄρσεσιν.
 ΒΑ. ἀλλ' ἄρσενάς τοι τῆσδε γῆς οἰκήτορας 920
 εὐρήσεται οὐ πίνοντας ἐκ κριθῶν μέθυ.

corr. Turnebus. 913 ἀραρότα Meineke. 915 Secludunt nonnulli: vide
 infra. 918 Deest personae nota. ἴσθι μὲν τὰδ' ἤδη et εἰσθε (ex εἰσθε corr.) M.
 Pulcherrime emendavit Cobet. Dederat Porson ἀρεσθαι. ἴσθ' οὖν τὰδ' ἤδη Bothe.
 εἴ σοι τὰδ' ἤδ' Hermann. ἴσθ' ἐν τὰδ' ἤδη Marckscheffel. ἴσμεν τὰδ' ἤδη...ἀρεσθαι
 δέον anonymus. 919 κράτος Weil. 920 Deest personae nota. καὶ τῆσδε

ing up the code afterwards known as the
 XII Tabulae, derived from Greece the
 manner of publication as well as the
 legal principles. Paley quotes Plaut.
 Trin. 1039 leges ad parietem sunt fixae
 clavis ferreis. The laws of Solon were
 fixed on revolving pyramids (cf. voc. κύρ-
 βει, ἀξονες).

ἐφηλοῦν τὸν γόμφον διὰ τοῦ ψηφίσματος
 is a slight extension of ἐφηλοῦν τὸ ψηφ.
 τῷ τείχει ("nail up"). The simple ἤλω
 is scarcely in use.

τορῶς, literally of piercing, "through
 and through", and with the implication
 "decisive". As a decree it is "tho-
 roughly" definite, as a plate of metal it
 has the nail driven "through".

914—916. The point of these lines,
 though not obvious, is plain when found.
 The Scholiast has οὐκ ἐγγράφως ταῦτα
 εἶπον, ἀλλὰ ζώσῃ φωνῇ, and the meaning
 is "the message I have now given you
 (ταῦτα), I do not give in any letter,
 sealed up, but I say it for everyone to
 hear". The difficulty has arisen from a
 misunderstanding of ταῦτα, as if it were
 the same as τῶνδε of v. 912. But οὗτος
 implies some connection with the person
 addressed. The king gives the herald
 his message, but he refuses to make a
 state secret of it, as if it were a diplo-

matic negotiation.

πίναξιν = δέλτοισιν (ἐπιστολῇ). Cf.
 Soph. Tr. 157, Eur. I. A. 98, Ar. Thesm.
 778 πινάκων ξεστῶν δέλτοι, Plat. Critias
 120 C & C. πίνακες were doubled toge-
 ther. Il. vi. 169 γράψας ἐν πίνακι πτυκτῷ.

v. 915 is no unusual repetition and it
 contains the important word κατεσφραγι-
 σμένα, which adds a point. The rhythm
 is not unparalleled in Aeschylus, cf.
 Pers. 509 Θρήκην περάσαντες μόγις πολλῷ
 πόνῳ.

The above explanation seems more
 simple than Weil's "oblique notat Asiae
 reges epistulis mandata includentes ne-
 que ante hominum ora procedentes, ut
 saepe in hac fabula barbarorum instituta
 Graecorum moribus opponuntur".

918. νέον. Cf. sup. v. 313.

919. νίκη, the victory: κράτη, the
 subsequent authority and prerogatives.
 The singular κράτος = "victory", Ag. 943
 κράτος πάρες ἐμοί, Cho. 490 ὁδὸς δὲ τ' ἐθ-
 μορφον κράτος, Eum. 530 & C., Plat. Legg.
 962 A νίκην καὶ κράτος πολεμίων. The
 plural κράτη = "exertions of power", i.e.
 "dominion": sup. v. 368, Cho. 1.

921. οὐ πίνοντας κ.τ.λ., with con-
 tempt, like that of v. 740. For the fact
 cf. Hdt. II. 77 οὐκ ἐκ κριθῶν πεποιθ-
 μένων διαχρέωνται· οὐ γὰρ σφι εἰσι ἐν τῇ

ὑμεῖς δὲ πᾶσαι ξὺν φίλαις ὀπάουσιν
 θράσος λαβοῦσαι στείχετ' εὐερκῇ πόλιν (933)
 + πύργων βαθείᾳ μηχανῇ κεκλημένην.
 καὶ δώματ' ἐστὶ πολλὰ μὲν τὰ δῆμια, 925
 + δεδομάτωμαι δ' οὐδ' ἐγὼ σμικρᾷ χερὶ *ἐπιτιμῶντι καὶ ἐπιτιμῶντι*

Schuetz. 922 φῶλαις M. Schuetzio assentior. Vide adnot. 923 Qu.

θάρσος? 924 κεκλημένην M. 926 δεδομάτωμαι M, corr. man. recentior.

χώρῃ ἀμπελοι, Diodor. I. 34 κατασκευά-
 ζουσι δὲ καὶ ἐκ τῶν κριθῶν Αἰγύπτιοι πῶμα
 λειπόμενον οὐ πολὺ τῆς περὶ τὸν οἶνον εὐω-
 δίας, δὲ καλοῦνται ζύθος.

Athen. X. 477 C τὸν δὲ κριθῶν οἶνον
 καὶ βρῦτον τινὲς καλοῦσι· μνημονεύει τοῦ
 πώματος Αἰσχύλος ἐν Λυκούργῳ "ἐὰν
 τῶδ' ἔπειε βρῦτον ἰσχυαίων χρόνῳ |
 κάσσεμνοκόμεναι τοῦτ' ἐν ἀνδρείᾳ
 στήγῃ".

922. ὑμεῖς, the herald leaves the
 stage. There is a short pause, after
 which the king addresses the Danaids
 "and now do ye...".

φῶλαις. The ms. reading φῶλαις would
 refer to the Argive attendants of the
 king, in which case the word would be
 used either (1) relatively to the Danaids
 (= φίλαις) "with an escort friendly to
 you", or (2) relatively to the king
 (= ἐμοῖς). But inasmuch as at the de-
 parture of the king at v. 933 (and appa-
 rently in obedience to these words) the
 Danaids begin to call upon their own
 handmaids (φῶλαι δμῶιδες) to prepare to
 accompany them, styling them later
 "ὀπάδοι", there is the greatest proba-
 bility in the correction φῶλαις. This is
 made more convincing by the word πᾶ-
 σαι: "do you, one and all with your
 handmaids as well" (= ἐκάστη σὺν τῇ
 ὀπάδῳ αὐτῆς).

φῶλαις=ὑμετέραις, with a touch of
 comfort in addition.

923. εὐερκῇ, i.e. it can defy the E-
 gyptians.

924. κεκλημένην, a word deliberately
 chosen. Not "enclosed", but "locked".
 The metaphor is from a lock of ingenious

construction which defies illicit attempts.
 πύργων, explanatory genitive. The
 πύργοι form the μηχανῇ.

βαθείᾳ, not so much with allusion to
 the height of the ramparts (= ὑψηλῇ),
 but with μηχανῇ denotes the *skrewness*
 of construction which makes them im-
 pregnable. Cf. Pers. 142 βαθύβουλος
 and note on v. 382.

925. δώματα. This word comes first,
 to reassure them as to the next question
 that would be likely to occur to them.
 "The city is safe; ('But where are we to
 dwell?') and as to houses...". The δώ-
 ματα are of two kinds, and these are
 stated thus (1) πολλὰ μὲν τ. δ. as if e.g.
 πολλὰ δὲ τὰμὰ were to follow. The form
 of the latter is, however, changed to (2)
 δεδομάτωμαι δ' ἐγώ.

τὰ δῆμια=τὰ δημόσια, "belonging
 to the state". The article implies that
 there were always (or usually) such public
 edifices, and it is stated that in the case
 of Argos these are many. They were
 intended for the lodging of state visitors,
 envoys &c. The mention of public quar-
 ters first occurs Od. xx. 264 ἐπεὶ οὐ τοὶ
 δῆμιός ἐστιν | οἶκος δδ' ἄλλ' Ὀδυσῆος. Cf.
 Pollux 9. 15 μέρη δὲ πόλεως καὶ παν-
 δοκεῖον καὶ ξενῶν καὶ ὡς ἐν Ἰνῶχῳ Σοφο-
 κλῆς πανδοκὸς ξενόστασις, Pind. Ol. iv.
 15 ξενίαι πανδοκοί. Other meanings of
 "public house" in Greek are (1) "inn",
 (2) "prison".

The sense of δῆμια is seen in Il. xvii.
 249 οἱ τε παρ' Ἀτρεΐδης Ἀγαμέμνωνι καὶ
 Μενελάῳ δῆμια πίνουσιν (= *publice*, "at
 the public expense").

926. =οὐ σμικρᾷ χερὶ δεδομάτωται

- † ἐνθ' ὑμῖν ἔστι συζύγους ναλεῖν δόμους
πολλῶν μετ' ἄλλων· εἰ δέ τις μείζων χάρις, (980)
† πάρεστιν οἰκεῖν καὶ μονορρύμους δόμους.

927 εὐθυμῆν M, corr. Kirchhoff. εὐθυμον Turnebus. εἰ θυμὸς vel ἔτοιμον Stanley, ἐνθ' ἔστιν ὑμῖν Weil. ἐν θ' ὑμῖν Martin. Deinde ἐντυχούση δόμοις M. Otiosum est

Porsoni εὐτόκους: languet Turnebi εὐτυχεῖς. Neque placet ἐντυχούς (i.e. ἐν συχοῖς, de quo primo cogitabam). Immo ΕΝΤΥΧΟΥΣ = CΥΖΥΓΟΥΣ factum est. Vide adnot. 929 μονορρύμοις M. μονορρύμοις vulgo. μονορρύμοις scripsi.

ὁ δῆμος, οὐδ' ἐγώ, "nor am I, either, stunted..."

For χερσὶ of liberality cf. Cho. 257 π6-θεν | ἔχεις ὁμοίαν χερσὶς εὐθουον γέρας;

927. The conjecture of Kirchhoff has been accepted with some hesitation. The forms ὑμῖν, ἡμῖν are somewhat doubtful in Aeschylus. ἀμῖν ἐκράνθη is quoted from Eum. 347. In S. c. T. ἄμμι occurs in a dochmiac verse, and in Eum. 620 ὅμμι = ὅμῃς in a senarius. ὅμμι may possibly be true here and ἄμμι in Eum. 347. That Aeschylus should shew no more traces of the convenient form ὑμῖν &c., which Sophocles uses so freely, is rather an argument against it here; and it is perhaps more probable that he would have used the obviously un-Attic ὅμμι than have availed himself of what he seems to regard as a mere metrical license. Moreover it may be argued against ὑμῖν that he could have said ἐνθ' ἔστιν ὑμῖν without difficulty and with less emphasis upon ὑμῖν. The true reading may be something quite different, e.g. εἰ δ' εὐμενὲς τι (sc. ἔστι) with a suppressed apodosis and followed by εἰ δέ with an alternative; i.e. "if it is a pleasing thing to you to live with others, (well, do so), but if on the contrary..." εἰ δ' εὐμενὲς τι with answering εἰ δέ τις μείζων χάρις seems complete, and -ἐς τι would naturally pass into the verb ἔστι.

συζύγους. This conjecture is borne out by the antithesis with μονορρύμους. The metaphor is from horses yoked in harness. The correction μονορρύμοις

is to be made first for independent reasons. ρυθμός is used of time or measure in motion or music; and though a man marching, or a horse moving in a chariot, is said to have a ρυθμός, and a pair of horses have a common ρυθμός ("the pace", cf. ἐρρύθμισμαι P. V. 241, and Cho. 697 τίς δ' ἂν σωζόμενον ρυθμὸν τοῦτ' ἴδοι διὰ πέδον ἀνομένων βημάτων δρεγμα;), yet we can scarcely speak of a house having a ρυθμός. The latter part of the compound cannot be treated as (even metaphorically) meaningless. See on οἰόφρων 772. A house cannot even metaphorically have a ρυθμός, and, more important still, the meaning of the compound would be "of but a single (i.e. with but a single kind of) pace".

μονόρρυμος, on the other hand, can be used metaphorically of a stationary object, and is good as contrasting the small and isolated with the large and connected houses. The forms διόρρυμος, τριόρρυμος (Pers. 47), τετράρρυμος (Xen. Cyr. vi. 1. 51) are found. The king offers a choice of houses, either separate or in the larger "συνοικίαι, where, as in the Roman *insulae*, many families resided under one roof" (Paley). These latter are σύζυγοι δόμοι i.e. "abodes yoked with other abodes", as opposed to μονόρρυμοι δόμοι "houses of but a single pole".

Inf. 979 Danaus says

οἰκήσεις δὲ καὶ διπλῇ πάρα·

τὴν μὲν Πελασγὸς τὴν δὲ καὶ πόλις διδοῖ
οἰκεῖν λάτρων ἑτερθεν.

This shews that the promise here made

	τούτων τὰ λῶστα καὶ τὰ θυμηδέστατα	930
	ἀπρατὶ λωτίσασθε· προστάτης δ' ἐγὼ	
	ἄστοί τε πάντες, ὧν περ ἦδε κραίνεται	
	ψῆφος· τί τῶνδε κυριωτέρους μένεις;	(965)
+ XO.	ἀλλ' ἀντ' ἀγαθῶν ἀγαθοῖσι βρύοις,	
	διε Πελασγῶν.	935
	πέμψον δὲ πρόφρων δεῦρ' ἡμέτερον	
	πατέρ' εὐθαρσῇ Δαναόν, πρόνοον	
	καὶ βούλαρχον· τοῦ γὰρ προτέρα	
	μήτις, ὅπου χρῆ δώματα ναίειν	(970)
	καὶ τόπος εὐφρων. (f. r. 1) well-known	940

μονοθρόνους *Edras Burges*. 931 πάρεστι λωτίσασθαι M. Ortum est πάρεστι ex initio versus 929: infinitivus a πάρεστι penderet necesse erat. *Es' Est' λωτίσασθε Dobree*. πλείστασι *Schuetz*. ἀπρεστί *Hermann*. ἀπρατὶ ipse dedi. 934 ἀγαθοῖς M. 937 πάτερ M. 940 καὶ τόπος puncto post εὐφρων deleto post ναίειν

has been repeated to Danaus, and he is plainly saying the same thing as the king says here. Yet in the text of the king's speech at this point he says nothing on the subject of payment. That πάρεστι is corrupt is generally admitted, for τὰ (as reiterated) cannot be a relative, and the punctuation πάρεστι λωτίσασθε is scarcely like Aeschylus. Here in all probability came the promise implied in Danaus' λάρων ἀτερθεν, while before λωτίσασθε an adverb of the kind is desirable, so that in their choice they may not be impeded by the consideration of cost. ἀμισθί suggests itself, but is too far from the MSS. But ἀπρατὶ is more satisfactory. ἀ would be lost in θυμηδέστατα, and πρατὶ not unnaturally regarded as a compendious form of πάρεστι. ἀπρατὶ is the word whereby the Scholiast on Il. I. 99 explains ἀπριάτην ἀνάπουνον.

931. λωτίσασθε, 'cull the best'. Cf. ἀνθεμίζομαι sup. 64 and note. Add Eur. Hel. 1593 γῆς Ἑλλάδος λωτίσματα, Soph. Fr. 649 Ἄρης γὰρ οὐδὲν τῶν κακῶν λωτίζεται.

προστάτης, the patron, whom all μέτοικοι were obliged to have. Cf. Lys. 187. 29 ἐπὶ προστάτου οἰκῆν, and the

phrase ἀπροσταίου γραφή. The order of naturalisation is ξένος—μέτοικος—ἄστος.

932. κραίνεται, not for κέκρανται but, as ἦδε shews, the decree is only now being carried out: "whose will is *herein being accomplished*".

933. κυριωτέρους, sc. προστάτας. On the sense of κύριος implied see v. 366 κύριος.

935. διε Πελασγῶν, ὡς "δια γυναικῶν" Schol. (Od. xviii. 207, iv. 305 &c.). Even in epic times the word approximates to a mere superlative ἀριστε or μέγιστε.

936. πρόφρων, like θέλων, χρήζων, a Greek manner of saying "if you please", tempering the imperative.

ἡμέτερον, "our own", implying affectionate confidence.

937. εὐθαρσῇ, possessing (and therefore inspiring) confidence. He never loses his coolness. Δαναόν is an addition denoting that Danaus is no ordinary father, but the Danaus well-known for wisdom.

πρόνοον καὶ βούλαρχον. See v. 11. Partly proleptic.

940. καὶ τόπος εὐφρων. This, though abrupt, may stand for καὶ ὅπου τόπος

πᾶς τις ἐπειπεῖν ψόγον ἀλλοθρόοις
 εὐτυχος· εἴη δὲ τὰ λῶστα
 ξύν τ' εὐκλείᾳ καὶ ἀμηνίτῳ *αὐτῇ γυναι* (975)
 βάξει λαῶν ἐγχώρων.
 τάσσεσθε, φίλαι δμῶιδες, οὕτως
 ὥς ἐφ' ἐκάστη διεκλήρωσεν

945

posito Schwerdt. *τις τόποι* Hartung. 942 εὐτόκτος in εὐτυχτος correct. M, corr. Spanheim. εὐτυχος Turnebus. εὐτροχος Burges. Lacunam trium versuum statuit Hermann. 943—947 regi dant libri. Necessario Klausen choro reddidit. 944 ἐν χώρῳ M. ἐγχώρων scripsi. τῶν ἐν χώρῳ Wellauer. τῶν ἐγχώρων Hermann. Lacunam post λαῶν Weil, plene post λῶστα interpuncto. 945 Dum regi hos

εὐφ. ἐστὶ. εὐφρων looks to the feelings of the Argives, not to the prudence of the Danaids (which would rather be σώφρων), i. e. τόπος δοτις ἡμῶν εὐφρονήσει. Weil, however, says "locus qui malignis populi rumoribus quam minimam materiam praebeat".

941. πᾶς τις κ.τ.λ. The Scholiast supplies the word instinctively required, ἐπεὶ πᾶς ἀνθρώπος ἐστὶν ἐτοιμος εἰς τὸ ψέγειν τοὺς ξένους. The asyndeton is to be accounted for by the agitation of the speakers.

ἐπειπεῖν is beyond suspicion. The preposition implies either (1) an object *lying under* censure, praise &c., e.g. ἐπειπεῖν ἐπιτάφιον Σεντηριανῶ Luc. Hist. Cons. 26; τῷ δυσπραγοῦντι δ' ἐπιστενάζειν πᾶς τις ἐτοιμος Ag. 690, or (2) an object *attacked*, e.g. ψόγον ἐπετεγεῖν Thuc. 1. 70.

942. εὐτυχος = ἐτοιμος. Cf. Theoc. xxiv. 86 πῦρ εὐτυχεῖν ἐστὶν.

εἴη δὲ τὰ λῶστα. Cf. Cho. 868 εἴη δ' ἐπὶ νίκῃ, Ag. 121 τὸ δ' εὐ νικάτω. The paroemiac is sound (see on v. 4).

σύν τ' εὐκλείᾳ καὶ = σὺν εὐκλείᾳ τε καὶ, a common hyperbaton with a preposition.

943—947. It is inconceivable that the king should have spoken these lines. The word φίλαι with δμῶιδες is itself sufficient disproof; and the abrupt beginning has forced Hermann (who does give them to the king) to mark a lacuna

of three verses. The request πέμψον (936) implies the king's departure, and he must certainly leave the stage for some time before Danaus comes on. Moreover how should the king assume that Danaus had given by lot a handmaid as θεραπευόντιδα φερνήν to each daughter? This was a private concern of the Danaids, and it would be for them to order their maids with the term φίλαι. Again, as Oberdick says, the king could not speak in anapaests.

943. ἀμηνίτῳ. Elsewhere (Ag. 649, Hdt. ix. 94, and the adverb Ag. 1034) the word is only used of the wrath of heaven. μῆνις and μῆνις, however, are sufficiently frequent of mankind. Theogn. 1298 θεῶν ἐποπίζεο μῆνιν | βάξει τ' ἀνθρώπων illustrates the usual application of the nouns.

944. λαῶν. For the plural cf. v. 496. ἐγχώρων. The paroemiac verse is necessary, but ἐν χώρῳ cannot stand for τῶν ἐν χώρῳ. To join ἐν χώρῳ with τάσσεσθε is weak in itself and leaves λαῶν very bare. The epithet refers to the grudge which natives are always apt to feel against foreigners. The Danaids must be careful of the susceptibilities of the people they have come among.

946. ἐφ' ἐκάστη. The dowry is something given to *increase* the value of the wife. ἐπιφέρεισθαι is the proper word of a wife "bringing *with her*" a dowry.

Δαναὸς θεραποντίδα φερνήν.

ΔΑ. ὦ παῖδες, Ἀργελοισιν εὐχεσθαι χρεῶν (980)
 θύειν τε λείβειν θ', ὡς θεοῖς Ὀλυμπίοις, *Θη. and Πρωσία*
 σπονδάς, ἐπεὶ σωτήρες οὐ διχορρόπως· 950
 καὶ μου τὰ κηρυχθέντα πρὸς τοὺς ἐν τέλει

versus dat, legit Hermann τάσσεσθε, φῶλαι, δμῶδας. Idem Geel. 948 sqq.
 Sequitur ῥῆσιs apertis mendis plena. Archetypum saepius vix legi posse satis constat.

951—952 καὶ μου τὰ μὲν πραχθέντα πρὸς τοὺς ἐκτενέις φίλου πικρῶς ἤκουσαν ἀταναφίοντι

947. Δαναὸς, not πατήρ ἡμέτερος, but in his relation to the slaves: "Danaus your master".

θεραποντίδα φερνήν. A φερνή may consist of money, estates, goods, cattle, or human chattels, or all of these. Danaus has allotted to each daughter a dower in some of these kinds, and the δμῶδες now present represent that part of the φερνή which consists in θεράπωντες. It is not then "a dower consisting of slaves" (as Paley). There may be other parts of the φερνή: this is the part which is θεράπωντιs.

948. The king has left the stage at v. 944, and the difficulty which commentators feel as to the short space of time between his departure and the arrival of Danaus is easily removed without recourse to lacunae. The Danaids have called upon their handmaids to arrange themselves, each by her mistress. On the question where these maids have hitherto been, see Introduction ("Outline of the Drama"). The arrangement, performed with proper grace and scenic effect, would take a considerable time, during which verbal accompaniment could be dispensed with.

948 sqq. Danaus enters with a body-guard (no doubt of considerable numbers, otherwise v. 954 would be ridiculous), which for panoramic purposes fills up the stage as the Danaids and their maids fill up the orchestra.

The ῥῆσιs which follows is very corrupt. The corrections here offered claim to be nearer to the Mss. and to account

better for the corrupt readings than others previously attempted. The Scholiast has few comments. From the soundness of some lines and the corruptness of others and from the context in which these corruptions occur, it is fair to assume that in most cases either (1) the sense is figurative, or (2) the expression condensed or striking, or (3) the words unusual. While attempts at restoration should not start from these considerations, but from examination of the MS. readings and the requirements of the context, yet if the restoration so discovered satisfies one or other of these conditions it gains the more authority thereby.

948. All the honours paid to the gods of Olympus, viz. εὐχαί, θυσίαι, σπονδαί are enumerated. εὐχαί and θυσίαι are vows, the performance of vows and offerings for deliverance: σπονδαί are poured to Ζεὺς Σωτήρ (see v. 26). It is to the Argives as σωτήρες that these honours are therefore due. "If we offer vows and sacrifices and libations to delivering Zeus and the other Olympian gods who are ἀποτρόπαιοι, why not then offer similar honours to the delivering Argives?"

Ὀλυμπίοις, i.e. the greatest of gods. The title σωτήρ belongs to Zeus, Apollo (Ag. 512), Hermes (Cho. 2) &c.

950. The omission of the verb after ἐπεὶ is very unusual. A less harsh omission occurs Soph. Aj. 6 ὅπως ἴδης, εἴτ' ἐνδον εἴτ' οὐκ ἐνδον.

951 sq. Weil and Oberdick admit Kruse's conjecture, καὶ μου τὰ μὲν πραχ-

φίλους πικρῶς ἤκουσαν αὐτανεψίους,
 ἐμοὶ δ' ὁπαδοὺς τοῦσδε καὶ δορυσσόους (985)
 ἔταξαν, ὡς ἔχοιμι τίμιον γέρας,
 καὶ μὴ 'ξ ἀέλπτων δορικανεῖ μόρῳ θανῶν 955

M. φίλους Guelf. Lectionem meam infra explicavi. Diversissimis modis alii: e.g. ἔγγενεῖς pro ἔκτενεῖς legit Heath, et φίλους e cod. Guelf. et αὐτανεψίους cum Scaligero. ἐκμανεῖς Martin. ἐκγεγεῖς Hermann. καὶ νῦν pro καὶ μου Paley. φαύλους pro φίλους Pauw. κείνων τ. μ. π. τὰς ἐκ γένους φίλου π. ἢ αὐτανεψίους Burgard. Aliquamdiu cogitabam de καὶ μου τ. μ. π. πρὸς τοῦ συγγενοῦς φύλου π. ἢ αὐτανεψίου i.e. "quae facta essent a genere patrueli (in nos)". Sed vide adnot. 953 ἐμοῦς (σ in δ' correctum) M. ἐμοῦ δ' Guelf. Corr. Stanley. ἐμοῦς δ' L. Schmidt. 955 καὶ μὴτ' ἀέλπτως M, corr. Paley dubitanter. Non dubitanter recepi, quamquam

θέντα πρὸς τοὺς ἐγγενεῖς φίλους πικρῶς ἤκουσαν αὐτανεψίους, which Weil renders "Atque me dicente in nos consanguineos ab ipsis patruelibus commissa cum indignatione audiverunt". This meaning is rather involved for the straightforward style of Aeschylus. And what are the *commissa*? If the reference is to the way in which the Danaids were treated by their cousins in Egypt, that narration was made long ago, before Danaus returned to the stage at v. 579. He had subsequently seen the Egyptian fleet approaching and had gone to report this new development at v. 754. But what he then announces can scarcely be called *in nos commissa* with the indignant reproach *consanguineos* to follow. Yet Weil explains "scilicet narraverat hostilem Aegyptiadarum adventum".

While Danaus is absent, the herald attempts violence, which is frustrated by the king; but of these proceedings (which are indeed *commissa* and all the worse as done by *ipsis patruelibus*) Danaus knew nothing. Only the king could report them. Moreover it is hardly possible that *πραχθέντα* can be joined with *αὐτανεψίους*. The latter must needs follow *πικρῶς ἤκουσαν*, and unless it does so follow, what is the contrast implied in the emphatic ἐμοί? That contrast evidently is between the feelings of the Argives towards the Aegyptidae and their feelings towards Danaus.

Of ἔκτενεῖς nothing can be made. The termination is probably due to the preceding accus. article, ἐν τέλει having passed through *εντενεῖς* to *ἐκτενεῖς*. (In Ag. 105 Auratus emended *ἐκτελέων* to *ἐντελέων*.) If this view be correct and μου be genuine (as it would seem to be), κτηνχθέντα is a probable correction of μὲν πραχθέντα. πρὸς is correct with verbs of announcing. Cf. Cho. 262 ὅπως μὴ...ἀπαγγεῖλη τάδε πρὸς τοὺς κρατοῦντας.

Danaus went as ἀγγελος (v. 753): he would naturally betake himself to the *authorities* (τοὺς ἐν τέλει), who had before proved friendly. There would be no assembly sitting, and Danaus reported to the officers.

Construe καὶ τὰ κ. πρὸς τοὺς-ἐν-τ.-φίλους ἤκουσάν μου πικρῶς αὐτανεψίους. πικρῶς ἀκούειν τινὶ—like πικρῶς εἶχειν, φέρειν βαρέως, χαλεπῶς &c. φέρειν.

953. ἐμοί, by form and position emphatically opposed to their treatment of the αὐτανεψιοί.

ὁπαδοὺς, the honour is enhanced by the words καὶ δορυσσόους, "not merely an escort, but a *king's* escort". δορυφόροι was the proper name for the "body-guard" of a Greek despot. Hence the point of τίμιον γέρας v. 954. δορυφόροι are frequently κῶφα πρόσωπα in the drama, and hence Luc. Hist. Cons. 4 ὥσπερ κωμικὸν δορυφόρημα κεχρηῶς σιωπῇ.

955. καὶ μὴτ' of MSS. is untenable. As Paley points out, though μὴτε might

λάβοιμι, χώρα δ' ἄχθος αἰίζων πέλοι.
 + | τοιῶνδε τυγχάνοντας ἐν πρύμνῃ φρενὸς *κατὰ κέλευ*
 χάριν σφι θέσθαι τιμωτέραν χρεών. (990)

potui καὶ μὴ σφ' ἀέλπτως. μὴ 'π' ἀέλπτοις R. Ellis. μήτ' ἐξ ἀέλπτων Weil. δόρυκ' ἀσημέρι M. "Egregie emendavit Porsonus" (Weil). 957 sq. εὐπρυμνῇ φρενὸς χάριν σέβεσθαι τιμωτέραν ἐμοῦ M. σέβεσθε Guelf. ἐν πρύμνῃ Valckenaer. CΦΙΘΕCΘΑΙ pro CEBECΘΑΙ ipse scripsi. χρεών dat etiam Heimsoeth. De metaphora, quae inest, vide adnot. τ. τυγχάνοντα πρυμνῇ φ. χ. σ. τ. θέμις Paley,

answer to a *positive* clause with δὲ, it cannot answer to a clause in which the negative is again understood. While it is possible to say e. g. μήτε λάβοιμι..... χώρα δ' ἀγνή εἴη, it is impossible to say μήτε λάβοιμι.....χώρα δὲ ἄχθος [μὴ] εἴη. Paley's 'ξ for τ' is the same change as that made sup. v. 10 (q.v.), and the terminations -ως, -φ, -ων are liable to perpetual confusion.

μόρφ, of the *form* of death, as usual.

956. ἄχθος αἰίζων. A pollution brought about by the death of a *ικέτης* to whom the promise of protection had been extended.

αἰίζων, "semper vigens", used without reference to the literal meaning of ἄχθος, but rather to the idea of the curse intended. The curse is a living thing (cf. v. 598). Cf. Ag. 819 εἴης θυελλαι ζῶσι, Pind. I. v. 8 ὄλβος ζῶει μάσσον.

957 sq. These verses seem to contain the sense: "The Argives have treated us most generously and we must be correspondingly grateful". The reading given in the text affords this meaning with comparatively little change, and with an Aeschylean figure which, though not far-fetched, might easily cause difficulty to a copyist. Construe χρεών (ἔστι), τυγχάνοντας τοιῶνδε, θέσθαι σφι τιμωτέραν χάριν ἐν πρύμνῃ φρενός, "it behoves us, when we meet with favours like these, to set gratitude to them in a more prominent position in the mind's place of honour". The metaphor is from a ship, of which the poop is always the most honourable and the guiding

part. To set gratitude in the poop of the mind is to give it a place of guidance in one's thoughts and therefore conduct. This might be expressed by χάριτι (ἢ αὐτοῖς ὀφειλομέν) τιμωτέραν εἶδαν ἐν τῇ φρενὶ ἡμῶν ἀπονεύμαι. To a Greek ἐν πρύμνῃ φρενός would at once suggest all the meaning which has to be thus elucidated to the modern understanding. It remains to consider the separate terms.

τυγχάνοντας, either ἡμᾶς or generally, "when folk meet with...". The present because the Argives *continue* to exhibit their goodwill.

ἐν πρύμνῃ φρενός. Cf. note on v. 316.

958. χάριν θέσθαι, the middle, as the action is indirectly reflexive "to record in our own minds". Even where the reflexive force is scarcely discernible the middle of τίθημι is often preferred. Homer has the two voices almost indifferently. In most cases outside epic poetry the middle will be found to have a reference at least to the satisfying of the mind of the agent: cf. ψῆφον θέσθαι (Ag. 816), γνώμην τίθεσθαι (Andoc. 26. 9). Similar to our phrase here is Il. VIII. 449 τοῖσιν κῆτον αἶνόν ἐθεσθε, Od. IV. 729 ἐνὶ φρεσὶ θέσθε...μ' ἀνεγείραι.

It may be objected that χάριν θέσθαι is commonly used in another sense = χάρις σῆσθαι, being a periphrasis like χάριν ποιήσασθαι (cf. θέσθαι λησμοσύνην, Soph. Ant. 151), P. V. 782, Hdt. IX. 60 &c. Yet the shifty meaning of χάρις makes χάριν θέσθαι ἐν φρεσὶ ("lay up *gratitude* in mind") and χάριν θέσθαι τινὶ ("to do a *favour* to...") equally possible. χάριν

- +) καὶ ταῦτ' ἐπεγγράψετε πρὸς γεγραμμένους
πολλοῖσιν ἄλλοις σωφρονίσμασιν πατρός, 960
+ ἀγνώθ' ὅμιλον, ὡς ἐλέγχεται χρόνῳ.
+) πᾶς δ' ἐν μετοίκῳ γλώσσαν εὐτυκὸν φέρει
κακὴν, τό τ' εἰπεῖν εὐπετὲς μύσαγμα πῶς. 961

(θέμης Hermanni est). εὐπρόμητις Bamberger. 959 ταῦτα μὲν γράψετε M. ταῦτ' ἐπεγγράψετε scripsi. ταῦθ' ἂμ' ἐγγράψετε Hermann. ταῦτά γ' ἐγγράψετε Valckenaer. ταῦτα νῦν γράψετε Burges. προσγεγραμμένους M, corr.

Robortellus, nisi fortasse προύγγεγραμμένους legendum. 961 ἀγνώθ' ὅμιλος ὡς ἐλέγχεται χρόνῳ M. Turbavit librariorum structura verborum parum nota. Vide adnot. Ceterum haud scio an ὁμιλον potius scribendum sit. ἀγνώθ' ὅμιλος ὡς ἐλέγχεται Schwerdt. ἐξελέγχεται Heimsöth. ὡδ' ἐλέγχεται χρεῶν H. Voss. 962 εὐτυκον M, corr. Spanheim. εὐστοχον Oberdick. εὐτροχον Burges. 963 εὐπετὴς nuper Paley "nisi forte δυσχερὲς reponendum est".

φέρειν is quoted for both meanings. ἐγγόνην θέσθαι ordinarily means "to receive a pledge", but in Eum. 898 it means the contrary. If κότον θέσθαι is to "lay up a grudge against", χάριν θέσθαι can also = χάριν ἀπομνήσθαι.

σφι. This form is commonly denied to Attic verse, though common in Homer and Herodotus. Yet the best mss. give the form in Soph. O. C. 421 ἀλλ' οἱ θεοὶ σφι μήτε τὴν πεπωμένην κ.τ.λ., and it is found in mss. of Eur. Med. 398 and Suppl. 769. That it occurs elsewhere in no place in which σφιν could not stand, is not proof. (See ὅμμ' as ἀπαξ λεγ. in senarii Eum. 620.) So long as mss. give it, and no principle can be urged against it, it seems rash to expel it from texts.

τιμιωτέραν, i.e. "in more than ordinary honour".

959. ταῦτα, viz. what follows.

ἐπεγγράψετε. All have felt that μὲν is strange or wrong. Burgard, quoted by Oberdick, says of μὲν answering to a thought rather than to a δέ-clause: "in latina lingua μὲν particulae respondet 'quidem', in patria (i.e. German) 'wenigstens'". It is quite true that in late Greek (e.g. Lucian) μὲν is so used (= γὰρ or γοῦν), and that the use is apparent in Attic in e.g. ἐγὼ μὲν οὐκ οἶδα. But what

would 'quidem', 'wenigstens' or γοῦν do here?

In point of sense it is hoped the correction here given may commend itself. ἐπεγγραφοί = "added to a list"; and cf. formations like ἐπεγγέω ἐπεγκεράννυμι.

961. The reading in the text is one which would account for the corruption in M. The proleptic accus. is good Greek. Cf. Ar. Av. 652

ἐστὶν λεγόμενον δὴ τι τὴν ἀλώπεχ', ὡς φλαύρως ἐκωνώνησεν ἀετῷ ποτε.

Soph. Aj. 1141

οὐδ' ἀντάκουσον τοῦτον, ὡς τεθάψεται.

See Shilleto Advers. in Aristot. Rhet. (Cope and Sandys) Vol. III. p. 225.

ἐλέγχεται = κρίνεται, βασανίζεται. The sentiment is general. The application proceeds: "see that time proves your character in a favourable light".

962. ἐν, the scope of the action, "in dealing with". Cf. Soph. Aj. 1315 ἐν ἐμοὶ θρασύς, and see note on v. 125.

φέρει, as an offensive weapon (= φορεῖ). The passage is an echo of vv. 941 sq.

εὐτυκον, the weapon leaps readily from its sheath. The adjective is predicative.

963. τό τ' εἰπεῖν κ.τ.λ. The Scholiast is probably right in rendering τὸ εἰπεῖν μυσαρὸν τι κατὰ τῶν ξένων εὐχερὲς ἐστίν, despite the order of the words. The alternative rendering, which makes

- ὑμᾶς δ' ἐπαινῶ μὴ κατασχύνειν ἐμέ,
 + ὦραν ἐχούσας τήνδ' ἐπίστρεπτον βροτοῖς. 965
 + τέρειν' ὁπώρα δ' εὐφύλακτος οὐδαμῶς.
 + θήραις δὲ κηραίνουσι καὶ βροτοί· τί μὴν; ~ αὐτοῖς

E v. 941 cuius licet conicere κακὴν τ' ἐπειπεῖν εὐπιδὲς μύσαγμα τῷ; h. e. "malevolamque ad culpam speciosam aliquo modo (vel alicui) obiciendam." 966 Fortasse πέμπ', quae forma utpote rara facile depravari poterat. 967 θήρες M, corr. Wieseler. In versibus hinc ad 970 sequentibus admodum obscura est sententia, neque mirum est tantum inter se differre editi. Sed cernere mihi videor, quod de arborum fructibus in vv. 966—968 dicatur, id in v. 969 ad corporis aetatem per similitudinem

εὐπετές an epithet of μύσαγμα and leaves τὸ εἰπεῖν as a second (exegetic) accus. with φέρε, is adopted by Weil. But φέρε γλῶσσαν κακὴν τὸ τ' εἰπεῖν does not sound like Aeschylus, nor is εὐπετές an epithet very suitable to μύσαγμα. On the other hand εὐπετές omitting ἐστὶ is an expression which would sufficiently explain itself despite its position. In the question of position much allowance must be made for two considerations, (1) the suitability of εὐπετές as epithet to μύσαγμα, (2) the familiar uses of εὐπετές. εὐπετές without the verb (cf. ἐτοιμον, ῥάδιον &c.) Plat. Rep. 365 c οὐδὲν εὐπετές, φήσομεν, τῷ μεγάλῳ.

964. The practical application of the σωφρονίσματα just given: "so do you..."

ὑμᾶς and ἐμὲ in antithesis. "As I have gained such honour for you, and as time proves worth, do not bring shame upon me".

ἐπαινῶ = παραινῶ, as in Cho. 581.

965. τήνδ', "so marked as this of yours".

ἐπίστρεπτον, τὴν ἐπιστροφῆς δεομένην· ἢ τὴν ἐπιστρέφουσαν eis θέαν. Schol. i. e. he was in doubt whether it was gerundival or participial. Better, perhaps, πρὸς τὴν ἐπιστρέφονται οἱ βροτοί. For the expression cf. Cho. 349 τέκνον τ' ἐν κελύθοις ἐπίστρεπτον αἰὼ κτίσας (rightly explained in the scholion ὡς τοὺς ἀπαντῶντας ἐπιστρέφεσθαι πρὸς θέαν). A public admiration similar to that expressed in δακτυλόδεκτος.

βροτοῖς, "folk". The dative of reference, cf. Eum. 191 ἀπόπτυστοι θεοῖς.

966 sqq. The beauty and youth of virgins are compared, in a similitude of greater length than usual for Aeschylus, to the tempting fruit enclosed in a garden, which is much coveted and needs careful watching. The text is unfortunately very doubtful, v. 970 being the most corrupt line in Aeschylus. It has been supposed in the emendations given above that much corruption was due to the fact of four successive lines (968—971) beginning with the letter κ, three of them with κα, and two with καὶ. It was almost to be expected that the eye of the copyist would be led astray. V. 970 was probably very faint in the archetype. Oberdick has a long discussion, which is rather difficult to follow, and which leads to a readjustment of the passage into the order 970, 969, 966, 967 &c., with textual corrections in 970 and 967. This is a heroic remedy scarcely warranted even by the corruptness of vv. 969, 970.

966. τέρειν' ὁπώρα, here literal, of actual grapes and other fruit, though the comparison which is to come is already suggested by ὁπώρα (a word common in the transferred sense). Other readings make ὁπώρα = "your beauty". The similitude is well known. Cf. Catull. xvii. 13 Cui cum sit viridissimo nupta flore puella | asservanda nigerrimis diligentius uvis &c.

967. The identity of pronunciation of ε and αι leaves us the choice of θήρες or

- + καὶ κνώδαλα πτεροῦντα καὶ πεδοστιβῆ. (1000)
 + καὶ σώματα στάζοντα κηρύσσει Κύπρις

transferri. Idcirco (praeter alias causas) καὶ σώματα pro καρπώματα scripsi. Dum de virginum aetate vv. 967—968 intellegunt nonnulli (Martin Wecklein Weil), hic scribunt θεοὶ σφε κηραίνουσι. τιμὴν M. τεμείν Hartung. Posses, si opus esset, χλιδήν. 968 παιδοστιβῆ M, corr. Robortellus. 969 καρπώματα M. Et in huius versus et in sequentis initio error factus est propter similia illa καὶ κνώδαλα, καὶ σώματα, κηρωκὴν. De ipso κάρπωμα vocabulo vide infra. Servant fere omnes, praeter quod κάρπωματ' ἀκμάζοντα debilius dat Auratus, καρπώμαθ', & cum praecedentibus coniungens

θήραις. The objection to the former is that it is repeated in κνώδαλα πτεροῦντα καὶ πεδοστιβῆ, which includes all the θῆρες possible in the case. Weil after Martin reads θεοὶ σφε, and if δπώρα were = *flos virginum*, θεοὶ would be possible and the gradation θεοὶ, βροτοὶ, κνώδαλα good in itself. But θῆρες is an altogether unlikely corruption of θεοὶ, nor is it likely to have been a gloss on so common a word as κνώδαλα. If δπώρα is literal (of fruit) the gods cannot be said to covet it, nor can it be protected from them. The meaning (see crit. note) is "It is hard to keep guard upon tender fruit, for both men and brutes covet it:.....so (969 sqq.) it is hard to keep guard on maidenhood".

βροτοὶ = *ἄνθρωποι*, is not rarely opposed to "brutes".

θήραις, i.e. they lie in wait, watching for a chance. Cf. Soph. Aj. 3 πείραν τω' ἐχθρῶν ἀρπάσαι θηρώμενον.

κηραίνουσι, ἐπιθυμία δουλεύουσι Schol. rightly. This meaning is more common than that of 'harm', 'destroy', which, however, seems to be attested by Eum. 127 δεινῆς δρακόντης ἐξεκέρανεν μένος.

τί μήν; the sententious Danaus will not deny that nature is nature. Cf. Eum. 203, Ag. 672.

969. MSS. give καρπώματα with a disagreeable asyndeton. The apparent appropriateness of the mention of καρποὶ in the context would seem to place καρπώματα out of suspicion. Yet examination tends to discredit καρπώματα even in point of form (i.e. as an equivalent of

καρπούς). κάρπωμα is according to Hesychius "profit", i.e. δ τις καρπούται. Aeschylus is fond of formations in -ωμα (connected, however, with verbs in -ωω), but we require some assurance that κάρπωμα can be a mere equivalent of καρπός in the literal sense of fruit upon a tree. The dictionaries are wrong in giving λωτισμα = "flower": it is rather δ τις λωτίζεται. If δπώρα above were metaphorical and the metaphor were kept up here, the change to the application would come at v. 971 καὶ παρθένων... It is better to let the application begin here and to read καὶ σώματα, καὶ standing in the sense of οὕτω καί, as it so commonly does: e.g. Pind. Ol. VII. 1—7 φιάλων ὡς εἰ τις δωρήσεται.....καὶ ἐγὼ νέκταρ χυτὼν κ.τ.λ. Amid the similar beginnings

ΚΑΙΚΝΩΔΑΛΑ...
 ΚΑΙΣΩΜΑΤΑ...
 ΚΗΤΩΡΙΚΗΝ...
 ΚΑΙΠΑΡΘΕΝΩΝ...

it was natural that ΚΑΡΠΩΜΑΤΑ should be written, and that a specious air of fitness to the place should maintain it. The sense then is "as with fruitso with human bodies".

στάζοντα, "ripe". 'Dripping ripe' is a phrase still in familiar use.

κηρύσσει. There can scarcely be a metaphor from "offering for sale", as Paley supposes. It is a case of plunder, not of purchase. Paley himself suggests the thought τοῦ πωλῆτος ἀρπάσαι, which is incompatible with buying. Rather "Cypris spreads the news": she is chosen

- + κηπωρικὴν λαβοῦσ' ἀνεωσμένην θύραν, 970
 + { καὶ παρθένων χλιδαῖσιν εὐμόρφοις ἐπι
 πᾶς τις παρελθὼν ὀφθαλμοῦ θελκτήριον *hōlēktēriōs*
 τόξενμ' ἐπεμψεν, ἱμέρου νικώμενος. (1005)

Hermann. 970 Corruptissimus omnium, qui sunt in hac fabula, senariorum exstat

in M. *καλωρα κυλούσαν θωσμένην ἐρώ.* Omnino desperant nonnulli. Meliores tantum, quae mihi videntur, coniecturas commemoro. *ῶραν κολοῦει κάσθος οὐ μένει* ἐφ' Weil, *κἀλώπει' ὠρέουσιν ἀνδόσμεν ἐρώ* R. Ellis, uterque tamen satis audacter. *κᾶωρα* Canter. *κᾶωρα* Stanley. *καὶ δῶρα* Butler. *δῶρα* κυλούσα *πρὸς ἐλάν* Erson Wecklein. *κᾶωρα* κυλούσα *προσμένειν θέρος* Paley, *versum omisum suspicans.*

as the *κήρυξ* because of her own eagerness to instigate men to her rites. "Let Cypris once see a way opened into the orchard of virginity and she proclaims the ripe fruit inside".

970. If the correction above given be near the mark, the figure is well continued. The clue lies in the letters given by M, *αν θωσμένην*, which clearly contain a perfect participle, which was in all probability *ἀνεωσμένην*, though it may have been *ἀνεωγμένην* (cf. note on 431, *ἔσω, ἐγώ*). *ἀνωθέν* is to 'push back' = *ἀνακλίνειν, ἀνοίγειν*. Homer uses *ἀνακλίνων* *θύρην* Od. XXII. 156 and Od. XI. 595 as the opposite of *ἐπιθεῖναι*, to 'put to' the door. The simple *ᾠθεῖν* *θύραν* = 'force' a door, Ar. Vesp. 152, Lys. 947. Cf. *ᾠθεῖν* *πύλας* Eur. Or. 1562.

The noun which should be supplied with the feminine participle seems therefore to be *Θύραν*, which is represented in the MSS only by *ΕΡω*. The door is the *κηπαία* *θύρα* (Dem. 1155. 13), which is the only door in keeping with the context. This same door is called by Theophrastus (H. P. VII. 4, 5) the *κηπωρικὴ* *θύρα*; and from this name the *καλωρα* *κω* of M may in the surroundings very well have originated. The remaining letters *λουσιν* present more difficulty. The participle *λύουσιν*, while appropriate to undoing bolts (*λύειν* *κλῆθρα* S. c. T. 396), is not possible of a door already opened. Rather Cypris *finds* the door opened. In Xen. Hell. V. 4. 7 we have *εἰ δὲ λή-*

ψονται τὴν θύραν ἀνεωγμένην *ἡτε* *λήσαν ἀποκτενῶν πάντας τοὺς ἐν τῇ οἰκίᾳ*. Here *λαβοῦσ'* is equally appropriate. The maids are supposed to be fruit closely shut in an orchard, but Cypris finding the gate pushed back by some chance, straightway spreads the news of the ripeness inside.

971. *καὶ*, "and thereupon".

χλιδαῖσιν, cf. Pers. 543 *χλιδαῖς ἤβης τέρψιν*.

972. *παραλθὼν*, still keeping up the metaphor of the garden.

θελκτήριον, active: the passer-by sends from his eye a shaft "intended to charm". This is the missile whereby he seeks to *bring down* the fruit. Hence the *ἐπὶ* of hostility or object assailed. The connection of *ἔρω* and *θέλγειν* is old and frequent: cf. Od. XVIII. 212, P. V. 865, Eur. Hipp. 1274 &c.

973. For the "arrow of the eye" cf. Ag. 239 *ἐβαλλ' ἑκαστὸν ἀπ' ὀφθαλμοῦ βέλει φιλοκτενῶ*, Ag. 743 *μαλθακὸν ὀφθαλμῶν βέλος, δὴξίθυμον ἔρωτος ἀνθος*.

ἐπεμψεν, gnomic. *ἱμέρου νικώμενος*, *i. e.* he cannot help himself. The words are an excuse (like *τί μήν*; v. 967), the temptation, as Danaus grants, being too great. The dative is more common; *ὕπνῳ* v. (Ag. 291), *κέρδεσσιν* (342), *λόγῳ* (583), *ἡδονῇ* (Soph. El. 1272). The dative rather represents the instrument, the genitive the superior opponent (quasi-personified).

our dwelling is of temporary character in that it hath been given by

190

ΑΙΧΥΛΟΥ

- + | πρὸς ταῦτα μὴ πάθωμεν, ὦν πολὺς πόνος
πολὺς δὲ πόντος εἶνεκ' ἡρόθη δορί· 975
μῆδ' αἰσχος ἡμῖν, ἡδονὴν δ' ἐχθροῖς ἐμοῖς
+ πράξωμεν· οἰκησὶς δὲ καὶ διπλὴ πάρα·
τὴν μὲν Πελασγός, τὴν δὲ καὶ πόλις διδοί, (1010)
+ οἰκεῖν λάτρων ἄτερθεν· εὐπετὴ τάδε - ἡ αἰετὶς μετ' αἶμα 980
μόνον φύλαξαι τάσδ' ἐπιστολὰς πατρός,
+ τὸ σωφρονεῖν τιμῶσα τοῦ βίου πλέον.
XO. τὰλλ' εὐτυχοῖμεν πρὸς θεῶν Ὀλυμπίων·
+ ἐμῆς δ' ὀπώρας εἶνεκ' εὐ θάρσει, πάτερ. (1015)
εἰ γάρ τι μὴ θεοῖς βεβούλονται νέον,

Adducor me verum invenisse ex illo ἀνθ' ὧν μένην viam indagantem. 974 παρῶ-
μεν vel προώμεθ' Tournier minus bene. 975 οὐν ἐκλήρωθη M, corr. Heath, nisi
quod οὐνεκ' non εἶνεκ' scripsit. A nihil aliud est quam A ultima verbi οὐνεκα littera.
977 οἰκήσεις M, corr. Robertellus. 978 καὶ πόλις Burges. 979 λατρῶν M,
corr. Hermann. 980 φυλάξει M. 983 οὐνεκ' M. 984 θεοῖς γὰρ εἰ τι

974. ἀν...ἡρόθη, a brachylogy for ἀν
εἶνεκα πολὺς πόντος ἀνηλώθη, πολὺς δὲ
κ.τ.λ., while ἀν εἶνεκα itself is a natural
Greek brachylogy for "quorum vitando-
rum causa". The former is a zeugma,
but scarcely deserves to be called by
Hermann "exemplum audacissimi zeug-
matis", when we think of P. V. 21 ὅ-
στε φωνὴν ὅστε του μορφὴν βροτῶν |
ὄψει.

975. ἡρόθη. The ploughing of the
sea has been a favourite metaphor at all
times. Each succession of poets, Greek,
Roman, English, has revived it afresh.
Cf. Anthol. Pal. ix. 242 πόντου ἀροτρευ-
τήρ (quoted by Schwerdt): Ov. Trist. i.
2. 76 vastum mutandis mercibus aequor
aro. Aeschylus with his usual vigour
employs the metaphor with reference to
the labour involved. The repetition of
π in the mention of labour is probably
intentional, cf. Pers. 509 Θρήκην περά-
σαντες μόγας πολλὰ πόνω, and 668 τίνα
πόλις ποιεῖ πόνον; So Pindar affects
recurrences of φ and Lucretius and
Vergil of v.

976. ἐχθροῖς ἐμοῖς, not the Aegypti-

dae, for they would find no pleasure in
the circumstance; nor is ἐμοῖς = ἡμετέ-
ροις. Rather "my enemies, if I should
have any in Argos". To the Argives
Danaus will be the political and social
representative of the family, and hence
the only one liable to make enemies.

978. τὴν μὲν, either depending on
οἰκεῖν or on διδοί, i. e. διδοί οἰκεῖν τὴν μὲν
οἰκῆσω, or διδοί, (ὥστε) οἰκεῖν (αὐτήν).
The former is less good.

The form διδοί is only found here in
an Attic writer. It is Epic and Ionic
and occurs in Pindar.

979. λάτρων ἄτερθεν, v. sup. 931.
εὐπετὴ, a metaphor from dice. Cf.
Ag. 32, where εὐ πεσόντα is made clear
by τρις ἐξ βαλούσης τῆσδε μοι φρυκτωρίας,
Ag. 552 τὰ μὲν τις εὐ λέξειεν εὐπετῶς
ἔχειν | τὰ δ' αἶτε κἀπιμομφα.

984. The absence of caesura is suffi-
ciently accounted for by the emphasis
on θεοῖς (which is therefore also kept di-
syllabic). "If the great gods have not
willed otherwise, you may depend on
me".

+ ἵχνος τὸ πρόσθεν οὐ διαστρέψω φρενός.

985

ἴτε μὲν ἄστυδ', ἄνακτας

στρ. α'.

μάκαρας θεοὺς γανῶντες πολιούχους

υπερβαίνει

μη β. v. Weil. Melior est vulgata. 986 sqq. Hunc chori cantum diversissime distribuunt editt. Alii Danaidum hemichoriis dant alternantibus, alii per hemichoria inter Danaides et ancillas disponunt: neque tamen ubi incipiant desinantque hemichoria satis constat. Rationem eius distributionis, quam ipse proposui, infra dedi quam potui brevissime. 986 ἄστυδ' ἄνακτας M et editt.: ἄστυΔ' ἄνακτας reposui. Ceterum ἴτε nun Paley. 987 μακρας M, corr. Stanley. γανῶντες M,

986 sqq. The manner in which this *carmen exodicum* (though not textually so corrupt as some other passages) is to be distributed, is the subject of much dissension. It is clear that the whole ode cannot have been sung by the whole chorus, for in vv. 1020—1029 an altercation takes place, representing the views of two different parties. The Danaids have hitherto been unanimous in their loathing of the marriage, and the only reasonable view according to which one section of them can be supposed to argue against the other, is the view that one party is more resigned to and confident in the will of heaven, and that certain expressions prompt this party to warn the rest of the recklessness of their speech. The desperate fear of vv. 1011—1014 exactly recalls that of vv. 713—738, where the Danaids had apparently abandoned hope. It should be remembered that this play is only introductory; the Danaids are not yet in safety, and they are, as a matter of fact, subsequently forced into the marriage. It is therefore appropriate that after their praises of Argos (986—997), their prayer to Artemis (998—1001), and their claim that Cypris should not be denied her attendant delights (1002—1010), some among them should express the fear that after all there is no avoidance of the evil (1011—1014). The rest reply that they must leave the matter to Zeus (1015—1019). "Then", say the other party, "may Zeus

protect us from the marriage". This leads to the altercation which ends at v. 1029. The change from the ionic a minore to trochaic metre represents the end of the discussion, and the two ἡμι-χόρια unite in a common prayer. This seems a more natural distribution than to allow,—as many editors do (Haupt, Oberdick, Boeckh, Voss, Kruse),—the handmaids to form a half-chorus. The sentiments which have been thought better suited to the handmaids than to the Danaids are sufficiently explained in the above manner. Some misconception has arisen through the words ὑποδέξασθε δ', ὁπαδοί, μέλος, as if ὑποδέξασθε meant διαδέξασθε. There is no authority for such a sense, and μέλος refers only to the tune.

986. ἴτε μὲν. μὴν with imperative also Cho. 963 ἀνα γε μὴν, δέμοι. ἀγε μὴν Il. 1. 302, ὅρα γε μὴν Soph. O. C. 587 &c. In such use μὴν is adversative: "on, however".

ἄστυδ'. ἄστυδναξ is unknown except as a proper name. It is unsuitable here, since it would emphasise the city-gods as opposed to those of the country, whereas immediately these same deities are divided into πολιούχους (perhaps in the narrower sense, gods of the ἀκρόπολις) and gods of the country "about Erasinus" (= θεοὺς πεδιονόμους, ἀγρονόμους). Cf. sup. 472.

987. γανῶντες. γανῶν, γανῶ are the only active forms. γάνυμαι is used in

τε καὶ οἱ χεῦμ' Ἐρασίνου (1020)
 περιναίουσιν παλαιόν.
 ὑποδέξασθε δ', ὄπαδοί, 990
 μέλος· αἶνος δὲ πόλιν τάνδε Πελασγῶν
 ἐχέτω, μηδ' ἔτι Νείλου
 προχοὰς σέβωμεν ὕμνοις, (1025)

corr. Pauw, Hermann. ἀγαλύντες Paley. 989 περιναίετε M. Sequor Marck-
 scheffellium. Ortus est error ex eo, quod librarius antiquus invocationem hanc esse
 somniabat. περιναίονται Hermann. 990 ὑποδέξασθ' M, corr. Heath. 991 μένος
 M, corr. Legrand. αἶνος M, corr. Robortellus. 991 τήδε M. 993 πρὸς
 χοὰς M, corr. Robortellus.

a middle sense. There is no possibility
 of such a shape as γαναιντες. The
 masculine participle because it includes,
 besides the women, Danaus and the
 escort.

988. Ἐρασίνου. The Ἐρασίνος or
 Ἀρσίνος is named both because it lies in
 the way which the Danaids would take
 citywards, and also as being the most
 notable river in Argolis. Whereas the
 Inachus became dry in summer, the Era-
 sinus did not—an important matter to
 πολυδίψιον Ἄργος. Strabo VIII. 6 states
 the view commonly held, that this river
 was a continuation of the Stymphalian
 river which disappears at Mt Apelausion
 in Arcadia. Cf. Hdt. VI. 76 ποταμὸν
 Ἐρασίνον, ὅς τε λέγεται ῥεῖν ἐκ τῆς Στυμ-
 φαλίδος λίμνης. Ov. Met. XV. 275 Red-
 ditur Argolicis *ingens* Erasinus in arvis.

989. περιναίουσιν. Hermann's περι-
 ναίονται as a correction of περιναίετε is
 only supported by the habitual confusion
 of αι and ε. But this peculiar middle of
 ναίω occurs nowhere else; and it is more
 natural to suppose that the second person
 was written instead of the third by an
 early copyist for the reason given in the
 crit. note.

παλαιόν. With reference on the one
 hand to the unfailing stream and its mys-
 terious origin; on the other allusively to
 the antiquity of the Argive community
 and its gods. Such antiquity is honour-
 able to deities. Cf. S. c. T. 104 παλαι-

χθων Ἄρης, where the Scholiast has ὁ ἐκ
 παλαιοῦ κληρωσάμενος τήνδε τὴν γῆν.

990. ὑποδέξασθε, not = διαδέξασθε.
 The ὄπαδοί bear no part in the words.
 According to Plato (in one place) μέλος,
 'lyric song', is ἐκ τριῶν συγκεῖμενον, λό-
 γου τε καὶ ἁρμονίας καὶ ῥυθμοῦ. In a nar-
 rower sense however μέλος, 'tune', is
 opposed by him to ῥυθμός and ῥήμα.
 Legg. 356 C ῥυθμοῦ ἢ μέλους ἢ ῥήματος
 ἐχόμενον. Cf. ἐν μέλει, παρὰ μέλος which
 refer only to tune. The attendants are
 only bidden to accompany the song with
 suitable steps or motions. As one πίνει
 ὑπὸ σάλπιγγος (Ar. Ach. 1001) or ἔδει
 ὑπ' αὐλητῆρος (Archil. 106), so one may
 προβαίνειν, κινεῖσθαι, ὀρχεῖσθαι &c. ὑπὸ
 μέλους.

ὄπαδοί are the handmaids, the ὀπάδων
 of v. 922.

992. ἐχέτω, "have as its theme". In
 the following verses (to 997) the Danaids
 transfer once for all their homage from
 the ποταμὸς κουροτρόφος of Egypt to those
 of Argos. Cf. sup. 827—832. The epi-
 thets are intended to declare that the
 rivers of Argos are not inferior to the
 Nile in its boasted powers of fecundation
 (πολύτεκνοι cf. v. 830) and its purity
 (θέλεμόν πῶμα). Of the Nile the προχοαί
 are mentioned as the most marked cha-
 racteristic, and the terms of comparison
 therefore amount to the same as those of
 v. 3 προστομίῳ λεπταμάθῳ Νείλου
 and v. 32 χέρσῃ τῇδ' ἐν ἀσώδει.

- ποταμούς δ', οἱ διὰ χώρας ἀντ. α'.
 + θελεμὸν πῶμα χέουσιν πολύτεκνοι, 995
 λιπαροῖς χεύμασι γαίας
 τόδε μειλίσσοντες οὐδας. (1030)
 ἐπίδοι δ' Ἀρτεμις ἀγνὰ
 στόλον οἰκτιζόμενα, μηδ' ὑπ' ἀνάγκας
 + γάμος ἔλθοι Κυθереίας· 1000
 + στυγίων πέλοι τόδ' ἄθλον.
 + ΗΜ. β'. Κύπριδος δ' οὐκ ἀμελεῖ θεσμός ὃδ' εὐφρων. στρ. β'.
 δύναται γὰρ Διὸς ἀγχιστα σὺν Ἥρᾳ, (1036)

995 θαλερὸν cod. Par.

997 μειλίσσοντες M, corr. Pauw.

999 For-

tasse οἰκτιζόμενον.

1000 τέλος Weil. ἔλθει M, recte Par. Κυθέρειος

Guelf.; recepit Hermann.

1001 στύγιον M, corr. dubitanter

Wecklein. στυγερῶν Hermann. στυγερὸν Turnebus. στύγιον Stephanus. πέλει

Guelf.

1002 κύπριδος M. δ' addidit Pauw. ἀμελεῖν Nauck. Nil

995. θαλερὸν. The reading θαλερὸν, though specious, is not necessary. Hesychius has the gloss θελεμὸν· οἰκτρῶν, ἥσυχον· θελεμῶς· ἥσυχως. The second explanation ἥσυχον is suitable to this place. θελεμωτέρῳ is not an improbable correction (Conington) of S. c. T. 707.

πῶμα. This was the boasted excellence of the Nile. P. V. 812 ἴσσι σεπτὸν Νεῖλος εὐποτον ῥέος. The same epithet is used of water in the plains of Argos P. V. 676 εὐποτον Κερχνηίας ῥέος.

θαλ. πῶμα and πολύτεκνοι are to be joined in sense, since it is the drinking of the water that produces the fecundity.

998. ἐπίδοι κ.τ.λ. V. sup. 123. As οἰκτιζομαι generally means to "bewail", "utter a piteous cry" (cf. Eum. 515 τὰχ' αἶν οἶκτον οἰκτίζαιτο), and as στόλον seems to be somewhat bare without an epithet or pronoun-adjective (τῶδε, ἡμέτερον &c.), while ἐπίδοι sufficiently implies favour, it is probable that οἰκτιζόμενον is the true reading.

999. ὑπ' ἀνάγκας Κυθέρειας, i. e. through forceful lust, lit. "by Cytherean compulsion" = "by compulsion of Cytherea". Paley compares Διομήδεα ἀνάγκη of Ar. Eccl. 1029. The formation is much the same as that of e.g. βίη Ἑρεο-

T. S.

κλεῖη (i. e. = ὑπὸ Κυθέρειας ἀναγκαζούσης).

1001. The Greek moral code did not embrace love of enemies (v. Plato Rep. 332 D), and, as Hermann remarks, "quod a se alienum esse cupiunt inimicis imprecantur". Cf. Prom. V. 864 τοιάδ' ἐπ' ἐχθροῖς τοῖς ἐμοῖς ἔλθοι Κύπρις, P. V. 972. See note on v. 351.

1002. Anxious to avoid the φθῶς of Cypris, which might be provoked by vv. 999 sq., the other ἡμυχόριον hastens to add "this our song is indeed not regardless of Cypris: we pay all homage to her when she comes accompanied by her charms and dalliance".

ὅδε, i. e. ὁ ἡμέτερος, the θεσμός being the μέλος of v. 991. ὁ τοῦ ἡμετέρου θμῶν νόμος Schol. Though νόμος is common, θεσμός is rare. Yet cf. Pind. Ol. VII. 88 ὦ Ζεῦ... τίμα θμῶν τεθμῶν Ὀλυμπιονίκαν.

εὐφρων, "well-meaning", i. e. towards Aphrodite.

1003. δύναται κ.τ.λ. might be translated either (1) "her power, equally with that of Hera, approaches nearest to the power of Zeus": or (2) "she along with Hera has influence most near to Zeus", i. e. she has the ear of Zeus. The latter is much the better. δύναται "possesses

no denegat is final

194

ΑΙΧΥΛΟΥ

τίεται δ' αἰολόμητις
θεὸς ἔργοις περισμένοις· 1005
μετάκοινοι δὲ φίλα ματρὶ πάρεισιν
Πόθος, ᾧ τ' οὐδὲν ἄπαρνον τελέθει θέλκ-
+ | τορι Πειθοῖ· δέδοται δ' Ἄρ- (1040)

conjectura opus. 1005 ἐπὶ σεμνοῖς M. περισμένοις scripsi. 1006 δ' αἰ
φλαι M. δὲ φλαι Par. corr. Bothe. 1007 τ' M. ᾧ τ' Wellauer. θεατορι M,
corr. Bothe. 1008 πειθοῖ M. πειθοῖ cod. Par. Πειθῶ Haupt.

power" used absolutely (=μέγα δύναται)
as in the phrase οἱ δυνάμενοι. Cf. Hdt.
VII. 5 δυνάμενος παρ' αὐτῷ μέγιστον
Περσέων, Eum. 950 μέγα δύναται πότνι'
'Ερινὸς παρὰ τ' ἀθανάτοισι τοῖς θ' ὑπὸ
γαίαν. In the theology of Aeschylus
Zeus is supreme sovereign. Here Cypris
and Hera are most influential in his
court. Διὸς ἀγχίστα is of local position
or relation of intimacy, and the whole
approximates to μέγιστον δύναται παρὰ
Ζηνί. Zeus is susceptible to the persua-
sions of love.

1004 sq. = "But though we pay her
homage, we claim that the crafty goddess
is not honoured by conduct like that of
Aegyptus' sons. It is not forced unions
that please Aphrodite, but εὐνή with
φιλότης".

ἔργοις, "rites", a common term in
this connection. Cf. φιλοτήσια ἔργα Od.
XI. 246, also called ἔργα Ἔρωτος, Ἀφρο-
δίτης, Κυπρογενεὺς &c. The notion of
sacred rites is here prominent (cf. ἔρ-
δειν, operari, facere). Hence the adjecti-
ve.

περισμένοις. The dative with ἐπὶ
seems to have no place in the context.
περι = "very". For interchange of περι
and ἐπὶ v. Cobet, Var. Lect. 2nd edit.
pp. 278 sqq.

The epithet αἰολόμητις to mark that
the "wiles" in question are wanting in
the present case.

1006 sqq. "And Yearning and Per-
suation always go hand in hand with
Cypris; yet here we do not yearn, nor
they persuade".

φῶλα, to add to the pleasing picture.
With this compare the description of
Aphrodite's cestus II. XIV. 216 ἐνθ' ἐνι
μὲν φιλότης, ἐν δ' ἔμερος, ἐν δ' ὀδύρ-
τις | πᾶρφασις, ἥτ' ἐκλεφε νόον πύκα
περ φρονέοντων.

θεατορι. For the masculine form cf.
τύχη σωτήρ Ag. 664. The dative πειθοῖ
is a rare attraction. Yet cf. Od. I. 69
Κύκλωπος κεχόλωται, δὲ ὀφθαλμοῦ ἀλάω-
σεν, | ἀντίθεον Πολύφημον.

1008 = "And not only Yearning and
Persuasion play their part, but Music
too and the whispering dalliance of the
Loves have their office allotted by the
Queen, Aphrodite".

Aphrodite administers her queenly
powers by means of satraps who have
their several functions (μοῖρας). Music
has one such μοῖρα, the Loves another.
μοῖρα of an office Eum. 476 αὐταὶ δ' ἔχουσι
μοῖραν οὐκ εὐπέμελον, Eur. Bacc. 302
Ἀρεὼς τε μοῖραν μεταλαβὼν ἔχει τινά
(viz. Dionysus). In Cho. 238 Orestes
has τέσσαρας μοῖρας, viz. πατὴρ μητὴρ
ἀδελφοῦ ἀδελφῆς. When Zeus (P. V. 229)
δαίμοσιν νέμει γέρα | ἄλλοισιν ἄλλα καὶ
διαστοιχίζεται | ἀρχήν, each such division
is a μοῖρα = "provincia".

The Scholiast's ἡ ἁρμονία μετέχει τῆς
'Αφροδίτης.

Ἄρμονία. According to the Hesiodic
theogony Harmonia is the daughter of
Aphrodite and Ares (Theog. 937). In
Hymn. Apoll. 194 attendants of Aphro-
dite are εὐπλόκαμοι Χάριτες καὶ εὐφρονες
'Ὀραι | Ἄρμονίη θ' Ἥβη τε. Love and
music have always been associated.

- μονία μοῖρ' Ἀφροδίτας
 + ψεδυρᾷ τρίβῳ τ' Ἐρώτων. *Urbine deliciae* 1010
 HM. α'.) στυφελώδεις δ' ἐπιπνοίας κακά τ' ἄλγη ἀντ. β'.
 + πολέμους θ' αἱματόεντας προφοβοῦμαι. (1015)
 τί ποτ' εὐπλοῖαν ἔπραξαν
 + ταχυνόμποισι διωγμοῖς; *εὐφρ. μεντ. ὅτις μανικὸς*

1009 Ἀρμονίας μοῖρ' Ἀφροδίτη Hartung. 1010 ψεδυρα τρίβοι M. ψεδυρᾷ τρίβῳ Klausen. Possis τρίβῳ, nemo enim nescit saepissime in codd. confundi η et α. ψεδυραὶ τρίβοι Scaliger. ψεδυροστιβῶν τ' Ἐρώτων H. Voss. 1011 φυγάδες δ' ἐπιπνοῖαι M. ἐπιπνοῖας Turnebus. φυγάδεσσιν δ' ἐπὶ ποιῶν Burges, Zakas. φυγάδεσσιν δ' ἐπὶ ποιῶν Marckscheffel. φυγάδας δ' αὐτ' ἐπιπνοίας Scholefield. ἐπιπνοῖας C. G. Haupt. Meum subter defendi. 1013 ὁπότ' Paley.

1010. ψεδυρᾷ τρίβῳ. Hesychius has ψεδυρός ψιθυρός. τρίβος and τρίβη occasionally overlap each other in use. Thus in Ag. 197 τρίβῳ = τρίβῃ 'delay' and in Ag. 391 = τρίβῃ 'rubbing'.

ψ. τρίβῳ Ἐρώτων for the personal Ἐρωσι μετὰ παιδιᾷς ψιθυρίζουσι. The terms δαρος and δαρίζω are particularly used of the converse of lovers. The Scholiast's naïve remark ψεδῆς δέ, ὅτι πολλὰ ψεύδονται οἱ ἐρώωντες seems to shew that he connected ψεδυρᾷ with ψυδρᾷ and ψύθος (= ψεύδος).

The plural Ἐρωτες like 'mater Curidinum' of Horace. With the sense generally cf. Hor. Od. 1. 2. 33 Erycina ridens, | Quam Iocus circum volat et Cupido.

1011—1013. This ἡμιχόριον gives utterance to despair: "yet I fear they will be victorious and gain their end..."

φυγάδες of M is difficult to emend. It is not hard to see that there are many ways in which the mention of their fugitive condition might be appositely contained in the passage, but none of the suggestions which retain it (v. crit. note) can be called satisfactory.

ἐπιπνοίας = "blasts" (cf. ἐπιπνοῖαι χειμεριῶν Theoph. Vent. 55), and metaphorically "blasts of anger (or frenzy)". ἐπιπνοίας is less poetical. Cf. S. c. T. 343

μαινόμενος δ' ἐπιπνεί λαοδόμας μαιῶν εὐσέβειαν Ἀρηι, and Soph. Ant. 136 μαινομένη ξὺν ὀρμῇ βακχεύων ἐπέπναι. Judging from αἱματόεντας and κακά the noun should be accompanied by an epithet, which is hidden in φυγάδες. στυφελώδεις seems well suited to the purpose. στυφελίζω = 'maltreat'. στυφελός in the sense of 'harsh' Pers. 80. στυφελισμός = 'ill-treatment' in Ar. Eq. 537 ἄας δὲ Κράτης ὀργὰς ὑμῶν ἠρέσχετο καὶ στυφελισμούς. στυφελώδης = 'stubborn' or 'rude', and from CTYΦΕΛΛΩΔΕΙC to ΦΥΓΑΔΕC, by common error of misplacing and omitting of letters, is not so difficult a step as it might at first sight appear. Thus ΤΥΦ became ΦΥΓ by a sufficiently familiar inversion; and the comparative rarity of the word hastened the corruption.

The Chorus fears that the harsh "breathings-out of threatening and slaughter" of the sons of Aegyptus will lead to "bloody wars and grievous sorrows", and the reason why it fears is stated in the question τί ποτ'..., which the Scholiast rightly explains by δέδοικα, ὅτι εὐπλοῖας ἔτυχον, μὴ καὶ τὸ τοῦ γάμου τύχωσι. The fear is exactly that of vv. 713 sqq.

For ἔπραξαν v. sup. 753.

HM. β'. ὃ τί τοι μόρσιμόν ἐστιν, τὸ γένοιτ' ἄν. 1015

+ Διὸς οὐ παραβατός ἐστιν μεγάλη φρὴν
ἀπέρατος. μέγα λφών
δὲ γάμων ἄδε τελευτὰ (1020)

+ HM. α'. ὁ μέγας Ζεὺς ἀπαλέξαι στρ. γ'. 1020

1016 παραβάτας M, corr. Askew.

et editt. μέγα λφών scripsi, quamquam et μάλα πολλῶν...πρότερα πέλοι possis.

1019 προτέρων πέλοι M. προτερᾶν πέλει Bothe. πρόπαρ ἄν Oberdick.

1015 &c. "Well, we cannot resist fate, we must abide the issue".

1016. οὐ παραβατός...φρὴν...ἀπέρατος. For παραβατός cf. Soph. Ant. 874 κράτος δ' ὅτω κράτος μέλει παραβατόν οὐδαμῇ πέλει, "not to be thwarted". ἀπέρατος. There is no escaping from (cf. ἀπέραντος δίκτυον P. V. 1078) or getting beyond (ἀπέρατος ποταμός Plut. II. 326 E) the mighty intent of Zeus.

(Dindorf's ἀπέραντος "infinite" is idle and altogether away from the mark.)

Sometimes Zeus is identified with fate, sometimes he administers it, sometimes he is subject to it.

Oberdick quotes in general illustration Pind. P. XII. 30 τό γε μόρσιμον οὐ παρφυκτόν.

1017—1019. The Scholiast has the note μετὰ ἄλλων πολλῶν γάμων γυναικῶν καὶ οὗτος τελεσθήσεται, from which it appears that he took πέλοι as potential = πέλοι ἄν. Kruse thinks ἄν of v. 1015 may continue its influence to πέλοι, despite the intervening independent clause. It is of course possible that the optative owes its existence to nothing better than the syllable -αν of προτερᾶν (quasi προτερ' ἄν). Paley makes πέλοι a wish, "may the end of this marriage be to us as it has been to many women before us", i.e. "a subject of apprehension at first, but happily escaped". To which it may be answered that γάμων τελευτὰ implies consummation of the marriage, and that πέλειν μετὰ τινος in this sense is

an expression which requires support. Another rendering (open to the last objection) is that of Haupt, ἄδε τελευτὰ πέλοι μετὰ πολλῶν γάμων προτερᾶν γυναικῶν, and there is supposed to be an allusion to the crime of the Lemnian women, i.e. "as many women ere now have brought their marriage to the issue of slaying their husbands, so may we". In this view the Danaids have already contemplated the deed they afterwards perpetrate. This is unlikely and scarcely fits in with the tone of resignation. A possible reading is μάλα πολλῶν...πρότερα πέλοι "may this marriage be preferable to very many marriages of women (in time past)". It seems necessary to join τελευτὰ to γάμων: cf. Ag. 745 ἐπέκρανεν δὲ γάμου πικρὰς τελευτάς.

But better still is μέγα λφών (=πολὺ λφών)... "may we have far better fortune than women ere now have had", i.e. "we should not be so badly off as some women have been". The tone of resignation is maintained. The construction is ἄδε γ. τ. τελ. μέγα λφών προτερᾶν γυναικῶν, where προτ. γυναικῶν is put by the usual brachylogy (cf. κόμαι Χαρίτεσσιν ὁμοίαι) for "the marriages of former women".

προτερᾶν, i.e. τῶν πρό τοῦ, or "olden".

1020 sq. "Nevertheless, though we must submit to the will of Zeus, may it be his will that we escape". ὁ μέγας, "that great Zeus". The article and epi-

not to be impatient at the acts of the gods
or not to be excessive in the affairs of human life

- γάμον Αἰγυπτογενῇ μοι.
HM. β'. τὸ μὲν ἂν βέλτατον εἴη. (1035)
+ σὺ δὲ θέλῃς ἂν ἀθελκτον.
HM. α'. σὺ δὲ γ' οὐκ οἶσθα τὸ μέλλον.
HM. β'. τί δὲ μέλλω φρένα Δίαν ἀντ. γ'. 1025
+ καθορᾶν, ὅψιν ἄβυσσον;
+ μέτριον νῦν ἔπος εὖχου. within bounds (1060)
HM. α'. τίνα καιρὸν με διδάσκεις;
HM. β'. τὰ θεῶν μηδὲν ἀγάζειν.

1023. θέλῃς ἀθελκτον M. Veterem correctionem commemorat Stephanus.

that are prompted by the power ascribed in v. 1016 sq.

1021. Αἰγυπτογενῇ, with emphasis.

No γάμος could be more grievous.

1022. τὸ μὲν ἂν κ.τ.λ. "that (τὸ = τοῦτο) would indeed be best". ἡμυχ. β' is of course as little inclined to the marriage as ἡμυχ. α', though more resigned to fate. Both order and sense are against taking τὸ with βέλτατον. The separation of article from noun is not an insuperable difficulty, yet τὸ μὲν is instinctively suggestive of an independent value and of a τὸ δὲ ("on the other hand") to follow. The speakers do not anticipate "the best", nor is it, with Greeks, part of fatalism or of pious resignation to say "it will be for the best". Hence the following words σὺ δὲ κ.τ.λ. "but all your prayers cannot alter what Zeus has decided".

1023. ἀθελκτον. Not πρᾶγμα (as Paley), but Δία. The meaning is not "cruel", but "immovable". Cf. P. V. 34 Διὸς γὰρ δυσπαιρέτητοι φρένες. *Ibid.* 184 ἀκίχῃ γὰρ ἦθεα καὶ κέαρ ἀπαράμυθον ἔχει Κρόνου παῖς.

1024—1029. α'. "You speak of fate as if our prayers could not affect it: you are very confident: but you do not know how the future is determined".

β'. "No! who am I to behold the will of Zeus working in the depths of his unfathomable mind? Do not go too far".

α'. "Too far? you would, it seems, be my teacher: pray, teach me the true limit".

β'. "The limit is, in regard to the gods, as in other things, 'μηδὲν ἄγαν'".

1026. ὅψιν ἄβυσσον. Cf. *vv.* 82—84. The accus. in apposition to the sense.

1027. μέτριον ἔπος εὖχου = μέτρον φυλάσσειν ἐν τοῖς ἔπεσιν ἢ εὖχῃ. Paley appositely compares with this and the following καιρὸν Hes. *Opp.* 694 μέτρα φυλάσσεισθαι· καιρὸς δ' ἐπὶ πᾶσι δριστοί, and Pind. *Ol.* XIII. 47 ἔπειτα ἐν ἐκάστῳ μέτρον νοῆσαι δὲ καιρὸς δριστός.

καιρὸς is the exact point which marks the limit of the measure.

εὖχου. Importunate and querulous appeals to heaven may result in φθόνος.

1029. ἀγάζειν, formed from the same base as ἄγαν (an old accusative). The Scholiast explains Δίαν ἐξετάζειν, rightly, so far as Δίαν is concerned. The explanation of Hesychius ἀγανακτεῖν, βαρέως φέρειν is not possible here. A καιρὸς is to be stated, and μὴ ἀγανακτεῖν is not a καιρὸς. The allusion to the proverb μηδὲν ἄγαν σπεύδειν· καιρὸς δ' ἐπὶ πᾶσι δριστός. Aeschylus refers to the maxim, P. V. 72, 327, S. c. T. 35, 246, Fr. 155.

ΧΟ. Ζεὺς ἀναξ ἀποστέγοι
 μοι γάμον δυσάνορα
 δάιον, ὅσπερ Ἴω
 πημονᾶς ἐλύσατ' εὖ
 + χειρὶ παιωνία κατάστασιν

στρ. δ. 1030
 (1065)

1030 ζεῦ M, corr. Robortellus. ἀποστεροῖ M. ἀποστέγοι μοι scripsi. ἀποστρέφοι μοι Hartung. 1031 γάμον M, recte cod. Par. 1034 χ. παιωνία κατασχέθων M. κατόσχετον Weil. καταστροφάν Hermann. Vide adnot.

1030 sqq. As a new metre and a concluding prayer, this should be given to the whole Chorus, who join in a μέτριον εὐγμα.

ἀναξ implies power on his part, submission on theirs.

ἀποστεροῖ of MSS., of which Weil says "dubitationem movet verbum ἀποστερεῖν insolentius usurpatum", should be spoken of in stronger terms. ἀποστερεῖν, the opposite of ἀποδίδναι, is to hold back from a person that to which he has a claim. No sense could be more unsuitable here. γάμον of cod. Par. is a trace of the true reading, γάμον being a natural adaptation after ἀποστεροῖ had once been written. ἀποστέγοι 'defendat' is nearer and stronger than ἀποστρέφοι: cf. S. c. T. 234 δυσμενέων δ' ὄχλον πύργος ἀποστέγει. It also recalls ἀπαλλάξαι μοι of v. 1020. From ἀποστε[ΓΟ]Ι ΜΟΙ μοι was lost and the proper optative form ἀποστεροῖ was written after the corruption to ἀποστεροῖ.

1032. ὅσπερ, clearly better than ὥσπερ: "that same Zeus who did the one, can do the other".

1033. ἐλύσατο, the middle, because he acts in his own cause. It was Hera who brought the trouble on Io, as against Zeus, so that he is in a manner identified with Io in the case. One who has captured, or who has power without concern or effort, λύει, but one who seeks and compasses a deliverance λύεται. Thus Heracles (Hes. Th. 528) Ἰαπετιονίδην

ἐλύσατο δυσφροσινάων. Prom. V. 235 ἐξελευσάμην βροτοῦς | τοῦ μὴ διαρραισθέν-
 τας εἰς Ἄιδου μολεῖν. Cf. Dem. de F. L. § 353 τοὺς αἰχμαλώτους οὐ φησι Φίλιππος ἐνθυμηθῆναι λύσασθαι ("to get (or have) them set free").

1034. κατασχέθων of M apparently contains a noun or adjective dependent on κτίσας (= ποιήσας). Hermann's καταστροφάν resembles v. 118 τελευτάς... πατήρ πρευμαεὶς κτίσειεν, but does not suit this place so well as that expression suits its context. Weil's κατόσχετον κτίσας is supposed to = κατασχέθων 'malum sistendo', but would rather suggest "making her possessed" (cf. κατόσχετος δαιμονίῳ πνεύματι Dion. Hal. i. 31), i. e. by his divinity in the shape of a divine conception. But the right word is probably κατάστασιν = 'restoration', a word used in a medical sense. In Sext. Emp. M. VII. 404 κατάστασις is opposed to μανία, which is exactly the sense required here. Cf. vv. 553 sqq. and P. V. 848 ἐνταῦθα δὲ σε Ζεὺς τίθησιν ἐμφρονα | ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγῶν μόνον. κατάστασις is opposed to διαφθορά Plat. Phileb. 46 c ὁπόταν ἐν τῇ καταστάσει τις ἢ ἐν τῇ διαφθορᾷ τάναντία ἅμα πάθη πᾶσιν, μὴ γὰρ ποτε θέρηται καὶ θερμαινόμενος ψύχεται. In P. V. 673 Io says of herself εὐθύς δὲ μορφή καὶ φρένες διὰ στροφῶν, a state which in v. 643 she calls διαφθοράν. In connection with παιωνία the correction approaches to certainty.

- + εὐμενεί βία κτίσας. *γενναίος might* 1035
 + καὶ κράτος νέμοι γυναι- *αντ. δ.*
 ξίν' τὸ βέλτερον κακοῦ *καὶ τὸ βέλτερον* (1070)
 - καὶ τὸ δίμοιρον αἰνῶ,
 καὶ Δίκῃ δίκας ἔπε-
 + σθαι ξὺν εὐχαῖς ἐμαῖς λυτηρίοις 1040
 μαχαναῖς θεοῦ πάρα.

1035 εὐμενῇ βίαν κτίσας Valckenaer. "Fortasse βία θιγῶν" Wecklein. (Mallem βία θιγῶς et κατασχεθῶν.) 1038 καὶ τε δίμοιρον M, corr. Robortellus. Ceterum κακῶν H. Voss. καὶ τόδ' ἄμοιρον Burges. 1039 δίκαι δίκας M, corr. Heath. δίκαι δίκας ἔπεται Conington. 1040 λυτηρίους rec. 1041 μηχαναῖς M,

1035. εὐμενεί βία, a slight oxymoron. See on ἀπημάντω σθένει v. 555.

1037 sq. A crux. τὸ βέλτερον κακοῦ is illustrated by Il. XVII. 105 κακῶν δέ κε φέρτατον εἴη. Cf. note on v. 13 κύδιον ἀχέων, Cic. de Off. III. 1 ex malis eligere minima, Aristot. Eth. II. 9 τῶν μὲν ἀγαθῶν αἰεὶ τὸ μέγιστον, τῶν κακῶν δὲ τοῦλάχιστον αἰρεῖσθαι. In all these the superlative and the plural are used, here the comparative and the singular. Weil objects to taking κακοῦ=κακῶν and renders by the rather obscure 'eventum si non secundum ad adverso praestantiorum'. But it is not difficult to take κακοῦ as partitive gen. of a collective noun and τὸ βέλτερον as "the better part". "If evil (not 'evils') lies before us, it may come in a worse or a better form, and I am content if I meet with but its better form". τὸ δίμοιρον has always been wrongly explained as "half", or by Stanley as "et quasi temperatam ex ambobus Iovis doliis". (Il. XXIV. 527.) Rather δίμοιρος= 'having a double share', (or a share of two to one as compared with the other sharer). Hence δίμοιρος=1½. (Dion. Hal. VIII. 77) and ἐπιδίμοιρος=1¾. δίμοιρος is the adjective for τὰς δύο μοίρας ἔχων. The Scholiast recognised this sense of 1½ when he wrote ἡδῶς ἔχω τὸ δίμοιρον τῶν κακῶν σὺν ἐνὶ ἀγαθῷ, ὃ ἐστὶ ἀπαλλαγὴ τοῦ γάμου. Πίνδαρος "ἐν παρ'

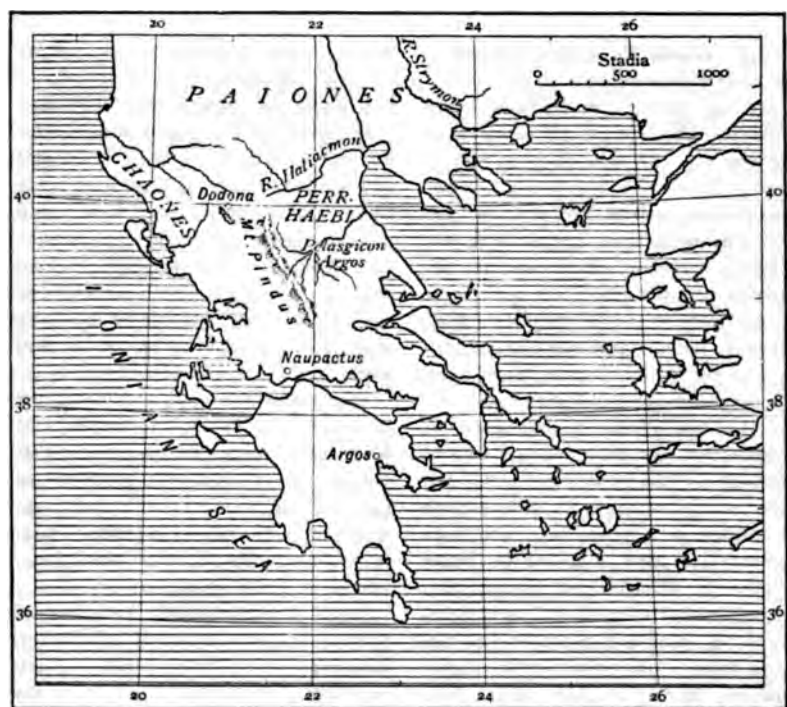
ἑσθλῶν σύνδυο δαίονται πῆματα βροτοῖς ἀθάνατοι" (Pyth. III. 81). The explanation is however wrong in other respects.

In saying "I am content (αἰνῶ=στέργω, ἀγαπῶ) with the better form of evil and with two parts out of three" the Chorus means two shares of good to one of evil. κακοῦ should not be supplied with τὸ δίμοιρον. The expression was no doubt proverbial and = "to get what one can, if one cannot get the whole". So long as their lot is rather better than worse they are content to accept fate.

1039. αἰνῶ continues with the clause of ἔπεται. "And I am content that δίκαι should accompany δίκην"; i.e. "that judicial award should be given to the side on which Justice is": Judgment does not always side with Justice. δίκαι in the same sense as that of δίκας δίδοναι, λαμβάνειν, αἰτεῖν, ἐπιφέρειν κ.τ.λ.

1040. Construe ἔπεται λυτηρίους μαχαναῖς (through means of deliverance. θεοῦ πάρα (sought from, or sent by, heaven) ξὺν εὐχαῖς ἐμαῖς (by help of my prayers). ἔπεται θεοῦ πάρα, ἔπ. λυτ. μαχαναῖς, ἔπ. ξὺν εὐχαῖς are all welded together. ξὺν denotes that though the prayers may not be the cause yet they can help. This approaches to instrumentality. S. c. T. 885 διήλλαχθε σὺν σιδάρῳ. Pers. 755 πλοῦτον ἐκτίσω σὺν αἰχμῇ.

As the superior to Shakespeare in his gift and scholarship; equal to him in mastery of language and dramatic insight and intensity; inferior only in understanding of the human soul and dramatic character. His Greek is in supreme and rare, approached only by Homer.



Walker & Bentall.

THE SUPPLIANT MAIDS

OF

ÆSCHYLUS.

Chorus of Danaids.

ZEUS, the suppliant's God, look kindly on our company, which took ship from the dunes of finest sand that edge the mouths of Nile. Though we have quit the land of Zeus, whose pastures blend with Syria, yet is our exile no outlawry for deed of blood laid on us by public ban; but ourselves have wrought it, to escape the suit of men, abhorring unblest bridals with Aegyptus' sons.

Danaus our sire, chief in our counsels and leader of our cause, chose for his move herein, as the noblest thing to suffer, to flee amain across the ocean wave and make for Argos' shore. For thence hath grown our race, claiming its line from the caressing of the gnat-tormented cow and from the onbreathing of Zeus.

To what kindlier land than this then could we come, with none but these poor suppliants' weapons in our hands, boughs wreathed with wool?

O realm, O earth and water white: ye gods on high, and ye nether powers of heavy vengeance who fill the tombs; and Zeus, Deliverer over all, house-ward of godly men, welcome with this land's pity a band of suppliant womenkind; but the wanton swarm of males born of Aegyptus drive ye, swift ship and all, to the deep, ere they tread upon this silted strand. And there let them meet with thunder and lightning and rain-fraught winds on a wild sea, and perish through the wintry buffets of the storm, ere ever they lay their grasp on us, their cousins, and ascend unwilling beds whereto Right says them nay.

And now I call to our succour from over sea the calf begotten of Zeus, the flower-browsing son of that cow, the mother of our line, by the onbreathing of Zeus, and by his caressings,—in name whereof a fated life was being brought to pass, so that she fitly bare an "Epaphus."

To him I now appeal here, whereabouts our prime mother browsed the grass; and recounting that earlier tale of suffering, I shall both for the nonce shew proofs firm and sure, and yet others of like sort, though unforeseen, shall speedily appear. Aye, in length of time shall truth be known.

Now if it chance that hard by some native of this land is noting the sound of birds, when our plaint of supplication meets his ear he will fancy he hearkens to the voice of the wailing Daulian, Tereus' wife, the hawk-chased nightingale, who, weeping beneath the green leaves, mourns for her life of homelessness and weaves the story of her child's end, how by her own hand he perished, the victim of a cruel mother's wrath.

Even so am I too fain to lament in Ionian strains, fretting this tender cheek that Nile hath ripened, and this heart that hath known nought of tears. And I cull the bitterest sighs, as I brood upon my fears that there is no man to champion this flight from that far-off land.

But, O gods of birth and race, see ye well that right be done, and give ear. Grant not to youthful lust to find unrighteous consummation, but straightway spurn all wantonness, and bring to happy pass such wedlock as is right. Even they who flee hard-pressed from war have their altar, which shields the fugitive from harm through awe of heaven.

Well and right truly hath the saw been said "The desire of Zeus is past pursuing." For himself all things are in the light, though from mortal folk he shroud them in black darkness.

And whensoever it is decreed by nod of Zeus that a thing be brought to fulness, it falls not prostrate, but on its feet. Yea, through thicket and shadow stretch the paths of his devices, that no thought can spy them out.

From the high towers of their hopes he hurls mankind to utter ruin, and none armeth to violence that toilless strength of gods, from whom he doth not forthwith exact the penalty of his pride, e'en though he be one who sits upon the awful seats.

So on human outrage may he look, and behold how once more the old stock grows young through lust of us, how it hath budded forth with froward thoughts, and how 'tis driven by the unceasing goad of a mad intent—a mischief and a mock, with sorrow in its train.

Crying in strains thus skillless and untuned, now shrill, now deep,

and blent with falling tears, so like (alack ! alack !) to the dirge of death, though yet I live I pay mine own meed of mourning. I implore the grace of Apia and its hills,—(and, O land, have patience of my foreign tones)—and many a time I fall on my Sidonian veil and mar its linen tissue with a rent.

To the gods are paid abounding sacrifice and worship, when all proves well, whenso the gale of death abates. Alas ! alas ! perplexing toils ! Whither away will this wave carry me ?

I implore the grace of Apia and its hills,—(and, O land, have patience of my foreign tones)—and many a time I fall on my Sidonian veil and mar its linen tissue with a rent.

Thus far the oarblade and the bark, whose flax-sewn build kept out the sea, brought me upon my way unvexed by storms, thanks be to the winds : and I am well content. But what the issue, now upon the land ? May our all-seeing sire bring it forthwith to gladsome pass, that, unwedded and unlorded, I, seed of his spouse august, may escape the embrace of man.

May the Daughter of Zeus, maid minded to chastity, look on like-minded me. For Opis' sake she foiled unholy lust ; so may she foil this chase of me, and come, a virgin, to a virgin's rescue, that, unwedded and unlorded, I, seed of Zeus' spouse august, may escape the embrace of man.

Or, if these will not, into the sun-loathed courts, unto the nether Zeus, the all-hospitable Zeus of the departed, will we come with our suppliant boughs : for we will hang to death, if the gods of Olympus will not grant our prayer.

Ah, a searching vengeance from the gods punisheth thee, Io ! Well I know the jealousy of the consorts who dwell in heaven : for from a stubborn wind will come a troubled sea.

And then with no just plea will Zeus meet the charge, that, having set at nought the child of the cow, his own creation of yore, he now holdeth his countenance aloof from his offspring when they pray. Yet, though high aloft, he heareth full well when men cry to him.

Ah ! a searching vengeance from the gods punisheth thee, Io ! Well I know the jealousy of the consorts who dwell in heaven : for from a stubborn wind will come a troubled sea.

Danaus. Children, ye must be prudent, and prudent have ye found your trusty old father as your ship's captain. And now on land also I am ready to take forethought and be your guard, if ye write my words on your mind's tables.

I behold dust, voiceless harbinger of a host whose axles are yet

unheard in the naves of the wheels. And I perceive a throng of shield-men and wielders of the spear, with horses and rounded chariots. Perchance the lords of this land have learned of us from messengers and are coming to look on us themselves.

But whether with harmless intent or whetted with savage wrath the host drives onward in this array, 'tis alike wiser, girls, to come and seat yourselves at the mound of these gods of festival. An altar is stronger than a castle,—a shield invulnerable.

But hie ye, and holding in solemn form in your left hands your white-wreathed suppliant wands, sacred symbols of Zeus the merciful, return the strangers words of piteous lament and need, as beseemeth aliens, telling plainly the story of this flight, how it is free from guilt of blood. And, before all, let there attend upon your utterances nought of boldness, and let nought of wantonness go forth from your countenances downcast in modesty; but let your eyes look stedfastly. And be not forward nor contrariwise lagging in speech: the race that dwelleth here is exceeding prone to displeasure. And mind thee to be submissive, being as thou art, a helpless outcast alien: for it beseemeth not weaklings to be bold in speech.

Chorus. Father, prudent is thy counsel, and prudent they who hear it. I will take heed of these thy sage behests, to remember them: and may Zeus, who begat us, behold!

Dan. Tarry not, but make sure of your means of help.

Chor. This moment would I fain be seated near thyself.

O Zeus, have pity on our griefs, ere yet we are undone!

Dan. May he behold indeed with propitious eye. If he but will it, the issue will be well. Now call ye also on yon son of Zeus.

Chor. We call upon the sun's preserving beams, on pure Apollo, who, though a god, was exiled once from heaven. Knowing what this portion is, he will haply feel for mortal kind.

Dan. May he in truth feel for us, and stand readily at our side.

Chor. On which other of these deities shall I further call?

Dan. Here I behold the trident of the lord of Isthmus.

Chor. Well did he bring us on our way, well may he receive us into the land!

Dan. Here too is Hermes, after the manner of the Greeks.

Chor. May he, thus met, be herald of good tidings!

Dan. Adore the common altar of all these powers, and on holy ground sit, like a flock of doves, in dread of hawks like-plumaged—the kinsmen who are your foes and polluters of the race. If bird prey on

bird how can he be pure? And how, if one wrest unwilling bride from unwilling sire, can he find purity?

Nay, not even when dead in Hades will he be arraigned in vain for such a deed. There also, as men tell, another Zeus holds among the departed a last judgment on misdeeds. Beware and answer yon leader in such wise that your cause may win the day.

King (entering with attendants).

Whence and what manner of company is this we greet, clad in foreign garb and bedizened with barbaric robes and fabric of fine woof? For this attire is not the Argive dress of woman, nor yet from any part soever of Hellas. And how ye found courage to come boldly to this land, without so much as a herald, and all unfriended, without a guide—this calleth for wonder. I see indeed that wands after the manner of suppliants lie by your sides before the gods of festival: in this only will a Grecian land content itself with mere surmise. And for the rest, it were but right to guess and guess again, if there had been no speaking voice to instruct with certainty.

Chor. Touching our attire thy words are words of truth, but how shall I for my part speak to thee? As to a commoner, or the spokesman who beareth the sacred wand, or as the first man of the realm?

King. For that matter, answer on; and, speaking to me, speak with all assurance. For I am son of Palaechthon the earthborn, Pelasgus, chieftain of this country. And after me, its king, doth the race that enjoys this land bear fitly the name of Pelasgians. Over all the soil where-through passes the Haliacmon do I hold sway, on the side towards the setting sun: and in my borders I embrace the land of the Perrhaebi, and the further side of Pindus near to the Chaonians, and the mountains of Dodona: while 'tis the sea's liquid boundary that cuts short my rule. From these borders hitherward do I hold sway.

This our standing-ground of the Apian land itself hath long borne that name in memory of an olden leech. For Apis, seer-leech son of Apollo, came from Naupactus on the other shore, and thoroughly purged this land of deadly beasts, which Earth, befouled by taints of ancient deeds of blood, made to spring up in her stepmother's mood—a baleful fellow-brood of serpents. From these curses Apis wrought cures of simples and of charms to the full content of the Argive land, and earned for himself by way of meed mention in its prayers thereafter.

But now my say is said; let one of you in turn declare your birth, and let the telling be to the point and clear. Our people brooketh not a speech of length.

Chor. Our tale is brief and clear. Argives do we claim to be by birth, the seed of a cow of noble offspring; and the truth of every word will I clinch fast with evidence.

King. Stranger women, to my ears your tale passeth belief, how such a race as I see in you can be of Argos. Nay: for ye are more like to women of Libya and in no wise to women of our people. The Nile too might foster such a plant, and the Cyprian impress hath been stamped to the life on your female forms by the males who wrought them. And women of such sort do I hear there are, wanderers, who have camels for their steeds and ride on pillions over the land that neighbours the Aethiopians. And if ye had been armed with the bow I should assuredly have guessed that ye were the menless flesh-fed Amazons. But instruct me further, that I may the better know how your stock and blood is Argive.

Chor. Do men say that of yore there was in this Argive land a certain Io, temple-ward of Hera?

King. Such there was in very truth and the tale spreads wide.

Chor. And does the saying also go that Zeus was stung with love of her?

King. Aye, and the matter was no secret from Hera's counter-workings.

Chor. What then was the issue of this royal feud?

King. The goddess of Argos transformed the woman to a cow.

Chor. And doth not Zeus come nigh to gain her, being a fair-horned cow?

King. So they say: in the fit likeness of a bull.

Chor. And thereupon what doth Zeus' stubborn consort?

King. She set the all-seeing one to stand watch over the cow.

Chor. What all-seeing herdsman of a single charge was he?

King. Argus, the son of Earth, whom Hermes slew.

Chor. What other evil wrought she there against the hapless cow?

King. A persecuting ox-fly, that suffered her not to rest.

Chor. "Oestrus" they call him, who live beside the Nile.

King. What? did he drive her thither? And was the chase so far?

Chor. Yea: all thine answers fit closely to my story.

King. And did she in sooth come to Canobus and as far as Memphis?

Chor. Aye, and there Zeus engendereth issue with caresses of his hand.

King. Who then is he who boasts himself the cow's Zeus-begotten calf?

Chor. Epaphus, so named with truth from the laying on of his hands.

[*King.* And who was born of Epaphus?]

Chor. Libya, who reaps the fruit of the largest share of earth.

King. What offshoot of hers hast thou yet further to name?

Chor. Belos, who had two sons and was this my father's father.

King. Tell me now this your sire's most sapient name.

Chor. Danaus: and he hath a brother with fifty sons.

King. Tired not to disclose to me the name of him also.

Chor. Aegyptus. And now that thou knowest my olden stock, I pray thee deal so as to champion a company which is Argive.

King. Verily meseemeth that of old ye have part in this land. Yet how did ye tear yourselves from the house of your fathers? What blow of fortune befel?

Chor. King of the Pelasgians, of shifting hue are human woes, and nowhere might'st thou find sorrow of the self-same plume. For who e'er thought to come in this sudden flight to Argos, our kith and kin of old, through loathing unblest wedlock there in Egypt?

King. Tell me what prayer ye make by these gods of festival, holding those white-wreathed fresh-plucked boughs.

Chor. That I may not be made a thrall to the house of Aegyptus.

King. And what thy reason? Hate? Or the unholiness of the thing?

Chor. Nay who would buy their lords among their kin?

King. By such a choice men's strength waxeth greater.

Chor. Aye; and when things fare ill, 'tis but a trifle to put away a wife.

King. What then can I? How can I be conscience-clear toward you?

Chor. By surrendering us not again at the demand of Aegyptus' sons.

King. A serious charge it faith! to take upon us the peril of a war.

Chor. But Justice—she protects her champions.

King. True, if I had borne a part in the matter from the first.

Chor. Let the helm of thy state thus bewreathed awe thee!

King. I shudder to behold this sanctuary thus shaded o'er.

Chor. Aye: heavy indeed is the wrath of Zeus, the suppliant's friend.

Son of Palaechthon, hearken to me with kindly heart, lord of the Pelasgians. Look upon me, the suppliant outcast, running to and fro like a heifer hunted of wolves upon a precipice, where, trustful in his aid, she lows to tell the herdsman of her grief.

King. I see this throng of gods of festival nodding assent beneath their shade of fresh-plucked boughs. May this your cause bring no mischief to the city whose kinship ye claim; and may no feud arise from some source unforeseen and unforested; for of such troubles our state stands in no need.

Chor. Yea: may Justice, the suppliant's aid, daughter of apportioning Zeus, look on this flight, that it bring ill to none. But do thou, of old experience though thou art, learn from one of younger birth. In paying heed to the suppliant thou would'st be paying such sacrifices as are the best that a holy man can lay upon the altars of oblation.

King. 'Tis not my house at whose hearth ye sit: and if the city is being stained with a common stain, in common be it the people's charge to work out the cure. For myself, I will pledge no promise till I have made all the citizens to share herein.

Chor. 'Tis thou that art the city: 'tis thou that art the commonwealth. Thou, above question lord, dost rule the altar, hearth of the country, by thy undisputed nod, and upon a throne of undivided sway thou dost decide every matter. Beware pollution.

King. Pollution—if such there be—fall on my foes. But I know not how to aid you without harm. And yet it is no gracious thing to set these supplications at nought. Helpless am I, and fear possesses my soul, whether to act or not to act and to let fortune take her course.

Chor. Think of him who keeps watch from on high, guardian of harassed mortals who take refuge at their neighbour's hearth and obtain not their due of right. Verily, when Zeus is angered for his suppliant's sake, his wrath abideth unappeased by the wailings of the punished.

King. If the sons of Aegyptus are your masters by the law of your state, claiming to be nearest of kin, who would seek to withstand their right? Needs must that ye should plead according to your own country's laws, that they have no authority over you.

Chor. Nay; never may I come beneath the men's tyrant hand. Far as earth stretches beneath the stars, I set no bounds to my flight from this forceful wedlock. But do thou choose Justice on thy side and give judgment for that which is holy in the sight of heaven.

King. No easy matter this for judgment: choose not me for judge. For already I have said I cannot, for all my rule, do what ye ask, without my people's will: and never shall the folk say, if perchance some untoward thing befell, "Thou didst honour aliens and ruin thine own land."

Chor. Zeus, of whose blood we are, with balance nicely-poised o'erlooks both sides alike in this dispute, duly apportioning to the

wicked their wrong-doings and to the law-abiding their deeds of righteousness. When the scales are thus fairly poised why fearest thou to work me justice?

King. All need is there that, with searching gaze, not roving glance, the eye of deep pondering should go down into the depths, as salvage divers go, to find means whereby this matter may prove void of harm and end happily for the realm and for myself, so that warfare may not seize upon reprisals, and yet we may not surrender you from these your seats of sanctuary, and thereby bring on ourselves the baleful haunting of the all-destroying god of vengeance, who even in Hades leaves not his victim free, though dead. Think you there needs no pondering to save us?

Chor. Aye! Ponder; and justly and religiously befriend us, betraying not the fugitive whom an ungodly exile hath driven from afar. And see me not harried from this sanctuary of many gods, O thou that holdest full sovereignty of the land: but pronounce that the cause of the men is the cause of lewdness, and beware the wrath of heaven! Brook not to behold while, spite of justice, the suppliant is dragged from the images like a horse by the frontlet, and while rude hands are laid upon the damask of my robes. For know, that whichever end thou shalt bring to pass, it shall remain for thy children and thy house to pay the like return.

Consider well these things, that right may prevail as Zeus directs.

King. I have considered, and this is the evil coast whereon I am stranded. That I should take upon me a great war with either these or those is past all help—aye, clinched as fast as a ship's hull when the windlasses have braced it. I see no port where pain is not. When rich goods are cast forth in jettison, others may come by grace of enriching Zeus, and may fill with a new freight another and greater ship: and if a tongue have shot forth shafts beside the mark, one speech may prove the healer of another, being a soothing of anger and a counter-charm. But to find how we may shun the shedding of kindred blood, all need is there for us to offer earnest sacrifices, and for many victims to fall to many gods, in prevention of the woe. In very truth 'tis to my mischief that I am come into this quarrel: yet am I fain to prove skillless rather than learned in foretelling ills; and may my judgment prove amiss and all be well.

Chor. Hear the end of all these piteous appeals.

King. I hear. Speak on. It shall not escape me.

Chor. I have sashes and girdles that hold my robes.

King. And what of it? These are but woman's proper wear.

Chor. In these then, know, I find a fair means—

King. Say on! What speech is this thou art for uttering?

Chor. If thou give not this company some sure pledge whereon to stand—

King. What doth the expedient of thy girdlings effect for thee?

Chor. Whereby to bedeck these images with tablets of strange sort—

King. Thy speech is riddling, but tell me how thou meanest.

Chor. Forthwith to hang ourselves upon these gods.

King. I hear a threat that lashes at my heart.

Chor. Thou understandest now, for I have opened thine eyes to clearer vision.

King. Aye, and on many sides are troubles wherewith I cannot cope, and a multitude of ills comes upon me like a river. A fathomless and all impassable sea of misery am I here launched upon, and nowhere is there a haven from distress. For if I meet not this your claim, ye threaten a pollution beyond the range of words. Yet if I take my stand before the walls and try the issue of battle with your kinsmen, Aegyptus' sons, surely it becomes a bitter price to pay, for men to stain the earth with blood for women's sake.

But yet we needs must hold in awe the wrath of Zeus, the suppliant's friend; for the fear of Him is mortals' highest fear. Do thou, aged father of these maidens, take straightway in thine arms boughs like to those, and lay them on other altars of the country's gods, so that all citizens may see the token of this suppliant appeal. And let no mention of me fall from thee; for the folk are quick to cast reproach upon their rulers. Perchance when your case is seen, one may take pity and hate the wickedness of the horde of males, while to yourselves the people may feel the more goodwill: for all men shew favours to the weaker cause.

Dan. Great store do we set by our good chance in finding a champion so compassionate and god-fearing. Yet send with me some of the native folk for escorts and for guides, that we may find where the city-gods have their altars at the temple fronts and their protecting seats, and that safety may attend our passage through the streets. The nature of our person is of different fashion; for Nile rears a race not like to that of Inachus. Beware lest boldness beget dismay. For ere now a man hath in error slain one who was a friend.

King. Go ye, my men; for the stranger speaketh well. Lead him to the altars of the town and to the sanctuaries of the gods. And ye

may not babble in the crossroads, how ye are leading this seafarer to sit at the gods' hearths.

[Danaus leaves the stage.]

Chor. To our father thou hast spoken and, as thou bidst him, let him go. But what of me? How shall I act? Where dost thou assign security to me?

King. Your boughs leave where ye are, for token of your trouble.

Chor. Behold! I leave them, as thy hand and speech direct.

King. Move now about along this level lawn.

Chor. Why, how should an open lawn protect me?

King. Be sure we mean not to deliver you to birds of prey.

Chor. But what if to foes more hateful than fell serpents?

King. Fair be thy speech, who thyself art spoken fair.

Chor. Nay, no wonder that fear should make one peevish.

King. Yet the awe of kings ever transcends other fears.

Chor. Be it thine to cheer me, by deed of hand as well as words.

King. Nay! 'tis for no long time your father will leave you here alone.

I myself go to call the people of our nation together, that I may make the citizens your friends, and to teach your father what manner of words he ought to speak. Stay, therefore, and with supplications prevail upon our country's gods to grant what ye desire, while I go to work what I have said: and may persuasion and prospering fortune attend us.

[The King leaves the stage.]

Chorus. King of kings, most blessed of the blest and most absolute of absolute powers, all-happy Zeus, grant it and let it be. Shew a just loathing for the lustful men: drive them aloof and dash into the empurpled sea that black-built pest. But on the women's side look graciously upon our race and its ancient story, and recall the pleasant tale of our ancestress, the woman thou didst love. Deign to remember long ago, Io's caresser! 'Tis from Zeus we claim our line, and in this land our parent home.

Into the ancient footprints of our mother I betook myself, where the herdsman watched her as she browsed the flowers—into the pasturing lea whence Io, urged on and on by the fly, flees distraught, passing through many races of mankind, till, as she cleaves a passage through the billows, she divides the neighbour continents on either hand.

Then through the land of Asia she flies, throughout Phrygia and its sheep-grazed moors, and she reaches the city of Teuthras among the Mysians, and passes up the Lydian glens; then through the Cilician and Pamphylian hills she speeds into Aphrodite's land, a land filled with wheat and renowned for streams perennial and earth deep and rich.

And driven from side to side by the dart of the winged herdsman, she reaches the fertile demesne of Zeus, the snow-fed lea, whereon descends Typho in his might: and to the water of Nile, which no disease may touch, she comes, maddened by her disgrace and grief, and frantic with the pains of Hera's goad.

And the mortals, who then were indwellers of the land, felt their hearts quiver with pallid fear at the unwonted sight, beholding a creature weird and half-human, in part a cow, in part a woman: and they were amazed at the prodigy.

And then who was he that soothed the far-wandered harassed gnat-tormented Io?

'Twas Zeus, who rules in sole and ceaseless empire. By his gentle force and by his divine onbreathings she gaineth rest and lets fall the tears of shame and sorrow. And being filled in very truth with the ballast of Zeus, she bore a perfect child, whose life was long in full prosperity.

Wherefore all the fertile land cries "Of a surety this is the offspring of Zeus. For who could have cured the frenzies plotted by Hera's guile? Call this the deed of Zeus, and this his offspring, and thou wilt hit the mark right well."

Whom of the gods could I with reason call to a task more justly his? For thou, Lord, art our father, whose own hand first planted us. Remember olden days, great author, all-blissful Zeus, giver of prosperity.

For thou dost not sit beneath another's rule, holding the humbler sway a mightier grants thee. Thou holdest in awe no commands from a higher throne; and with whatsoever deed or word thy mind travaileth, thou canst prosper each alike.

Danaus re-enters from the city.

Danaus. Be of good cheer, children. The full and final decree of the citizens in their assembly is friendly.

Chor. Hail, envoy, to me the dearest bringer of tidings. Yet answer us only this. Whither tends the decision they have made? To what course does the people's mastering vote incline?

Dan. Thus did the Argives resolve with no dissent, but in such wise that my old heart grew young again:—for the air bristled with the right hands of all the people as they made this measure law: "that we may settle in this land, free, unharried, safe from harm of man; and that none, native or alien, may drive us hence; and if he go on to offer force, any of these denizens who come not to the rescue shall be disgraced and banished from the realm." It was by speech like this

that the Pelasgian king worked on them in our cause: "I conjure you never to let the realm feed fat in aftertime a great grudge of the suppliant's God: for" he said "if a double defilement, from strangers and citizens at once, arise before the city, it is a monster whose maw no sufferings can fill." Hearing these words the Argive nation, waiting no crier's call, held up their hands and decreed that so it be. Yet, though 'twas the Pelasgians' king that gave the harangue its subtle bends and turns, 'twas Zeus who crowned it with success.

Chor. Come now, let us utter for the Argives a prayer for good, to requite their good to us. And may the stranger's God further indeed the thank-offering of a stranger's mouth, that it may reach the goal of full content.

Now, ye gods of heaven, hearken to my voice while I pour out my offering of prayer, that fire may never consume this Pelasgian city, nor lustful Ares raise through it his joyless shout, reaping a human crop in cornlands not his own. For they took pity on us, and their resolve was kind; and they respect the suppliants of Zeus, this pitiful flock. They sided not with the males, slighting the woman's cause; but they paid heed to the sure and vengeful wrath of Zeus, wherewith no man can war, and which no house would have upon its eaves dropping defilement; for heavy doth it sit. Nay, they are reverent toward their kindred, suppliants at the holy shrine of Zeus. Therefore with pure altars shall they please the gods.

Therefore from the shaded bower of my mouth let there fly forth a zealous prayer, that pestilence may never empty this city of its men, and that no strife may strain the earth with the blood of fallen fellow-citizens. May the flower of its youth be unculled, and may Ares, Aphrodite's consort, who maketh havoc of men, shear not off its bloom.

Let the seats, whereon the old men meet, shew full of venerable beards. Thus may the nation be ordered well, while they pay due worship to Zeus, and specially to Zeus the stranger's God, who guides the due and right by laws hoary with time.

And we pray that the fruits of the earth may ever be begotten anew, and that Artemis, the far-darting, may keep ward over the women in their travail.

May no murderous havoc come upon this nation, rending it, and setting in arms the Wargod with his shout of civil strife, that suits not with dance nor harp, but begetteth only tears. May the joyless swarm of sicknesses sit far aloof from the heads of the citizens; and may Lyceus be propitious to all the youth.

May it please Zeus that the earth pay its dues of fruit with the pro-

duce of every season, and may the forward-grazing flocks be prolific in the fields; and in all things may the gods make the people to flourish.

At the altars may the minstrels sing hymns of praise, and may the lute-led chant be borne aloft from mouths of purity.

With perpetual honours may a ruling power, skilled in common counsels of wise forethought, watch over the people that rules the state: and before arming for battle, and without deeds of hurt, may they grant to aliens justice and fairness according to their pact. And may they ever worship the gods, who possess the land, with the honours of their country and their fathers, with wreaths of bay and sacrifice of oxen: for reverence for our fathers,—this stands written third among the laws of Justice highest-honoured.

Dan. These proper prayers I commend, dear children. But for yourselves tremble not, when ye have heard your father's sudden and startling tidings. From this suppliant seat, which is my watch-tower, I see the vessel. For all too distinct to be unknown of me are the dressings of its sails and the defences at its sides, and the prow that looks with its eyes upon the way in front and hearkens—all too well for them it loves not—to the guiding rudder in the hindmost part. Now the men on board are plain to be seen, with their black limbs shewing from out their robes of white; and the rest of the ships and all the attendant fleet are full in sight, and she herself, who leads, has furled her sail, and is rowing with full sweep beneath the lea of land.

But ye must look things in the face calmly and with self-control, and not be unmindful of these gods. And I myself will fetch helpers and advocates, and return; for belike some herald or envoys seeking as seizers of reprisals to carry you away—nay, none of these things shall be: fear them not. Yet is it better, if we should be slow to succour, not for a moment to forget this means of refuge. Be of good cheer, for in length of time and on the day ordained, what mortal who slights the gods shall escape the penalty?

Chor. Father, I am in fear, seeing with what swift wings the ships are come, and how no lapse of time hath passed between. Dreadful alarm possesses me, whether there is indeed any gain for me from my far-spiced flight. Father, I am fordome with dread.

Dan. Since the Argives have resolved for once and all, my child, be of good cheer: they will fight for thee, I know it well.

Chor. Reckless is the frenzied race of Aegyptus, and insatiate for battle; and that thou knowest. In ships with ribs of oak and fronts of steel did they sail hither with successful aim, bringing a great black host.

Dan. Yea, but a great host will they find to meet them with sinewy arms well shrunken in the midday heat.

Chor. Yet leave me not alone, I implore thee, father. A woman left to herself is nought: no courage is in her. But *they* are beside themselves and full of madmen's thoughts, and with impious hearts they heed the altars no more than carrion crows.

Dan. Much would this profit us, my children, if the gods became their enemies as much as ye.

Chor. Father, never will they hold their hands off us from dread of these tridents and thunderbolts of heaven. For all too overweening and frenzied with unholy rage, they give ear to the gods no more than reckless hounds.

Dan. But there is a saying that wolves are thrice as good as hounds; and the byblus-fruit surpasses not the wheat-ear.

Chor. They are full of the temper of very beasts, lewd and impious; and so must we guard against them speedily.

Dan. Not speedy is the starting forth of a naval host, nor yet is its anchoring: nor do the shepherds of ships, even when anchored, dare at once to bring to the shore the securing hawsers, above all when they have come to a havenless land toward nightfall. For, when the sun departs, the night is wont to beget travail in a wise shipmaster's mind. Therefore neither could there be any good landing of a host, before their ship has been made secure by her moorings.

But be thou discreet, so that, heedful not to forget the gods, thou mayst get thyself defence. And for thy messenger, the city shall find no fault with him, old man as he is, yet youthful with the gift of speech.

[*Danaus leaves the stage.*]

Chor. O hilly land, protecting majesty, what is our lot to be? Whither in the Apian land shall we flee, if anywhere there is a dark hiding-place? May I become black smoke nigh to the clouds of Zeus, or, wholly vanishing, may I pass away, flying upwards and lost to sight like dust.

Nay! the inevitable can be shunned no more, and my heart quivers, dark with gloom. 'Tis I that my father's watchings have caught. I am fordome with fear. Yet rather would I shoot home to my doom in the halter-noose, than come to the embrace of a man whom I abhor. May I sooner be dead, with Hades for my lord!

Where in high air could I find a seat, whereat the dripping clouds turn into snow; or some smooth slippery viewless peak, proud in its loneliness, some beetling vulture-haunted cliff, that might bear witness

to my plunge far into the depths, ere I meet with a cruel wedlock in my heart's despite?

Thereafter I refuse not to become a prey to dogs, and a feast to the birds that haunt the place. For to be dead is to be freed from trouble and its sighs. Let doom strike home and forestall the bridal bed! Whither and how shall I yet find a way of escape, to deliver me from wedlock!

Shriek with a cry that reaches heaven, outpouring to the gods prayers that shall be effectual and delivering for me. O father, look upon the fight, beholding violence with no kindly look in thy just eyes. And regard thy suppliants, O almighty Zeus, that swayest the earth.

For the overweening males of Aegyptus' race are chasing me, poor fugitive, and seek to seize me violently with the battle-shout of many voices, yet thine wholly is the beam of the balance, and without thee what cometh to pass for mortals?

An Egyptian herald and his minions appear.

Ah me! ah me! Yonder is the pirate from the ship. For what purpose, pirate, dost thou come thus upon the land!

* * * * *

Haro! Haro! Yet again do I raise the cry, haro! craving for aid.

Ah me! This is the prelude, the beginning of my wrongful sufferings.

* * *

Alack! Alack! Come! Fly to our shelter. Take a heavy vengeance on their savage wantonness, O king Pelasgus.

Herald. Haste! Haste to the boat, fast as your feet can bear you! Else shall there be pluckings of hair, and prickings with the goad, and a bloody gory cutting off of heads. Haste, haste, with a mischief back again!

Chor. Would that on the great flood of the briny path thou hadst perished with thy masterful arrogance and thy riveted bark; so that we might again have sat happy and secure once for all.

I bid thee lay by thine insolence and thine insane intent. Haro! Haro! Go down from the sanctuary and into the ship, respecting the city of Argos.

Never again may I behold the oxen-fattening water, that makes the blood to wax fruitful and thrive in men. For I am an Argive, of ancient stock, royal and sprung from a royal ancestress.

Her. Have out thy say: yet back again in the ship shalt thou quickly go, willing or not willing.

Chor. Come! Come with fullest speed!

Her. Come down thyself, before thou suffer a mischief, dragged along by force of my hands.

Chor. Mayest thou, with forceful hands and all, be dragged through the billowy strait, along by Sarpedon's sandy barrow, driven to and fro by the Syrian gales.

Her. Shriek and howl and call on gods; for thou wilt not overleap the Egyptian boat. Wail to a yet more bitter time of woe.

Chor. When thou art rounding the woody headlands of Cyprus, may the wave drown thee; and may the mighty Nile that sent thee forth in thine insolence record thee missing,—one insolent the less.

Her. I bid you go into the boat now ready to return. Make all speed; let none delay. For when I drag, I have mercy on the hair of none of you.

Chor. Alas! my father! Yon net-watching pest in human shape is weaving its web little by little, like a spider. Ah me! Ah me! mother Earth, mother Earth, call aloud and drive away the vision, the black fearsome vision. O mother Earth! O father Zeus!

Her. Nought fear I the gods that are here; for they neither nursed my infancy nor fed my age.

Chor. Alas! There creepeth near a two-footed serpent, and like a viper it hath me by the foot. Ah me! Ah me! mother Earth, mother Earth, cry aloud and drive away the monster, the fearsome monster. O mother Earth, O father Zeus!

Her. If ye go not quietly into the ship, rending shall have no pity on your bedizened garments.

Chor. Alack! O chiefs and champions of the city, I am being overcome.

Her. Many lords, sons of Aegyptus, shall ye see right soon. Be of good cheer; ye shall complain of no lack of lords.

Chor. We are undone: they treat us impiously, O King.

Her. Meseems I shall be fain to seize and drag you by the hair, since ye are not quick of hearing when I speak.

King enters with guards.

King. Sirrah! What doest thou? What manner of insolence leadeth thee to set at nought this land of Pelasgian men? Dost thou think thou art come to a women's country? Nay, for a barbarian towards Greeks, thou carriest thyself too haughtily; and thou wilt find thy misses are many and thy hits are none.

Her. And what have I done amiss or beyond my rights?

King. First, thou knowest not how to behave as an alien.

Her. I know not? How? Because I but find what I had lost?

King. But to what patrons of our people was thy notice given?

Her. To Hermes the searcher,—greatest of patrons.

King. And though to gods, yet dost thou pay no reverence to those gods?

Her. It is the deities about the Nile whom I revere.

King. And ours are nought, as I understand thee?

Her. I will see whether one will take these women from me.

King. Thou wouldst suffer for it, if thou touchedst them, and that right soon.

Her. The answer I hear is far from hospitable.

King. Aye! for I give no welcome to sacrilegious folk.

Her. I will go and tell this to Aegyptus' sons.

King. That matter is no concern or care of mine.

Her. But that I may know and tell a clearer tale—for it beseems a herald to give in each particular a precise account—what shall I say? Through whose withholding shall I say that I return without their cousins, this band of women? Not indeed that the Wargod tries this case by witnesses, nor doth he settle the quarrel by damages of money; first there come to pass many fallings of men and spurnings-off of life.

King. What need to tell thee my name? In due time thou shalt learn and know it, both thou and thy fellows. As for these maids, should they be willing and well-inclined, and should god-fearing argument persuade them, thou mightest lead them hence. But thus hath a decree been passed with one consent by the assembly of the state,—never under force to give up this band of women. Through this resolve the nail hath been firmly driven, so that it may be fixed abidingly. This message is not written inside tablets, nor sealed up in the folds of books, but thou hearest it plainly from an outspoken tongue. And now get thee gone instantly from my sight.

Her. It seems we are about to risk the peril of a war. May victory and sovereignty be on the males' side.

King. Males! Aye, but males will ye find the inhabitants of this land; men whose drink is no barley-brew. *[Herald departs.]*

But do ye all, with your handmaids, take heart and wend your way to the well-fenced city, locked with bulwarks shrewdly devised. And as for houses, the public ones are many, and I too am housed with no niggardly hand; so that ye may live in joint abodes with many others, or, if 'tis more to your liking, ye can dwell in houses of single sort; of these, choose free of charge the best and the most to your liking; and

your patron is myself and all the citizens, whose resolve is being herein fulfilled. Why do ye wait for others of more authority?

Chor. For thy good deeds mayst thou have thy fill of food, Pelasgian lord. But of thy grace send hither our stout-hearted sire, Danaus, to think for us and lead our counsels. For his wisdom rather than ours must say where we should make our home in kindly neighbourhood. All men are ready to cast reproach on those of foreign speech. Yet may all be for the best; and may we have good report, with no angry rumours of the native folk.

[*The King departs.*]

Take your stand, dear handmaids, in such way as Danaus, giving each her dower of service, allotted you.

[*Danaus enters with body-guard.*]

Dan. Children, 'tis right to pray to the Argives and sacrifice and pour libations to them as to Olympian gods, for they are our saviours in no doubtful way. The tidings I bore to our friends in authority they heard with bitterness toward our cousins, but to me they assigned this escort of spearmen, that I might have rank and honour, and might not suddenly and unknown of them die by the death of the spear, so that an ever-living burden should lie upon the land.

Meeting with boons like these, we must set gratitude to them in high honour at the helm of our mind.

And over and above many other sage lessons of your sire, record ye this,—that an unknown company is proven by time; and when one is an alien, every man wears in readiness an evil tongue; and 'tis easy in some way to cast the smirch of a reproach. You therefore I urge to bring no shame upon me, with this youthful beauty whereon men turn to gaze.

The tender autumn fruit is ever difficult to guard; for 'tis watched and coveted by men—why not?—and by brutes that fly or walk the earth. So Cypris carries the tidings of bodies dripping ripe, when she hath found the orchard-gate thrust back; and all men as they pass shoot at the lovely virgin charms an alluring arrow of the eye, for desire o'ercomes them.

Therefore let us not suffer that, in fear whereof we endured much toil and ploughed much ocean with our bark. And let us not work shame to ourselves and delight to my enemies. For habitation, we have twain: one Pelasgus gives and one the state, to dwell in without hire. Herein is fortune good. Only keep watch on these biddings of your father, and honour chastity more than life.

Chor. May the Olympian gods send us prosperity in all the rest; but, touching my beauty's flower, be of good cheer, my father. For

unless some new purpose hath been disposed by heaven, I will not swerve from my mind's former path.

But, go ye citywards, glorifying the blessed lord gods, both them that hold the city and them that dwell about Erasinus' ancient stream. And ye, handmaids, take up the strain; and let our praise be of this, the Pelasgians' country; and no longer let us pay the homage of our hymns to Nile's outpourings, but to the rivers which through this land pour their mild draught and make the children many, softening this soil with fattening streams.

May chaste Artemis look on this band with pity, and may wedlock never come through forcing of Cytherea. Let that prize be mine enemies'!

Half-Chorus II. Yet this our well-purposed song neglects not Cypris; for with Hera she hath power nearest the ear of Zeus. But the goddess of varied wiles is honoured with most solemn rites; and joined in their dear mother's company are Yearning, and she to whose winning ways nought is denied, Persuasion. To Music too is given a share in Aphrodite, and to the whispering dalliance of the Loves.

Half-Chorus I. Yet I fear me of stubborn blasts of hurt and evil griefs and bloody wars. Why, why did they get them prosperous voyage with swift-spiced pursuit?

H.-Ch. II. Thou knowest, what is fated, that must be. There is no o'erstepping the mighty impassable will of Zeus. May this marriage-end prove far better than women ere now have met.

H.-Ch. I. May the mighty Zeus shield me from marriage with Aegyptus' race.

H.-Ch. II. That would, 'tis true, be best. But thou art for moving the immovable.

H.-Ch. I. And thou dost not know the future.

H.-Ch. II. Nay, why should I behold the thought of Zeus, a sight unfathomable? Restrain, prithee, the words of thy prayer.

H.-Ch. I. What is the right measure, by thy teaching?

H.-Ch. II. Beware of the "too much," in things of heaven.

Chorus. May sovereign Zeus shield me from cruel wedlock with a man I hate—the same Zeus who wrought Io kind deliverance from her affliction, restoring her with healing hand, forceful but kind.

And may he grant the women victory. I content myself with evil's better side, with two parts of the good. I am content if heaven send that judgment side with Justice, through means of deliverance sought for by my prayers. [Exit.]

GREEK INDEX TO THE NOTES.

The reference is to lines.

- | | |
|-------------------------|-------------------------------|
| ἀγάζειν, 1029 | ἄλλοις, 375 |
| ἀγαλμα, 165 | ἄλλος (ὅδε), 194 |
| ἀγειν (καὶ φέρειν), 591 | „ = ἄλλοις, 616 |
| ἀγη, 139 | ἀλλόφρων, 729 |
| ἀγκυροῦχία, 745 | ἄλσος, 488, 840 |
| ἀγός (of τινεὶς), 228 | ἄλξανδρος, 8 |
| ἀγος οὐ ἀγος, 106 | ἄλφεισίβοιος, 828 |
| ἀγροῖς, 672 | Ἀμάζονες, 261 |
| ἀγχιστεία, 363 | ἄμαθής, 97 |
| ἀγῶνιος, 163 | ἄμαθος) (ψάμαθος, 3 |
| ἀείζω, 956 | ἄμαλα, 816 |
| ἀερία γῆ, 66 | ἀμείβεσθαι τινα τι, 169 |
| ἀθλεις θλεις, 834 | ἀμελής, 97 |
| ἀθλεκτος, 1023 | ἀμήνιτος, 943 |
| ἀθικτος, 540 | ἀμός (ἀμός), 153 |
| -αι-, 360 | ἀμπετής, 760 |
| ἄϊδις, 677 | ἀμπλάκημα (ἀπλ-), 204 |
| αἰδοῖς, 29, 168 | ἀμπυξ, 408 |
| αἶματι (ἐφ'), 6 | ἀμφί, 220 |
| αἰνῶ (promise), 152 | ἀνάγκη, 999 |
| „ (στέργω), 1039 | ἄνθρωποι, 261 |
| αἶδλος, 299 | ἄνθρωπος ἀγγελος, 154 |
| αἰρεῖν τύχην, 355 | ἀνελληνόστολος, 208 |
| „ τινα, 764 | ἀνεμώλια, 49 |
| αἶσα, 809 | ἀνθεμίνομαι, 64 |
| αἰών (fem.), 44 | ἀνθοομεῖν (?), 43 |
| ἀκούειν, 53 | ἀνίημι (of wind), 106 |
| ἀλαλή, 794 | ἀνίστημι (of suppliants), 295 |
| ἀλάστωρ, 389 | ἀνεδάγειν, 91 |
| ἀλεός (ἡλεός), 95 | ἀντικλητήρια, 427 |
| Ἄλιος Ἀκμων, 228 | ἀντίμσθος, 244 |
| ἀλκή, 710, 803, 808 | ἀντίστροφος (ναῦς), 853 |

- ἀντίταγμα, 270
 ἀνυμέναιος, 301—303
 ἀνωθέω, 970
 ἀξιούσθαι, 469
 ἀπαλλαγή, 310
 ἀπαντᾶν, 608
 ἀπαντος, 554
 ἀπειρέδακρυς, 63
 ἀπέρματος, 1016
 ἀπήμων, 160
 Ἄπια, 234
 Ἄπια, 42, 234
 ἀπλῶς, 443
 ἀπογράφειν, 850 sqq.
 ἀπολακτισμὸς βίου, 905
 ἀπονος, 88
 ἀπορρίπτειν λόγον, 436
 ἀποστερεῖν, 1030
 ἀπρατί, 931
 ἀπρόξενος, 213
 ἀπρόσδεκτος, 771
 -αρ (pouns in), 762
 ἄραι, ἀρθῆναι, 2
 ἀραχνος, ἀράχνης, 858
 ἀρή (= βλάβη), 73
 Ἄρης ('courage'), 728
 ἀρκύωρος, 856
 Ἄρμονια, 1008
 ἀρώ, 975
 ἀσεπτος, 876
 ἄσις, ἀσώδης, 32
 ἀστικός (of gods), 472
 ἀστέξενος, 329
 ἀστράβη, ἀστραβίζειν, 258—260
 ἀστυάναξ, 986
 ἀσυλία βροτῶν, 589
 ἀσφαλές, 80
 ἄττη (concrete), 509, 856
 ἀτιμώ, ἀτιμάζω, 624
 αὐ, 49
 αὐτογένητος, 8
 αὐτόθεν, 90
 αὐτόν &c. (in lyrics), 78, 79
 αὐτοφόνως, 58
 αὐτόχειρ, 571
 αὐχεῖν, 301—303
 ἀφαιρεῖσθαι (case), 901
 ἀφθονος λόγος, 293
 Ἄφικτωρ, 1
 ἀφραστος, 84
 Ἄφροδιτης αἰα, 533
 βαθύπλουτος, 533
 βαθύς (= 'shrewd'), 924
 ,, (of thought), 381
 βαθυχαῖος, 831
 βᾶρις, 811
 βαρύς (sound), 98
 ,, κῶτος, 626
 βέβηλος, 488
 βέλη (of gods), 734
 βέλτερον κακοῦ (τὸ), 1037
 Βῆλος, 290
 βια, 87—90
 ,, (of love), 555, 1035
 βιοι, 905
 βλάβη ('damages'), 903
 βότη, 614
 ,, = βοσθεία, 709
 βόσκημα, 599
 βόσπορος, 523
 βουκολεῖν, 65, 897
 βούλαρχος, 11
 βούνης, 101
 βρύτων, 921
 βύβλος, 740
 γαῖάσχος, 790
 γάιος (= καταχθόνιος), 133
 γαληνὰ (?), 787
 γαμεῖν παρὰ..., 201
 γαμῶν (in past sense), 201
 γανᾶω, 987
 γενέται θεοί, 68
 γεννᾶν, 45
 γεραρά, 646
 γηγενής, 224
 γηράσκειν (trans. tenses), 864
 γηροβοσκεῖν, 864
 γηρυθείσ' ἔσει, 439
 γιγνώσκω, καταγιγνώσκω, 5, 403
 γομφόδετος, 820
 γομφώω, 419
 δαίκτηρ, 775
 δαιμόνιον (not Aeschylean), 88
 δάπτω, 62
 Δαυλῆς, 54

- δαυλός, 82
 διαφραφόρος, 685
 δεδοκώς, 384
 δελτοῦσθαι, 153
 δεσπόσιος, δεσπόσιος, 819
 δῆ, 15
 δῆμα δώματα, 925
 δηχθῆναι ἔρωτι, 269
 διαπτοέω, 301—303
 διατέμνειν πόρον, 524
 Δία χθών, 4, 537
 διε Πελασγῶν, 935
 δίκαι, 1039
 δίκας διδόναι, 682
 δίμοιρος, 1038
 διογενής, 610
 Διόθεν, 415, 416
 Διὸς νέφη, 759
 Διὸς σκοπός (questionable Greek), 625
 θυμῶς (of wife), 306
 δορυπαγής, 722
 δορυσσοί (= δορυφόροι), 953
 δ' οὖν, 812
 δύνασθαι παρά τινι, 1003
 δυστυχεῖν (in marriage), 310
 δυσχερής, 547
 Δωδωναία ὄρη, 232

 εἶν τύχη, 355
 ἐγγύτατα γένους, 363
 ἐγκυκλιούσθαι, 535
 ἐγγχειρίδιον, 20, 21
 -εἰος, -ιος, 792
 εἰκάζειν τινά τι, 263
 εἰλοθερής, 62
 εἰνεκα, 162
 εἰσικνεῖσθαι (βέλει), 535
 εἰς νόκτα, 748
 εἰσόπιν, 596
 ἐκ- (in composition), 10
 ἐκάτη, 656
 ἐκβολή, 422
 ἐκεῖ (Hades), 204
 ἐκπράσσειν, 87—90, 451
 ἐλέγχεται (= κρίνεται), 961
 ἐλευθεροῦται, 780
 ἔλωρα, 777
 ἐμπαλάγματα, 270
 ἐμπερεπής, 99

 ἐν, 125
 ἐναγής, 106
 ἐν ἀγνῶ, 197
 ἐνδικος, 71, 569
 ἐν εἰπέ, 582
 ἐνέχεσθαι, 141
 ἐνθα, 34
 ἐν μέσῳ, 713
 ἐννομος, 544
 ἐν τέλει, 951
 ἐνώπια, 125
 ἐξαίσιος, 493
 ἐξοκέλλειν, 417
 ἐξοχος, 567 sqq.
 ἐπαλεῖν, 737
 Ἐπαφος, 42
 ἐπεγγράφειν, 959
 ἐπειπεῖν, 941
 ἐπέρχεσθαι, 448, 539
 ἐπὶ, 272, 604, 607, 946
 ἐπίδρομος, 107
 ἐπικραλεῖν, 13, 667
 ἐπιλέγεσθαι, 46
 ἐπίπαν, 796
 ἐπίπνοια, 17, 1011
 ἐπισκοπεῖν, 356
 ἐπίσταμαι, 885
 ἐπίστρεπτος, 965
 ἐπιτυχή, 723
 ἐπίφθονος, 175
 ἐπιχώριος (civilis), 640
 ἐπόρνευσθαι (cog. acc.), 161
 ἐπώνυμος, 44
 ἐπώνυμος, 286
 ἐπωπαί, 518
 Ἐρασίνο, 988
 ἔργα ('rites'), 1004
 ἔργον)(ἐργασία, 871
 ἔργον ὡς ἔπος, 577
 ἐρεῖν, 875
 ἐρέσσεσθαι, 520
 ἐρημῶς (without object), 495
 ἐρῖς (= στάσις), 624
 ἔρμα, 559
 Ἐρμῆς, 194
 Ἐρωτες, 1010
 ἔσει (with aorist part.), 439
 ἐσμός, 30, 663
 ἐστία χθονός, 347

- ἑτερορρεπής, 378
 ἔτης, 219
 ἑτοῖμος, 70
 ἐτύχθη, 76
 εὐθήρατος, 76
 εὐθυτήρια, 696
 εὐκαινόμητις, 679
 εὐλόγως, 45, 227
 εὐμαρής, 310
 εὐνοιαί (plur.), 468
 εὐξύμβολος, 680
 εὐπετές, 963
 εὐπετής, 979
 εὐρεθείς (Hermes), 195
 „ (otiose), 470
 εὐρεῖν, 470
 εὐτεκνος, 249
 εὐφημος, 491, 673
 εὐφρων αἶνος, 513
 εὐχομαι (without εἶναι), 15—18
 ἐφάπτεσθαι, 286, 387
 ἐφέστιος, 341
 ἐφήλδω, 912
 ἐφορκός, 174
 ἔχειν, 354, 866, 992
 Ζεὺς (in Aeschylus), 1
 „ ἄλλος, 205
 „ ἑτερορρεπής, 378
 „ κλάριος, 333
 „ κτήσιος, 423
 „ ξένιος, 651
 „ σωτήρ, 26, 948
 Ζεὺ γὰρ παῖ, 861
 ζύθος, 921
 ζώνη)(στρόφος, 436
 ζώφυτον αἶμα, 829
 η (καί), 268
 ἦβη, 69
 ἡγεῖσθαι (accus. without prepos.), 480
 ἡλιόκτυπος, 131—132
 ἥλιος (= Apollo), 187
 ἦξω (= *rediero*), 705
 ἡρεμία, 677
 ἥρωες (in libations), 26
 θάλειν, 123
 θελεμός, 995
 θέμις, 333
 θέμις (ἡ ὁμοία), 414
 θεσμοί)(νόμοι, 686
 θεσμός (= ὕμνος), 1002
 θήκη ('*icomb*'), 24—25
 θήρα, 967
 θαόξεν, 574
 θρασύνεσθαι (dat.), 751
 θυμέλαι, 646
 Ἰαόνιοι νομοί, 61
 Ιατρόμαντις, 237
 ἰδρώς, 557
 Ιεροδόκος, 336
 Ιερόραβδος, 222
 ἴκειν, 150
 ἰκνεῖσθαι (cum gen.), 304
 ἰκτήρ, 1
 ἰκτηρίαί, 165
 ἱμερος, 76
 Ἰνδοί, 258
 ἴνις, 42
 ἰότητα, 824
 ἱπποβάμων, 258—260
 Ἰσθμος, 192
 ἰσχυρός ('*stubborn*'), 274
 ἰῦξεν, 785
 καὶ δὲ, 417, 478
 καὶ μὴν...γε, 447
 καιρός, καιρίος, 425, 1027
 καλύπτρα, 104
 κάμπτεω στροφάς, 602
 κάρπωμα, 968
 κατὰ (after φιλαίτιος), 464
 κατάστασις, 1034
 κατάσχετον, 1034
 κατερρινημένος, 726
 κατέχειν (σκότψ), 78
 κατέχειν θηκην, 24
 κατωποσώφρων, 172
 κεκτημένος (ὁ), 308
 κελαινόχρως, 763
 κέλσαι γαῖαν, 14
 „ φυγὴν, 301
 κῆδος, 302
 κηπωρικὴ θύρα, 970
 κηραίνειν, 967
 κηρύσσειν, 969

- κλάριος Ζεύς, 333
 Κληῖδες (of Cyprus), 848
 κλητήρ, 601
 κουνουβωμία, 196
 κολουμβητήρ, 382
 κόνις, 154
 κουνεῖν, 102
 κόραξ, 730
 κόρη, 123
 κότος, 626
 κουροτρόφοι (rivers), 255, 829, 992
 κρατεῖ φήμη, 267
 κρατη, 415, 919
 κρεόβοτοι, 261
 κρίνειν, προκρίνειν, 371
 κρυπτός (cum genit.), 270
 κτήσιος, 423
 κυανώπις, κυανοπρόρος, 722
 κύδιον, κύδιστα, 13
 Κύπρια δέκραι, 848
 κυρεῖν λέγων, 567 sqq.
 κύριος ἡμέρα, 711
 κύρος, κύριος, 366, 933

 λαβή (not = λήψις), 903
 λεπτάμαθος, 3
 λευκὸν ὕδωρ, 23
 Διβόη, 288
 λίνα, 104
 λινογραφής, 115
 λινωσινής, 104
 λόγος, 587
 λόχιος and δόλιος, 578
 Δύκειος, 665
 λύσασθαι)(λύσαι, 1033
 λυτήρια δεκα, 242
 λωτίζεσθαι, 931

 μά, 860
 μάλ' αὐθις, 103
 μάλιστα ('yes'), 267
 μάλλον (double compar.), 253
 μαυθαίνειν εἰ, 892
 μάπτει, 800
 μαστήρ, 138
 μαστήριος, 888
 μάταιος, 172, 741
 μάτη, 794
 μάχλος, 615
 T. S.

 μέγας, 121
 μέθυ ἐκ κριθῶν, 921
 μείλιγμα θυμοῦ, 427
 μελανθής, 131
 μελανόζυξ, 509
 μέλος, 990
 μεμαιῦα, 803
 μέν (solitarius), 309, 385
 μέροτες, 79
 μέρος γῆς, 288
 μετα- and κατα-, 172, 303
 μεταγινώσκειν, 96
 μεταλγείν, 380
 μεταλγής, 96
 μεταπτοέω, 301, 303
 μετεμπλήρημι, 422
 μετοικεῖν γῆς, 588
 μέτριος, 1027
 μετωπασώφρων (?), 172
 μηδὲν ἄγαν, 1029
 μήκει (ἐν), 50
 μήκος, μήχος, μήχαρ, 368
 μηλόβοτος, 527
 μήν, 986
 μήτε...δέ, 955
 μητρικά, 240
 μήχαρ, μάχαρ, 573
 μαίνειν, 630
 μίασμα, 239
 μιξόμβροτος, 547
 μισθός ('fee'), 244
 μνήμη (ἐν εὐχαίς), 244
 μοῖρα, 1000
 μονόρρυμος, μονόρρυθμος, 927
 μόρσιμος, 44, 766
 μούσαν θέσθαι, 674
 μυδηλά, 770
 μύων)(οἰστρος, 280
 μῶν οὐ, 392

 Ναύπακτος, 236
 νελοθερής, 62
 νέος, 313, 442, 691
 νεύειν, 328
 νικώμενος (gen. dat.), 973
 νόσος (frenzy), 566
 νόσφον, 213
 νῦν ὅτε καί..., 609

ξένιος Ζεύς, 651
ξενούμαι, 895

αἶξ, 696
αἰκοθεν, 365
αἰκοφύλαξ, αἰκοφύλαξ, 26
αἰκτίζεσθαι, 998
αἰκτος, αἰκτρός, 52
αἰνούσθαι, 384
αἰοβουκόλος, 276
αἰόφρων, 772
Οἴστρος, 280
αἶτος, 57
αἰωνοτολεῖν, 51
ἑμαίμων Ζεύς, 377
ἑμματα (of ships), 695
ἑμματος τόξευμα, 973
ἑμόπτεροι, 197
ἑμόστολοι, 475
ἑμφή, 785
ἑνομα πάνσοφον, 291
ἑξὺ ἀκούειν, 878
ἑπτήρ, 159
ἑπώρα, 966
ἑπως, 207, 252, 385, 428
ἑρᾶν ('provide'), 68
ἑρθοῦν αἶσαν, 652
ἑρθοῦν βέλτος, 883
ἑρίζομαι, 230
ἑρίζω, 523
ἑρμος (= ἑρμους), 744
ἑρως Ζηνός, 186
ἑρως φαγῶν ἑρως, 200
οὐ μάλα (= μάλ' οὐ), 449, 893
οὐρανία ἑμφή, 785
οὐρανόκοιτος, 139
οὐτος! 879
οὐτω (itaque), 750
ἑχος, 33

π (recurring, to express trouble), 975
πα, 860
παγκρότως, 702
Παῖνες, 231
παῖς ('Ἀπόλλωνος, &c.), 237
παλαιόφρων, 572
παλαίφατος, 511
παλάμη, 837
παλίγκοτος (noun), 351

πανδημία, 586
πανώλης, 85
παρά τινος γαμεῖν, 201
παραρρῶσεις, 694
παρβατός, 1016
παροίχομαι, 431
πάρος (cum infin.), 343
πειθεῖν, 594
πεισματα, 744
πελάζειν ἐπὶ..., 272
πέλας (cum dat.), 182
Πελασγός, 225—227
πελειός (type of timidity), 197—198
πενθεῖν αἰῶνα, 57
πέρα (noun), 236
περαίνω, 833
περι- (compos. of adjec.), 1004
περιδρομος, 321
περιδεῖν (cum aor. et pres.), 400
περικάμπτειν, 848
περιναίω, -ομαι, 989
Περραιβοί, 228
πικρῶς ἀκούειν τι, 952
πίνακες, 442, 914—916
πίπτειν (wrestling), 80
πλανᾶσθαι, 384
πληθύνεσθαι, 583
πνεῖν, πνεῦμα, 29, 140
πόδα τιθέναι, 32
ποιμαίνειν φόβους, 65
ποιμὴν νεώς, 746
ποινή (in good sense), 605
ποῖος, 879
πολις νόμος, 652
πολισσοῦχος, 472
πολύδρομος, 715
πολύξενος, 134
πολύμυτος, 410
πολύς (Epic forms of), 724
πόντονδε, 34
πόρος ἀλμῆεις, 818
πόρον διατέμνειν, 524, 784
πόρτις, 42
πορφυροειδής, 508
πρᾶγος, πρᾶγμα, 207, 329
πράκτωρ, 625
πράπιδες, 82
πράσσειν, 753
πρέπειν, 698

- πρεσβηπόλοι, 706
 πρέσβυς, 581
 πρεσβυτοδόκος, 646
 πρόμος, 206
 πρόνομος, 670
 πρόξενος, 213, 887
 πρόπαρ, 768
 πρό πόλεως)(πρὸς πόλεως, 598
 προπράσσεσθαι, 809
 πρὸς (coram), 371
 προσάγω, 420
 προσάπαντᾶν, 608
 πρόσθε, 48
 πρὸς ἑβραῖμ' ὁρᾶν, 704
 προστάτης, 931
 προστίθημι, 591
 προστόμα, 3
 προσφύσαι, 250
 πρόσφρων, 936
 προφωνεῖν, 596
 πρύμνα πόλεως, 316
 πρύμνα φρενός, 951
 πρύτανις, 346
 πρῶτα μὲν, 385
 πτερόν (metaph.), 299—300
 πτερῶται, -τά, 490
 πτοίω (and compounds), 301—303
 πτώματα, 64
 πυθμὴν ὑβρεως, 92
 πύκνωμα, 209
 πύργος (metaph.), 85
 πυρίφατος, 612

 ράβδος, 222
 ρέπομαι, 594
 ῥῆσις, 594
 ῥήτωρ, 222
 ῥύσια, 286, 387

 Σαρπηδόριον χῶμα, 841
 σέβας, 74
 Σιδονία, συνδονία, 105
 σέκπαρ, 762
 σκιαγραφία, 726
 σκοπή, 692
 σκοπός (tutelary god), 356
 σοῦσθε, 811
 σπάθημα, 209
 σπέρμα, σπέρματα, 249

 στάζων ('pipe'), 969
 στασιάρχος, 11
 στιγμός, 813
 στολή, 743
 στολμός, 694
 στόχος μόρσιμος, 766
 στρέβλη, 419—420
 στρόβος, στρόφος, 436
 τροφαί, 602
 στρυγεῖν, ἔστρυγον, 70
 στρυφελώδης, 1011
 συγγαίτο, 190
 σύγκλητος, 496
 σύγχορτος, 5
 σύζυγος, 927
 συμβολαί (δδῶν), 481
 συμβολαῖαι δίκαι, 680
 σύμβολος, 481
 σύμβωμος, 196
 συμφέρεσθαι, 217
 σύν, 157
 σύνδικοι, 755
 σωτέμειν, 232
 συντίθημι, 58
 Σύριαι αὔραι, 843
 σφετερίζεσθαι, 39
 σφι, 958
 σωτήρ, 26, 948
 σωτηρία (of hawsters), 744

 T and Z confused, 10
 τάλαντον (of Zeus), 796
 τὰ μὲν...τὰ δὲ ..., 548
 τὰπ' ἐμοῦ, 245
 ταρβεῖν (cum infin.), 752
 ταχυήρης, 33
 τε (epexegetical), 42, 55
 τε (position), 34—37
 τεθηγμένους, τεθυμμένους, 160
 τελεῖν εὖ, 70—71
 τέλειοι θεοί, 69
 τελείσθαι ('grow up'), 18
 τελεσφόρος κῆτος, 626
 τέλη, 611, 785
 τέλος (marriage), 69
 Τεύθραντος ἄστν, 528
 τῇ (illus), 281
 τί γάρ; 437
 τιλμός, 813

τιμᾶν, 100
 τιμᾶω, 42
 τί μὴν; 967
 τις (repeated), 53
 τοῖος (οὐ τοῖος = κακός), 375
 τομαῖος, 242
 τὸ μὲν..., 1022
 τόπος, 47, 211
 τορός, 219, 246, 912
 τριβή, τρίβος, 1010
 τρίς (proverbs), 739
 τρίτος (Zeus), 26
 τύπος, 256
 τυραννεία, 554
 τυφώς, 538—539

ἄγρὸς ὄρος, 233
 ἰλᾶσσα, 848
 ὁμῖν, 927
 ὕπαστρον μῆχαρ, 368
 ὑπερθρώσκειν, 845
 ὑπερπόντιος, 42
 ὑπερτοξεύσιμος, 452
 ὑπὸ (κηρύκων μολεῖν), 212
 ὑποδέξασθε, 990
 ὑπόσκιον (στόμα), 635
 ὑφίστασθαι, 440

φαγεῖν, 200
 φάσκειν, 363
 φέρειν, 578, 962
 φέρμα, 669
 φερνὴ θεραπευτῆς, 947
 φεύγειν ὥς, 365
 φεύγειν αἰτίαν, 203
 φήμη (= ὕμνος), 676
 φιλότιμος εὐχῇ, 637
 φιλοφρόνμυξ, 673, 676

φλέγεσθαι, 160
 φόβος εἰ, 67
 φοβοῦμαι, ὥς, 713
 φόρος γὰρ, 653
 φρενὸς φόβῳ (?), 492
 φρόνημα, 87—90, 897
 Φρυγία, 527
 φυγή (= φυγάδες), 65
 φυλάσσεσθαι (cum infin.), 179
 φυσίζωος, 563
 φυτουργός, 571

χαλεπός, 140
 χάονες, 231
 χάος, 831
 χαρακτήρ, 256
 χάριν θέσθαι, 958
 χειμωνοτύπος, 35
 χεῖρ (of voting), 583
 χεῖρ (of liberality), 926
 χέω τελεῖ, 611
 χιονόβοσκος, 538
 χλιν, 210
 χλῶρος, 545
 χρέος, 451
 χρηστήριον, 429
 χῶρος, 56

ψάμαθος and ἄμαθος, 3


ὠδὶς, 749
 ὠνεῖσθαι (husbands), 308
 ὦπις, 125
 ὥς, ὥς δὲ, 697
 ὥς, 882
 ὥς (with indic. of impossible attainment),
 821

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